

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

I will arise, and in the strength of love
Pursue the bright track ere it fade away,
My Saviour's pathway to His home above.

Till resting by th' incarnate Lord,
Once bleeding, now triumphant for my
sake,

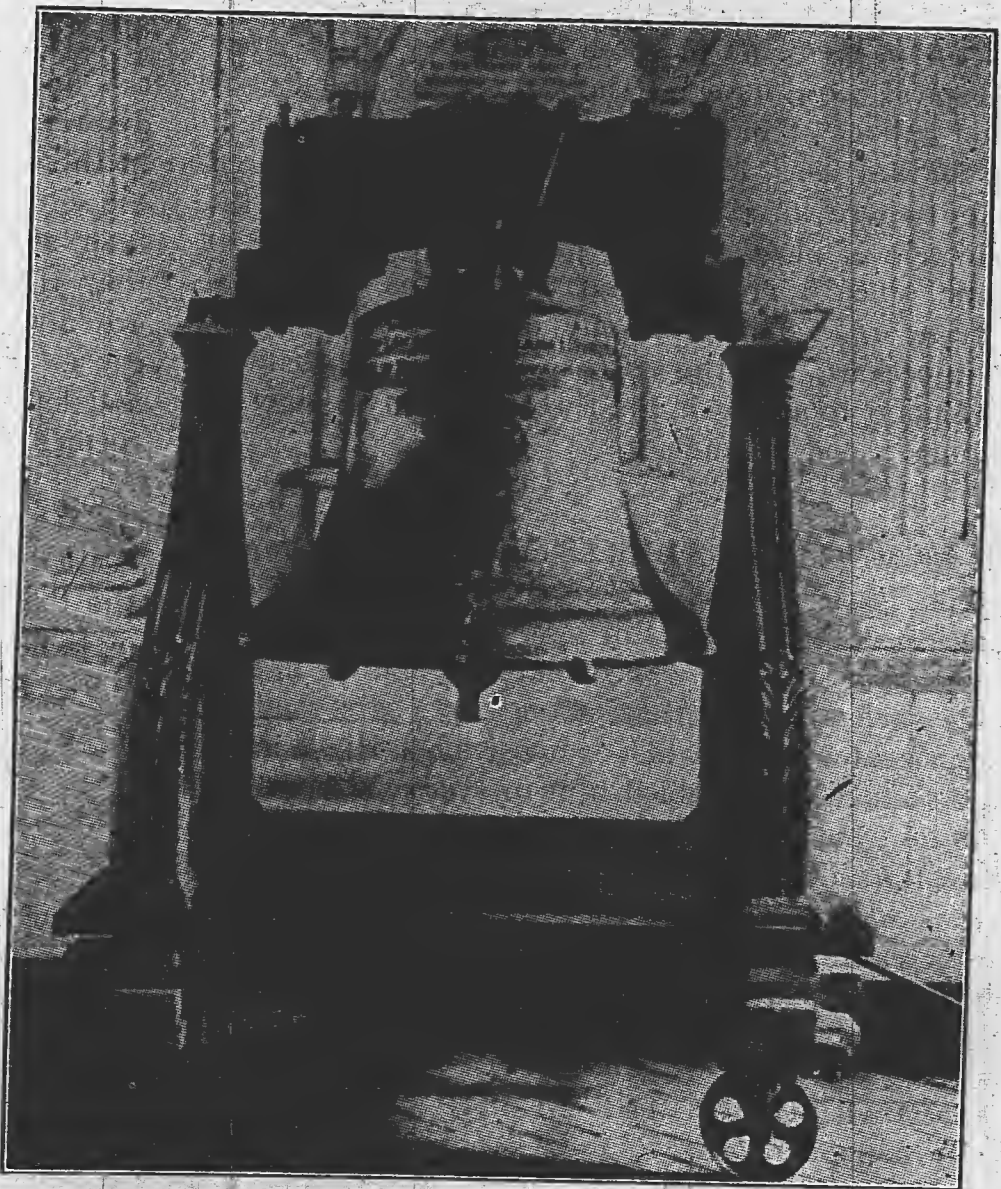
I mark Him, how by seraph hosts ador'd
He to earth's lowest cares is still awake.

—John Keble.

THE PRAYER-ROOM TODAY

Come to this lonely heart, Thou gracious
Spirit, come to enlighten my darkness, to
warm my coldness, to melt my hardness.
Come to revive by Thy genial warmth the
good things that are ready to die within
me. Come to purge away by Thy cleansing
fires the evil things that have so long
held dominion over me. Come to rekindle
the flame of sacred love on my soul's de-
serted altar. Rekindle it, and then Thyself
continually guard and renew it, for I con-
fess that of myself I am not able. Amen.

LIBERTY BELL— VETERAN OF 1776



"Proclaim liberty throughout all the land unto all the in-
habitants thereof."

Leviticus xxv. 10.



WALLET OF THE WEEK



RETIRED MINISTERS and the widows of ministers are, as was to be expected, among the chief sufferers of the war. In a plea for their relief, it is stated that "There are many instances of retired ministers and minister's widows who, in normal times, are on the borderline of real want, but who, under present conditions, are subject to actual privation and suffering." They bear their privations uncomplainingly, and even bravely, although they know that their allowances cannot be increased. Such is the situation in British Methodism.

* * *

A CORNISH CATHEDRAL built around St. Mary's Church in Cornwall, England, is the only English cathedral which has been completed since the Reformation. It is known as Truro Cathedral and was built in the sixteenth century. It is rather remarkable that the great monuments of church architecture should have been finished more than four hundred years ago. Many great church edifices have been built in the last four hundred years, but the cathedral type of structure belongs to the pre-Reformation era.

* * *

DRIED BLOOD PLASMA has become such an important factor in medicine in these tragic days that American hospitals are now seeking to collect twenty-five thousand gallons of blood from which to make powdered plasma for war uses. Experiments have advanced now to the stage where it seems both possible and likely that the collection of blood for that purpose may soon be unnecessary, since it appears that the plasma may be secured from milk. Thus far only dogs have been given casein injections, but the success of those experiments seems to point to a new day in the history of blood transfusions and blood building.

* * *

THE HYMN-TUNE, ABERYSTWYTH, was composed by Joseph Parry, a Welsh Congregationalist who came to America at twelve years of age. He did not begin the study of music until he was seventeen years of age, but he made such progress that, after two years study, he won a prize for one of his compositions. His admirers raised a fund which enabled him to study in New York. In 1868 he went to London and continued his studies at the Royal Academy of Music. His opera, Blodwen, was the first to be performed in the Welsh language. His oratories, cantatas and hymn-tunes have a never-failing popularity. He died in 1903 at the age of sixty-two years.

* * *

A COMPARISON OF THE DEATH RATE for white and Negro populations of Louisville, Kentucky, for the years 1934 and 1939, furnishes some interesting facts. Death from heart disease was fifty per cent greater among Negroes than among whites; deaths from cerebral hemorrhage twice as great; deaths from pneumonia two and one-half times as great, deaths from kidney trouble (nephritis) four times as great, and from tuberculosis five times as great. In cancer and diseases of infancy, the statistics favored the Negro over the white race. Among the Negroes, much of the cardiac trouble is said to have been caused by syphilitic infection.

A STUDENT TRAFFIC COURT, under the supervision of the Municipal Judge, the Juvenile Judge, and the school officials of San Diego, California, is said to have produced such beneficial results as to commend it to other communities. It is an effort to make the solution of traffic problems educational rather than punitive. One of the merits of this plan is the creation of a bond of sympathy and understanding between drivers and enforcement officers which tends to make traffic safety a cooperative responsibility.

* * *

THE TELEPHONE has a Methodist connection which few people know about. When Alexander Graham Bell invented the telephone transmitter in 1848, he was a professor in the Boston University School of Oratory. A model of the original transmitter is in the possession of Boston University now. By means of that crude transmitter, Bell sent his first message to Thomas A. Watson: "I want you." Bell was a Scotchman by birth and he gave to America a great invention and made possible one of the great international industries of the present day.

* * *

MR. WINSTON CHURCHILL, who was captured by the Boers and imprisoned at Pretoria, in South Africa, described his experience following his escape from prison in these words: "I realized with awful force that no exercise of my own feeble wit and strength could save me from my enemies, and that, without the assistance of that High Power which interferes more often than we are always prone to admit in the eternal sequence of causes and effects, I could never succeed. I prayed long and earnestly for help and guidance. My prayer, as it seemed to me, was swiftly and wonderfully answered."

* * *

WHEN GENERAL SMUTS became Field Marshal in the British Army, it demonstrated the trend and temper of British Imperialism. Jan Christiaan Smuts was one of the ablest sons of the Transvaal in South Africa. He was once an enemy, but became one of the most honored soldiers and statesmen of the Empire. His appointment is offered as a defence against the cynic's charge that the present war is a clash between rival Imperialisms. The charge is admitted, but "it is a clash between an Imperialism which spells slavery to all who fall under its shadow and an Imperialism which spells freedom to all who shelter under its wing."

* * *

DIATOMACEOUS EARTH was used by the Emperor Justinian in the brick which were used for the construction of the dome of St. Sophia in Constantinople. It is supposed to have been used in the famous old roadways of Greece and Rome. It is composed of the shell-like remains of myriads of microscopic, single-cell marine plants. In addition to its use in making brick and roads, it is the base of many polishing compounds, grease removers, packing for pipes, scouring compounds and many other things. A four thousand acre tract in the San Pedro River Valley in Arizona has a deposit estimated to contain more than two billion tons of this chalk-like substance.

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EDITORIAL

INDEPENDENCE DAY

Before another issue of the Advocate shall be off the press, we will have begun the one hundred and sixty-sixth year of American independence. On July 4, 1776, our forefathers signed the Declaration of Independence—the second fundamental document in the history of freedom for the English-speaking world. The first being Magna Charta, which the English barons forced King John to sign on June 15, 1215, at Runnymede. Little did our forefathers dream that they were creating by this document a country which was destined to become a bulwark of defence for all that was embodied in Magna Charta, and to furnish even a place of safety for that first written constitution of English freedom. But such was the case.

Time has transferred the actors of that fateful day in 1776 into more or less conventional figures and has robbed them of reality. To many of us the very words of that memorable Declaration proclaim a speculative theory of political and social relations rather than the commitments of men who were soon to record their convictions in the blood of Revolutionary heroes. The haze of the years which separate us from them has changed their momentous words into the heroics of a half mythical time. Peace and dreams attained rob our most precious jewels of their loveliness to such extent that they become the conventions of an age.

Now, after one hundred and sixty-five years, we are rudely awakened to the fact that the eagle, symbol of our freedom, is about to spread his pinions and fly away. July 4, 1941, finds us in a frenzy of apprehension and we rush madly about seeking to kindle anew the fires of patriotic fervor which inspired the second charter of freedom and the record of liberty made by our Republic of the West. On this day, when we complete the one hundred and sixty-fifth year of American independence, we are facing again the fact that liberty is more than an emotion, and it requires more than a song and a flag to make a hero worthy of the priceless heritage of freedom. First Runnymede, then Independence Hall, Philadelphia, and now it seems that we have come to a time when we must rewrite these ancient documents of freedom so that even dictators may be able to understand their meaning.

THE CHRISTIAN COLLEGE

In three successive issues of the Advocate, we have discussed as many phases of violence done to the plain implications of the term "Christian" as such is related to education through the church college. We have invoked no names to bolster the fortunes of our cause, neither have we sought to bring criticism upon any person in

order to create a prejudice in favor of our position. We have recited no personal incidents, not because damaging personal incidents were not available, but because we are fighting for a moral principle and against administrative secrecy in the execution of a sacred trust. Methodist colleges are the properties of the Church and boards of trustees are the creatures established for purposes of administration, and when they betray that trust, for whatever reason, they should be called to account. Neither in law nor in morals can a board or its committee go beyond the strictest interpretation of its trusteeship without invoking the censure of the body from which it holds commission.

Our greatest surprise has been in the volume of shady incidents which this discussion has brought to our desk. We have used none of these, but we know the men who have written us and we know that they know what they are talking about. The charges which we have brought cannot be answered by defiant wisecracks, nor can the facts be hidden behind a smokescreen of committee secrecy. A certain college executive recently gave "information in a confidential way" of committee duplicity and measures of appeasement and an effort to "avoid unnecessary publicity." A state of turmoil developed in that institution and with it, his administrative career came to an end. It is conceivable that there might be others.

At the recent meeting of the Centenary board, six resignations were offered. Ask yourself if that betokens peace and a wholesome situation. A failure in college administration is of a kind with the shiftless tramp on the highway, except that the one involves the honor and the good name of a great constituency while the other is largely personal. The officer, who takes liberties with the resources of a bank, soon gets put in his place, and the person or committee who takes liberties with a trust fund is justly liable to a like rebuke. In such matters, it is a great misfortune that the Church refuses to be informed as to the facts, or to take corrective measures until the situation has developed to the proportions of a public scandal. We know that Centenary College should be required to clean house now, and failing to do so, the educational commitment of the Conference should be revoked. The College is a property to which the "Legal Conference" of the Louisiana Annual Conference holds the title, and the trustees are bound by charter restrictions and by moral obligations which they should not be allowed to ignore. Great institutions of the State can continue in spite of political scandals and the resulting turmoil, because they have the taxing authority back of them. The church college cannot survive without the confidence of the people who promote and sustain it.

NOT INTERESTED

Under the above caption, a paragraph reprinted from some source was carried in the *Advocate* of last week. A letter which we have just received takes respectful issue with some of the implications of that paragraph. The writer does not feel that a defence of the prize fighter is necessary, but that a lack of interest in any activity of life has a narrowing influence upon the effectiveness of the individual himself.

Perhaps there may be more to this suggestion than one may imagine. Do we not fix the effectiveness of our personality by the breadth of our own interests? Or to state it another way, is not the measure of interest in ourselves determined by the variety of things about which we are reasonably well informed? The minister may become so engrossed in the details of his work that his task fixes the boundaries of the world which he knows. We get so everlastingly busy about preaching and the social applications of the gospel that the very foundation facts which give them importance are lost out of our thinking. It is the lop-sided thinker and the impractical idealist who loses the chance to interest others in the things of greatest value to himself.

The marvelous thing about Jesus was that He went through the world with His eyes wide open. In His ministry it enabled Him to become a man of the multitudes and His gospel has achieved universal dominion. It is not necessary that we become experts in all lines, but no man should expect to be widely interesting and helpful unless the compass of his own interests shall coincide fairly well with his contacts. If, as the late poet, Edwin Markham, sang, we have the "wit to win," we must draw our circle to take others in. Whatever is life, good or bad, offers the only highway to the heart.

HUMAN BEHAVIOR AND THE SOLUTION OF THE WORLD'S PROBLEMS

Dr. Charles M. Sheldon's book, "In His Steps, or What Would Jesus Do," was written in 1896, and its simple thesis was, that the solution of our human problem is bound up with human character and that, as the approach of Jesus was direct and individual, so must be the approach still. This simple and direct appeal reached the amazing sale of thirty million copies and was translated into every major language of the world. Perhaps its greatest virtue was its daring to insist upon the personal application of the ethics of Jesus to every personal and social problem.

After the lapse of nearly half a century, Dr. Sheldon re-emphasizes the thesis of his book in a guest editorial which appeared in *Pathfinder* of June 28. He says that in the solution of the world's problems, the question of first importance is human conduct, and the need of the world today is for behavior expressed in love instead of hate, and a belief in friendship instead of force. With the same directness, simplicity and vigor which characterized the book which made him famous, he insists that when the question of behavior is rightly "settled all other problems will be settled." This teaching is probably too simple and understandable to have large acceptance among the authors of the labored psychological works of our day, but it might be well to remember that the book which embodies that theory is a classic in popularity and in sales achievement, its only rival is the Bible.

LIBERTY OR LICENSE

Scarcely a week passes that we do not receive "releases" whose tone and attitude are open to question to say the least. We cannot feel that injudicious declarations are entitled to publication under the conditions now prevailing. Whatever may be our own feelings, we have a civic and social responsibility which we are bound to respect. As a result of our conviction, unwise statements find sepulture in our office waste basket.

There seems to us to be an all too prevalent disposition to proclaim our notions from the housetop, and the most popular housetop for that performance appears to be the commencement occasion in our colleges. A close second in such popularity is the assembly held under the auspices of the church. It is an unfortunate circumstance that there are those who choose such occasions to array personal opinion against the unifying authority of civilization.

Others rely upon the immunities accorded to a certain type of public addresses to plant seeds of intolerance which tend to undo the labors of a generation. These statements are made the more damaging because they are uttered with the apparent endorsement of the church. We have in mind a recent statement to the effect that St. Paul "was a Jew hater," a statement which we do not believe can be defended upon any score except that of pure prejudice. This teacher admitted afterward in private that he had probably used too strong language, but the damage had been done. Liberty of speech and press is a trust and not a license to promote social chaos.

Editorial Miscellany

By Dr. H. T. Carley

TELLING THE TRUTH

Sometimes, things run along smoothly and the routine of daily life shows little variation. You get up about five or six o'clock in the morning, make coffee, and look over the paper—war news first, then the sports page, then a glance at the comics, and then a column-by-column scanning of the rest of the paper. A bath and a shave complete the pre-breakfast activities. The morning meal is thoroughly enjoyed, "Pat," the Boston terrier has his impatiently awaited ride around the block, the post office is visited and such mail as is received is given what attention it needs, and then you go to the study for a spell of serious work. In about three hours, feeling the need of a little relaxation, you stroll down the street, looking for somebody with a nickel and a hankering for another cup of coffee. Likely as not you run into Bill Richardson or Henry Lavigne, both of whom are properly equipped, and your search is properly rewarded. (In case of emergency, however, you provide yourself with two or three nickels lest they find you first.)

Then back home for another hour or two in the study, the mid-day meal (if the neighbors have been thoughtful), the inevitable siesta at this season of the year, and then such activities as the afternoon may call for.

But things don't always run smoothly, and routine suffers a rout. Thus it was last week. Unexpected happenings began on the first day and continued through the next. Normal procedures were upset—even the

morning hunt for the nickel and coffee. Come Wednesday, a necessary and previously-planned trip to last two or three days had to be undertaken. Some things had to go undone at the appointed time, with the hope of getting to them later. But opportunity failed and some of those things had to be omitted. So there was no "editorial" in this column last week.

In addition to the above explanation, I clear forgot till it was too late!

The truth is the best alibi.

TO MEN OF VISION AND HIGH PURPOSE

By John D. Rockefeller, Jr.

It is perhaps unusual that one to whom a great university has offered an honorary degree, asks to be allowed to come in person to express his thanks for the proffered tribute, although circumstances beyond his control make it impossible for him to accept it. That, however, is what I have done and how I am here. In his gracious introductory remarks, President Jones has made it clear why I was under the necessity of declining the honor offered me by Fisk, an honor never before in its history offered by Fisk to one of my race. I want to make it equally clear that, were I free to accept it, there is no educational institution of higher learning in the country from which I would be prouder to receive an honorary degree than from Fisk. It is, therefore, with profound emotion and keen appreciation of the significance of the tribute that I thank you for it from the bottom of my heart. Now that I am here, will you permit me to say a further word or two before I take my seat.

Thirteen years have elapsed since Mrs. Rockefeller and I attended your Commencement exercises in 1928. Some people are superstitious about the number "13." We regard it as a lucky number because four of our six children were born in our first home, Number 13, where we lived happily for many years; while not long ago we were presented with our thirteenth grandchild. Much has happened at Fisk during these thirteen years. You have entered into close and mutually advantageous relations with Meharry Medical College, which is now seeking to complete an endowment of \$5,400,000. You have added graduate work in nine departments and although your enrollment of approximately five hundred has remained fairly constant, the students are more advanced in their preparation, and the number engaged in graduate studies has grown from two to seventy-six. You have graduated 4,267 students, who are representing Fisk with credit in various walks of life. Your endowment funds have grown to \$2,936,898.50, and you are now working earnestly to complete a campaign which will add another \$1,500,000, a sum greatly needed to offset the falling rate of return and enable you to make the most of your growing opportunities.

The President of your Board of Trustees, Mr. Paul D. Cravath, for so many years your staunch friend and backer, has passed away and there are several other vacancies on your Board to be filled. What an opportunity and challenge to effective leadership this offers to younger men of vision and high purpose! These vacancies should attract, and will I know be filled by, some of the finest men in our land.

A Great Educational Center

We in the North are proud, not to say envious, of what the people of Nashville

have done in setting new, high standards of cooperation in the educational field. The development of Fisk University, Meharry Medical College, Tennessee Agricultural and Industrial State Teachers College, and of Vanderbilt University, George Peabody College for Teachers, Scarritt College, and other educational institutions in this city, has made Nashville an intellectual capital for this part of the South in which both races are finding increasing opportunities to make their best contributions. We offer you our heartiest congratulations on these truly epoch-making achievements.

In the light of the accomplishments of these thirteen years, I am glad to reaffirm my faith in Fisk, in the importance of the position which she occupies in the educational world, and in her future. Moreover, I want again to pay a tribute of confidence and esteem to her able and unselfish President.

But not only at Fisk has much happened in the past thirteen years; throughout the world, and in our own country as well, events have been moving with appalling rapidity. When I stood on this platform in 1928, we hoped and believed that the Great World War, in which our nation had participated with the high purpose to end war, had achieved that universally desired result. What a hollow mockery it all seems now! How disillusioned we have become! Today the world is under the cloud of another war that in human suffering and anguish, not to speak of destruction of material values, bids fair to outstrip in staggering degree the former war, if indeed it does not plunge mankind again into the barbaric ages. In some countries the church has been overthrown and the nation exalted to its sacred place. In many, the life, liberty and happiness of the individual are being sacrificed to the so-called "collective good" or "national well-being," and the people dominated by dictators arrogating to themselves the attributes of God Almighty.

Spiritual Values are Gaining

But something else has happened. The tide of cynicism which seemed to have engulfed mankind has begun to ebb. With the loss of material values, spiritual values are beginning again to find their rightful place. Personal liberty, freedom of thought, speech and action, the right to worship God according to the dictates of the individual conscience—for these, men and women in large numbers are again willing to fight, suffer and die. Finland, Greece, England have set high standards of gallant living and heroic dying. Belief in the supreme worth of the individual, which belief underlies democracy, is gaining ground. In a society of free men of international good-will and universal brotherhood, lies the hope of civilization. In dictators and totalitarianism lies its doom. The future of mankind depends on the ever-growing number of disciplined individuals with faith in God and a love of mankind, who, irrespective of the boundaries of race or creed, are ready not only to die for liberty, for truth and for the right but, what is often much harder, to live and work for their establishment.

Duties of the Individual

Today a turbulent world calls upon us as individuals to enter into the opportunities for service that present themselves. We are each responsible only for the task that is ours. To perform that task to the best of our ability, however humble or exalted it may be, wherever it takes us, is our supreme duty and high privilege.

As we obey that call to service, may this be our creed:

I believe in the supreme worth of the individual and in his right to life, liberty, and the pursuit of happiness.

I believe that every right implies a responsibility; every opportunity, an obligation; every possession, a duty.

I believe that the law was made for man and not man for the law; that government is the servant of the people and not their master.

I believe in the dignity of labor, whether with head or hand; that the world owes no man a living but that it owes every man an opportunity to make a living.

I believe that thrift is essential to well ordered living and that economy is a prime requisite of a sound financial structure, whether in government, business or personal affairs.

I believe that truth and justice are fundamental to an enduring social order.

I believe in the sacredness of a promise, that a man's word should be as good as his bond; that character—not wealth or power or position—is of supreme worth.

I believe that the rendering of useful service is the common duty of mankind and that only in the purifying fire of sacrifice is the dross of selfishness consumed and the greatness of the human soul set free.

I believe in an all-wise and all-loving God, named by whatever name, and that the individual's highest fulfillment, greatest happiness, and widest usefulness are to be found in living in harmony with His will.

I believe that love is the greatest thing in the world; that it alone can overcome hate; that right can and will triumph over might.

God grant that when our work is done we can say with that English aviator, whose letter to his mother reflects such indomitable courage and triumphant faith: "I have done my duty to the utmost of my ability."

* In view of his relation to the foundations established by his father, Mr. Rockefeller has for many years felt he could not wisely receive honorary degrees from educational institutions in this country, his own alma mater excepted.

THE GENERAL COMMISSION ON ARMY AND NAVY CHAPLAINS INCREASES ITS SERVICE TO THE NATION AND TO PROTESTANTISM

The General Commission on Army and Navy Chaplains held its annual meeting in Washington, D. C., June 11. Dr. Rufus W. Weaver, long a member of the Commission and during the past two years its Chairman, was presented a silver loving cup by members of the former Committee in recognition of his valuable services. The presentation speech was made by Dr. Andrew R. Bird, of Washington, D. C.

The Rev. Adna Wright Leonard, resident Bishop of the Washington Area of the Methodist Church, was elected Chairman to succeed Dr. Weaver, who retired from office. Bishop Leonard has had supervision of the San Francisco, the Buffalo and Pittsburgh Episcopal Areas, and was assigned to Washington in 1940. He is also Chairman of the Methodist Commission on Camp Activities.

The Commission elected as its Director Dr. S. Arthur Devan, who has been acting in that capacity during the months since Dr. Paul D. Moody relinquished the office to resume his work as President of Middlebury College. Dr. Devan is an alumnus of

(Continued on page 16)

CONFERENCE NEWS AND PERSONALS

Rev. W. M. Hester adds to a business note the schedule of his revivals for the summer and a word of appreciation for the Advocate.

Rev. T. A. Ferguson, of the Florida Conference, has been transferred from Fort Mead to Homestead, Florida. He sends his good wishes to the old home paper and conference.

The Hattiesburg District Intermediate-Junior Camp will be held at Camp Dantzler, located near Hattiesburg, July 7-11. The cost of the entire session has been fixed at the nominal sum of \$5, or \$1.50 a day.

Rev. Don R. Harwell, pastor of Gentilly Church, New Orleans, has plans on foot for buying a parsonage, and he has appointed a committee representing the various organizations of the congregation in order to develop a parsonage-conscious church.

Rev. C. B. Powell, pastor at Melville, La., closed a good meeting at that place recently in which he had the assistance of Rev. H. M. Wolfe. Six members were received into the church, four on profession of faith and two by certificate.

Rev. G. A. Baker, pastor at Verona, Miss., says that he and his family are enjoying the new parsonage which is beautiful inside and out, and practically all the furniture new. With all the modern fixtures which he lists, we are not surprised at his rapture.

Rev. Elmer C. Gunn, district superintendent, of New Orleans, was a visitor at Mt. Sequoyah during the past week, along with many others who have been drawn to that mountain resort by the various interests of the Church.

Mrs. Mims Boswell, of Kosciusko, Miss., daughter of the late T. Q. Ellis, of West, Miss., is keeping up the Methodist tradition of her family as a loyal reader of the New Orleans Christian Advocate. We remember her father and we appreciate very sincerely her continued interest in the paper.

Rev. J. Noel Hinson, pastor at Blue Mountain, Miss., sends the renewal subscription of Mrs. John Thomas, a member of New Hope church, on his charge. Bro. Hinson says that Mrs. Thomas has been a reader of the Advocate for more than forty years.

Rev. H. L. Johns, pastor at First Church, Lake Charles, La., says that he and Mrs. Johns, V. D. Morris, of Lafayette, and Mrs. J. B. Pollard, Conference President, W. S. C. S., plan to attend the meeting of the Jurisdictional Board of Missions and Church Extension, at Mt. Sequoyah, July 6, 7 and 8.

Dr. Henry Boswell, superintendent of the Mississippi State Sanatorium for the treatment of tubercular patients, writes us that his father is ninety years old. He comes from a family with a Baptist inheritance of many generations and he himself is a Baptist, but strangely enough bears the name, John Wesley.

The Hattiesburg District Young People's Epworth Training Camp, composed of the Hattiesburg Young People's Camp and the Training Conference of the former Methodist Protestant Church, will be held at Camp Dantzler, July 28 through August 1. Rev. D. T. Ridgway is the camp director, and Rev. B. M. Lawrence the business manager.

First Methodist Church, Baton Rouge, Dr.

J. Richard Spann, pastor, has issued a folder of "Summer Opportunities," listing eight different events in which his people are interested, beginning with the Intermediate Camp at Bluff Creek, June 16-20, and ending with the Youth's Conference at Mt. Sequoyah, August 19-30.

The destruction of the older portions of the historic Charterhouse, where John Wesley was once a student, is a matter of profound regret to Methodists throughout the world. It was burned during a recent air raid on London. The great hall, considered one of the finest Elizabethan rooms in existence; the tapestry room, and the cloisters suffered severe damage, if not ruin. The tablet to John Wesley, however, is reported to be practically intact.

Rev. W. C. Newman, pastor at Indianola, Miss., has been much occupied with engagements during recent weeks. Among the calls to which he responded were: Religious Emphasis Week at State College, Wood Junior College, Hines County Junior College, East Mississippi Junior College, Sunflower Junior College and Rust College. In addition to this he has held three series of revival services, delivered six commencement addresses, and spoken to student groups at M. S. C. W. and Millsaps College. That is indeed a heavy schedule to have carried along with his own work.

MILLSAPS COLLEGE

Millsaps College has completed plans for scheduling courses in such a manner that students may obtain degrees within three years, Dr. M. L. Smith, president, announces.

The new program will enable male students to finish college before becoming 21 years of age, at which time they become eligible for the draft. Draftees who have college degrees and volunteers who have graduated from accredited colleges are given opportunity for more rapid advancement into the ranks of commissioned officers.

Summer school work and the regular college program have been so integrated that students will be able to graduate in three years without being overloaded with courses at any one time, President Smith explained.

Final registration figures for the first semester of the current summer session at Millsaps show 162 students enrolled, the largest summer school in the history of the college. Courses in 20 different departments will be offered the second semester, which opens July 7.

Advance registrations for the 1941-42 regular session are above figures for the same

time last year, Dr. Smith said, indicating a capacity enrollment at Millsaps this fall. —Release.

THIRD QUARTERLY CONFERENCES

The Third Quarterly Conferences of the New Orleans District will be held in two groups, as follows:

The charges in the city of New Orleans will meet with Aldersgate church, Tuesday evening, July 22, 1941, at seven forty-five o'clock.

Aldersgate, Algiers, Canal Street, Carrollton Avenue, Chalmette, Church of the Redeemer, Eighth Street, Felicity, First Church, Gentilly, McDonoughville, Munholand Memorial, Napoleon Avenue, Parker Memorial, Rayne Memorial, Saint Marks and Second Church will be included.

The charges west of the river will meet for their conferences on Sunday, July 27, 1941, at three p. m., at the Houma Heights church, McDonnell School, Houma, La. included in this group will be: Franklin, Donaldsonville, Golden Meadow, Houma, First Church, Houma Heights, Lockport, Morgan City and French Mission.

Slidell, Reserve and LaPlace will meet when suitable to them.

Questionnaires will be sent to each pastor for full reports. Election of church school officers will be in order, and all necessary business for each church can be disposed of.

ELMER C. GUNN,

District Superintendent,
New Orleans District.

June 24, 1941.

SENATOR HARRISON LAID TO REST

One of the most largely attended funerals which ever occurred on the Mississippi Coast, was held in Gulfport, on Wednesday of last week, when Senator Pat Harrison was laid to rest. In addition to the Vice-President and the fifty or more members of Congress who were in attendance, the Governor and people from every section of the State were there.

The body was carried to the Methodist Church where it lay in state until the hour of the funeral service. From nine o'clock in the morning until two o'clock in the afternoon a constant stream of people filed past the casket and lingered for a moment to gaze upon the face of their friend. At two o'clock the military guard presented arms and the casket was closed.

Seated in the pulpit with the ministers



were Vice-President Wallace, Governor Johnson, and an officer of the Navy. The funeral was simple and brief. Rev. J. F. Campbell, district superintendent, read some selections of Scripture, and Dr. J. N. Brown, pastor of the Presbyterian Church, led in prayer. A message of sympathy from the chaplains of the Army was announced. Rev. V. R. Landrum, pastor of the Methodist Church, then paid simple and tender tribute to the life and character of Senator Harrison, as a man, as a member of the Methodist Church, and as a public servant. At the conclusion of the address, the funeral party filed out and the procession moved through the throng standing outside the church and on to the lovely cemetery, where the body was laid to rest to the measured tones of the committal service, "Earth to earth, ashes to ashes, dust to dust."

LOUISIANIANS IN CARAVAN SERVICE

Dear Dr. Duren: Eight Louisiana Conference youths were assigned here at North West, Miss., Junior College, Senatobia, Miss., to areas for youth caravan service today.

The youths, homes and assignments are: Webb Pomeroy, Bastrop, La., Caravan No. 1, of Mississippi; Jesse Morgan, Crowley, La., Caravan No. 2, of Mississippi; Miss Marvis Roberts, Alexandria, La., Caravan No. 1, of North Mississippi; James Bullock, Shreveport, La., Caravan No. 1, of Alabama; Rudolph McIntyre, Delhi, La., St. Louis Caravan No. 2; Charles Buck, of L. S. U., Baton Rouge, La., North Mississippi Caravan No. 2. Counsellors named for Louisiana Caravans number 1 and 2 were: Mrs. J. H. Zeigler, of Benton, and Mrs. Ashton Dunbar, of Pineville.

Other Louisiana Caravaners are: Miss Helen Mayo, Lake Charles, serving in Texas; Norman Preston, Shreveport, serving in Kansas; Phillip Royal, Shreveport, to train in California, July 5.

Your co-worker,

JAMES BULLOCK.

INDIANOLA CHURCH TO BE DEDICATED JULY 13

Indianola Methodists are eagerly looking forward to the visit of Bishop Decell on the night of July 13, when he will lead them in the celebration of a victory that climaxes nearly twenty years of dreaming and work and sacrifice. On that occasion the beautiful church, erected in 1928, will be formally dedicated.

Like most real victories, it has not been easily won. There were times when it seemed impossible. But no more faithful laymen are to be found in Methodism, and they refused to be defeated.

In addition to Bishop Decell, all former pastors have been invited to participate in the dedication. Rev. W. C. Galceran, Sr., was pastor at the time the building committee was appointed. Construction was begun and completed under the leadership of Rev. J. D. Wroten, who was followed in this pastorate by Rev. R. G. Moore, Rev. C. A. Parks and Rev. W. N. Duncan, each of whom made contributions that enabled the congregation to achieve this victory.

Rev. J. D. Wroten will initiate the dedication ceremonies with a service on Sunday morning, July 13, in which other former pastors will also have part. Bishop Decell will preach at the evening service, and lead in the formal dedication.

The church will be presented for dedication by the Board of Trustees, composed of Leslie Fletcher, E. M. Holmes, Dr. J. A. Alexander, M. W. Mosby, M. A. Moore, J. H. Price and J. H. Faison.

The Board of Stewards consists of J. M. Forman, president; E. A. Tanner, secretary; Mrs. H. M. Trice, treasurer; E. M. Holmes, Hubert Middleton, W. D. Hemphill, Mrs. J. T. Heslip, Mrs. W. W. Gresham, T. D. Robertson, W. B. Fletcher, M. W. Mosby, Joe Green, John Johnson, Emmet Chapman, Ralph Holland and Arnold Pyron.

REPORT OF THE BATON ROUGE DISTRICT CONFERENCE

There were 113 lay delegates present, representing every charge but two in the district. Nineteen preachers were in attendance.

Dr. W. B. Slack, pastor of First Church, New Orleans, delivered the conference sermon. He took as his subject, "Defending the Church." His message was timely, and he stimulated the conference. Visitors at the conference were: Rev. G. W. Dameron, Executive Secretary; Rev. J. B. Harper, Young Adult Work; Rev. Henry Rickey, Young Adult Work; Dr. W. L. Duren, editor, New Orleans Christian Advocate; Dr. J. G. Snelling, Memorial Mercy Home; Rev. L. W. Sloan, Anti-Saloon League; Rev. R. L. Clayton, pastor, Chalmette; Rev. C. K. Smith, pastor, West Monroe; Dr. W. B. Slack, pastor, First Church, New Orleans.

During the afternoon session, Rev. C. B. White addressed the conference concerning the Louisiana Methodist Orphanage.

The Baton Rouge District observed all the special days. Every charge in the district has observed these days. They include Golden Cross Week, Easter Sunday Orphanage, Memorial Mercy Home, etc. Response was excellent.

District trustees elected are as follows: L. A. Himes, Miss Stella Murphy, W. S. Holmes, W. H. Richardson and S. E. Poole.

The Baton Rouge District agreed to sponsor an S. M. U. scholarship in conjunction with two other districts, the New Orleans and Alexandria Districts. Pledges were made by the churches, amply taking care of the cost of the scholarship.

The Bluff Creek Young People's Camps were brought to the attention of the conference, and much interest was shown in this phase of the district's program.

The conference chose Franklinton as the place of meeting for the 1941 conference.

Meeting adjourned.

RALPH CAIN,
Secretary of Conference.

Report of the Committee on Resolutions Read by Rev. H. T. Carley

Whereas, Rev. J. Henry Bowdon is in his sixth year as district superintendent of the Baton Rouge District; and

Whereas, by the law of the Church he will be assigned to another field of work at the next session of the Annual Conference; therefore be it resolved

1. That we rejoice in the fact that the Baton Rouge District has made great progress during the administration of Bro. Bowdon.

2. That we express to Bro. Bowdon our sincere appreciation of his efficiency, his consecration to his work, and his friendliness to all as he has gone in and out among us.

3. That we pray God's richest blessings

upon him and his family in whatever field they may continue their labors.

4. That we hope the Bishop does the right thing by him when he makes the appointments.

Respectfully submitted,

H. T. CARLEY, Chairman.

J. L. BEASLEY, Secretary.

T. H. Henderson.

Whereas, the 1941 session of the Baton Rouge District Conference has been delightfully entertained by the Elizabeth Sullivan Memorial Methodist Church of Bogalusa; therefore be it resolved

That we express to Rev. J. B. Grambling, the pastor, the Official Board, the Woman's Society of Christian Service, all the cooperating committees, and entire membership, our deep appreciation of the abounding hospitality and unstinted courtesy that have made our stay with them such a happy experience.

Resolved, that we pray God's blessings upon them in all their work for the promotion of the interests of the Kingdom of God.

ARCHBISHOP OF YORK ON UNIVERSITY LIFE TODAY

"The Archbishop of York has lately visited Cambridge, and, says the *Cambridge Review*, 'the length of the queues outside his meetings afforded a remarkable tribute to his influence with the younger generation.' The same issue of the *Review* also contains a brief, but none the less valuable, statement of Dr. Temple's impressions of Cambridge and of university life. 'My impressions, whether misleading or not for Cambridge as a whole, are very vivid as regards two aspects of university life,' says the Archbishop.

"First, in the region of social and political aspiration, there seems to me to be a decline of that detached sort of speculation which is sometimes called an ideology; there is less sketching of remote ideals either without any regard to the way of realizing them or with a lighthearted acceptance of the horrors of revolution which is a proof of either ignorance or cynicism. At the same time, there is a weakening of that rigid classification into Left and Right, which was preventing either from illuminating the other. Instead there is a readiness, even an eagerness, under the pressure of these urgent days, to consider what can be done fairly soon to make some real advance towards a more just social and international order; and people of different general views are prepared to join together in discussing practical steps. . . .

"The other impression to which Dr. Temple referred concerned the prevailing direction of religious interest. 'I find people,' he said, 'interested as always in ultimate problems such as the origin of evil; but whereas these would not long ago have taken the first place, I think that now there is more concern to deal with evils than to account for Evil, more concern to extend the Christian way of life than to discuss abstract questions of Christian ethics; and, above all, a concern to make prayer more vital, more intimate and more Christian. If I am right, we have here too a healthy adjustment of the balance.'"—The Guardian.

May 23, 1941.

Jesus never sends a man ahead alone. He blazes a clear way through every thicket and wood, and then softly calls, "Follow Me. Let's go on together, you and I."

—Dr. S. D. Gordon.

ADDITIONAL PERSONALS

The Barlow charge, under the direction of the pastor, Rev. A. C. Walley, has held its third annual Epworth Training Conference at Pleasant Valley church. The teachers in the conference were Rev. David Watts, of Jackson. Miss Jennie Youngblood, of Meadville, and Rev. J. B. Cain, of Hazlehurst. There was no letting down of interest and a similar school has been recommended for next year.

A memorial service for the late Senator Pat Harrison was held at the Chautauqua Grounds, Crystal Springs, on Sunday evening, June 29. Rev. J. W. Sells, the pastor, was in charge of the service, and Bishop J. Lloyd Decell was the principal speaker. He paid eloquent tribute to the life and services of the late Senator.

Methodist Student Day was observed by the Hazlehurst Methodist Church on Sunday, June 22. Addresses were made by Miss Martha West and Roland H. Stevens, Jr., who were delegates from the Wesley Foundation of Copiah-Lincoln Junior College to the recent Methodist Student Conference at Lake Junaluska.

Rev. G. A. Morgan, in a personal note to the office, calls our attention to an error in a personal which appeared in a recent issue. We stated that his son was assistant radio operator at the Naval Station in Washington. We do not know how the error occurred, but the fact is he is assistant radio engineer under civil service appointment at the Naval Station in Washington.

Rev. A. A. Collins writes enthusiastically of the progress being made on the Pelican charge, where he has had ready response to all the calls of the church and has already more than met his Advocate quota. In the meeting at Pelican church he had the assistance of Rev. Louis Hoffpauir. Nine new members have been added and various improvements made for the comfort of the pastor and his family.

IUKA CIRCUIT

To the Christian Advocate: I have all my meetings planned beginning the second week in July and running eight weeks straight, as I have eight churches. We had the privilege of having my parents, Mr. and Mrs. R. W. Hamill, of Sturgis, Miss., and my wife's parents, Mr. and Mrs. J. E. Sharp, of Sturgis, Miss., all up here with us the second week in June. We had a wonderful time together.

REV. M. N. HAMILL.

Iuka Circuit.

MANGUM MEMORIAL CHURCH, SHREVEPORT

Mangum Methodist people have made very noticeable and substantial progress under the leadership of Rev. W. H. Royal this year. Lots have been purchased just across the street from the site of the present church, on which they hope to construct a modern educational plant and beautiful auditorium. Having received 129 new members since Conference, the present membership of Mangum is 1,318. The giving to the entire program has been raised more than ten per cent.

Rev. W. H. Royal, his wife and two sons, Phillip and Rudolph, also Mrs. R. J. Fox and daughter, Bettie Rea, are leaving Saturday

for a two-weeks vacation. They will first go to Carlsbad, New Mexico, where they will visit friends and go through the Cavern, and from there to Stockton, California. At this point of the trip, Phillip, who is a senior ministerial student at Millsaps College, Jackson, Miss., will leave the party and will be in Stockton and other adjoining cities in California for eight weeks of training and Youth Caravan work. The Royals and Fox's will continue their tour through California, Washington, Montana, Wyoming, Utah, Kansas and Missouri.

CHURCH SECRETARY.

J. T. WILLIAMS PASSES

Mr. J. T. Williams (better known to his friends as "Mr. Jim") passed away at the Highland Sanatorium, at 5:45 p. m., June 8. His death followed a long illness.

The funeral was held at the Methodist church at Pelican, La. The services were conducted by Rev. A. A. Collins, pastor, assisted by Rev. J. B. Williams, of Many, and Rev. J. J. Rasmussen, of Minden.

From 1893 on, Mr. Williams was most active in the church and all the spiritual and moral movements of the community. He loved his church, often saying he would have rather died there worshipping than anywhere else. He served the church and Christianity in the following capacities: as a steward, as a trustee, and as a church school superintendent. All who knew him testified that he had lived a useful Christian life.

During his long illness, he lived constantly with God, often calling his relatives and friends to his bedside to talk to them about their spiritual well-being.

A. A. COLLINS.

What We Want for Anniversary Book

1. Name of charge.
2. Name of each church, when founded, and when present building erected.
3. Number of members in charge, paid for salary, and paid for benevolences.
4. Name of pastor.
5. Names of Chairman of Board or Boards of Stewards.
6. Names of church school superintendents.
7. Names of presidents of Woman's Society of Christian Service.
8. A good photo of each church on the charge.
9. Only \$2.00 for a cut of the church or churches in every charge, and one copy of the book.

This must be in our hands by July 25. No cuts will be made until we are sure of getting the book out. Do not blame us if your charge fails to get in.

Extra copies of the book will cost \$1.00 each and must be ordered before publication. No checks will be cashed until we are sure that we can get the book out. All money sent will be returned if we fail to publish the book.

CONCERNING THE COLLEGE SITUATION

My dear Dr. Duren: I am writing to commend your recent editorials on the situation in the Methodist colleges. I am not well enough acquainted with the matter of endowments to pass judgment, but the social questions involved present a challenge that cannot be ignored. The trustees of Millsaps College by implication ask for an expression from members of the Conference, which ought not to be difficult to secure at the next annual session.

The trustees and administration of any Methodist school have no more right to allow the property of the school, which is church property, to be used for practices which the Methodist Church has consistently opposed than I have to allow the recreation room of our local church to be used for the same purpose.

It occurs to me that if organizations which may serve a useful purpose in a college actually serve as the promoter of questionable practices and customs contrary to the historic position of the church which established the school, then it may be necessary to remove these organizations from the school.

Sincerely,
J. B. CAIN.

Hazlehurst, Miss.
June 28, 1941.

OTHER ENDORSEMENTS

From a Great Pastor-Preacher:

"I have been reading, with unusual pleasure, your recent editorials concerning our educational institutions. In that, you are doing what I think to be the real work of the church paper. I wish other editors might see their duty as you do."

I have been feeling kind of mean about not sending you any material for publication, since I have received the Advocate as a courtesy. I am enclosing a sermon which I used last Sunday. If you think it suitable you may use it. I can send you another if this is not what you would like.

I often think of you, especially when I read about the war going into the countries over which we traveled together in '24.

Wishing you well in your work, and assuring you of my unfailing friendship,

Your brother,
FORNEY HUTCHINSON.

From a Worthy Louisianian:

Dr. W. L. Duren, Editor,
New Orleans Christian Advocate,
New Orleans, La.

Dear Dr. Duren:

Since our return from Washington I have read with interest every copy of the Advocate which came while I was away. ("I, too, want to thank you for your recent editorials, especially the editorials with reference to the Centenary College incidents, and to commend you for speaking out. The action taken by the Shreveport District Conference is to be commended.")

With reference to the item in the Personals in the Advocate concerning our trip to Washington, my son is not assistant radio operator of the Naval Station in Washington as was stated in the item; he is assistant radio engineer at the Naval Radio Station in Washington. He is not in the Navy, but holds a Civil Service appointment, after passing a rigid examination, as assistant radio engineer. There is quite a difference between radio engineer and radio operator. It is possible that I wrote "radio operator," however, I thought I wrote "assistant radio engineer at the Naval Radio Station in Washington."

We are working on the Advocate campaign. I have six new subscriptions in hand and hope to increase that number considerably by Sunday, so you can be looking for a list of subscribers next week. Your recent editorials are helping to sell the Advocate to our people.

With good wishes, I am

Yours sincerely,

G. A. MORGAN.

SCHOOLS AND CONFERENCES, 1941

(In the Assembly Auditorium, Unless
Otherwise Specified)

Leadership School (Education Building),
July 17-24.

District Superintendents' Conference, July
17-24.

Council of Conference Lay Leaders for
Southeastern Jurisdiction (Terrace Hotel),
July 18-20.

Junaluska School of Religion, affiliated
with Duke University (Education Building),
July 21-August 30.

School of Missions (Mission Inn), July 24-
August 5.

Missionary Conference, July 29-August 5.

Pastors' Conference, August 5-10.

Youth Conference (Education Building),
August 5-16.

Leadership School, August 18-29.

Anyone can learn from experience; but
it requires a wise man to learn from the
experience of others.—Selected.

LEAGUE OF STEWARDS ORGAN- IZED IN HATTIESBURG DISTRICT

Picnic at Richton for All Stewards in District

Under the leadership of W. B. Alsworth, district superintendent, and Ben Stevens, District Lay Leader, the pastors and stewards of the Hattiesburg District met at Henderson's Mill Pond, near Richton, Miss., on June 26, at 10 a. m., and at the conclusion of a busy day organized a District League of Stewards.

Ben M. Stevens, of Richton, host for the day, was elected president of the league; Dr. T. J. Burnham, Magee, vice-president; D. U. Maddox, Laurel, treasurer; and Ralph Hays, Hattiesburg, secretary.

The address, brought to three hundred or more pastors and stewards by Hon. Thomas L. Bailey, was the highlight of the day. "Christian stewardship embraces that feeling in a man's heart that causes him to go over on the other side of the railroad track and look for his neighbor," was the central thought of Mr. Bailey's message.

Dr. J. M. Sullivan, Millsaps College, and Conference Lay Leader, brought the address of the afternoon.

Dr. D. S. Dearman, Associate Lay Leader of the district, was master of ceremonies in the morning, and his colleague, Mr. E. J. Dennis, took charge of the program in the afternoon.

Ben M. Stevens, host, fed those attending with a barbecue dinner and cold drinks. Mr. Stevens arranged and carried through one of the most enjoyable and successful picnics seen in this section.

Hattiesburg District Mississippi Annual Conference The Methodist Church

PROGRAM

District-Wide Meeting of Stewards and Pastors, Thursday, June 26, 1941, 10 a. m., at Henderson's Mill Pond, Richton, Miss. (Richton Rotary Picnic Grounds—In case of rain, High School Auditorium.)

District Lay Staff in charge—Rev. M. F. Lytle, Laurel, song leader.

Morning Session

Dr. Dewey S. Dearman, Associate Lay Leader, presiding.

10:00 A. M.—Congregational Singing.

10:15 A. M.—Prayer, Dr. D. S. Dearman; Scripture, Rev. A. J. Boyles; Hymn; Prayer, Dr. J. M. Sullivan.

10:30 A. M.—Welcome, District Lay Leader; Response, J. D. Langford; Hymn.

10:45 A. M.—Statement of Purpose of Meeting, District Superintendent.

11:00 A. M.—Special Music Arranged for by Local Committee; Address, Hon. Thomas L. Bailey.

12:00 Noon—Barbecue Dinner Served to All.

Afternoon Session

E. J. Dennis, Associate Lay Leader, presiding.

1:30 P. M.—Congregational Singing.

1:45 P. M.—Prayer, E. J. Dennis; Scripture, Rev. H. E. Raley; Prayer, A. Layman; Hymn.

2:00 P. M.—Address by Conference Lay Leader, Dr. J. M. Sullivan.

2:45 P. M.—Round Table Discussion led by B. M. Stevens, District Lay Leader; Organization of a District League of Stewards.

Americans have more time-saving devices and less time than any other people who inhabit this dreary world.—Selected.

THE SALOON INTERESTS AND CAMP REGULATION OF LIQUOR

Dear co-worker: This is to inform you that through the clever leadership of Senator Edwin C. Johnson, of Colorado, who is sponsoring it, the Sheppard Bill has now been substituted for the May Bill (H. R. 2475). The May Bill has already passed the House and will only have to go through a conference before being put to a final vote there. This is in harmony with the expressed wishes of thousands and thousands of parents and friends of men in draft camps, to deal with both liquor and prostitution. To get the Sheppard Bill passed quickly, write again to your Senators, asking them to vote for H. R. 2475 as amended. That is now the Sheppard Bill.

The fate of the Bill will largely depend on whether the public keeps up its interest at the same high peak at which it has been running. National Beer-Wine & Liquor Associations, Inc., of New York City, is sending out petitions against S. 860, enclosing a page from "The Caterer and Liquor Retailer" which, under the picture of a wildcat about to pounce, sneers at the wording of the Sheppard Bill, S. 860, even calling it "sly," and saying, "It is but a snide trick to get the country back to prohibition."

The article boasts of its service to 25 million citizens daily. This petition is largely circulated, even to Congressmen, and closes with the paragraph:

"The American people and this industry, which holds a dominant place in the nation's economy, respectfully ask that you declare your position promptly and unequivocally against this piece of un-American legislation. They know there is no need for you to wait for these petitions to start pouring in to Washington to convince you of the need for action to kill this bill."

Some of these petitions, which are being circulated widely by the liquor industry, have already come in to the Congressmen. One group of New York business men, none of whom were draftees, refused to sign them. They were fathers of men of draft age. But the liquor dealers will sign them. If you have not written your Senators please do so immediately, or if you have written them do not hesitate to write again. Opinions change. Let your Senators know that yours have not changed. You have friends who will help for the sake of these fathers and mothers and for the flower of our youth. Do not let the United States Government do for the liquor industry what ill-judged "kindness" did during the World War for the cigarette industry, at the expense of our best, the hope of the future.

Please try and influence as many as possible to write letters or sign petitions to our Congressmen urging them to pass this bill.

Yours sincerely,
MRS. CLAUDE H. MAYO,
Pres., Louisiana W. C. T. U.

The life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.—J. M. Barrie.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Pastors' School, 1941

The 1941 session of the Mississippi Conference Pastors' School, held on the Seashore Methodist Assembly Grounds, in Biloxi, was outstanding. The enrollment exceeded that of 1940, and the class work was excellent. Three credit classes and a seminar were arranged especially for members of the W. S. C. S., who were attending, and eleven women enrolled in other classes.

Conference officers attending were: Mrs. Paul Arrington, Mrs. E. V. Perry, Mrs. R. E. Rollings, Mrs. J. C. Burrow and Mrs. Stanley Wilson. District Secretaries present were: Mrs. E. E. Deen, Mrs. J. C. Porter, Mrs. John Cirlot and Mrs. T. H. Fore.

Leadership of Mission Study

The course in the leadership of mission study groups was taught by Mrs. Paul Arrington, of Waynesboro, president of the Mississippi Conference W. S. C. S. Mrs. Arrington used as a text, "A Christian Imperative: Our Contribution to World Order," by Barnes, which will be used in the fall study of "Christians and World Order."

In their report, the Findings Committee, composed of Mrs. A. M. O'Neil, Mrs. John Cirlot, Miss Virgie Weeks and Mrs. J. D. Coffy, stated:

"Through class discussion and intensive reading, we have been made more keenly aware of the chaotic conditions existing in the world today and have been made to realize more definitely our responsibility as Christians in making a new world order through the following objectives:

"(a) Being internationally-minded in our approach to life: (1) By striving to look at things with a world point of view; (2) By studying to make ourselves intelligent on international questions; (3) By seeking to love and understand all races and classes; (4) By encouraging social functions of international character.

"(b) Eliminating all forms of race discrimination: (1) By finding the race problem nearest to us; (2) By correcting the attitudes toward it.

"(c) Making our Christian convictions know in political life: (1) Opposing hatred wherever we find it.

"(d) Active participation in community inter-denominational projects: (1) Intercommunion of churches (open communion or spiritual communion); (2) Striving to develop a more conscious stewardship of life.

"(e) Pledging to pray for a new world order on each day at 9 a. m.

"(f) Realizing that there is to be a triumph in Jesus Christ, may each of us return to our local church and implant the spirit of John Addington Symonds when he said:

"These things shall be: a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls
And light of knowledge in their eyes.

"Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and vein shall throb
The pulse of one fraternity."

Thirty-eight credits were awarded in this class.

This study will begin the new study year, October, 1941—October, 1942.

Leadership of Bible Study

Since special recognition is now given for Bible Study, as well as for mission study, for the course in the leadership of Bible study groups, Miss Mary DeBardeleben, of Norman, Oklahoma, teacher of Bible and Religion in the University of Oklahoma, used "Teaching in the Church School," by McLester, in connection with the text, "Our Times—What Has the Bible to Say?" by Bradley.

"Our Times—What Has the Bible to Say?" is the approved Bible study for 1942, and since to be an accredited class, supplementary books and material must be used and the same requirements met as for mission study. Miss DeBardeleben suggested that societies begin now to get together the supplementary books. Among those suggested are several which have been used in the past few years: "Prophets of Israel," by Harrell; "Songs in the Night" and "Songs of Zion," by DeBardeleben; "Jesus and Social Redemption," by Shackford; etc.

Fourteen credits were awarded in Miss DeBardeleben's class.

The Use of the Bible With Children

Mrs. J. C. Burrow, of Columbia, who is not only the Conference Secretary of Children's Work for the W. S. C. S., but holds a similar position with the Board of Education of the Mississippi Conference, taught the course in "The Use of the Bible With Children," and used as the text the book by the same title, written by Ethel L. Smith.

The very latest methods were taught and demonstrated.

Ten credits were awarded.

Christian Social Relations and Local Church Activities Seminar

The new plans for the Department of Missionary Education and Service provide four short-term courses each year, all of them approved and eligible for recognition when certain requirements are met—the same requirements apply to all four. A society may have during the year two mission studies, one Bible study and one C. S. R. and L. C. A. study, or it may select any three of these four.

For the first time, there will be this year a C. S. R. and L. C. A. study course, "The Christian Family," with the text, "Growing Together in the Family," by Leland Foster Wood.

Each afternoon (Tuesday through Friday) Mrs. Stanley Wilson, of Meridian, Secretary of C. S. R. and L. C. A., of the Mississippi Conference W. S. C. S., conducted a seminar when plans for this course were discussed. Forty women participated in this seminar.

Spiritual Life Group

In the absence of the Conference Spiritual Life Director, Mrs. E. E. McKeithen, the Spiritual Life Group which met each evening at 7:30 was led by Miss Mary DeBardeleben, who gave splendid helps to the leaders from local societies who attended.

As a result of these group meetings, a movement was begun to have the women of the conference join in prayer each morn-

ing at 9 o'clock for the peace of the world. Not only the women of the Mississippi Conference, but of the United States, so the following message was sent to Mrs. Roosevelt:

Mrs. Franklin Delano Roosevelt,
The White House,
Washington, D. C.

We, a group of Methodist women of Mississippi, keenly alert to world affairs, are asking your cooperation in winning the women of America to unite with us each morning at 9 o'clock in prayer, that God may lead humanity in achieving a just and righteous peace.

MRS. A. T. FRANCIS,
Chairman of Committee

The Children's Recreational Group

During the hours when the classes were in session, Mrs. H. L. Lazarus, of Vicksburg, conducted a play-time for the children, whose mothers were in classes.

During the second period members of Mrs. Burrows' class had charge of the story hour.

Moore Community House

The women of the conference attending the Pastors' School visited the Moore Community House informally, and were very much interested in the proposed work shop for the boys. This is Miss Kuntz's hobby, and although only \$56 of the approximately \$350 is "in hand," she believes the shop is going to be a reality. Anyone wishing to make a contribution is to send it to Mrs. L. J. Power, 824 Camp Avenue, Gulfport, Miss. Miss Ellis continues her interest in the establishment of permanent homes in the community.

In Appreciation

At the close of the school, members of the classes in a very expressive manner presented to Mrs. Arrington, Miss DeBardeleben, Mrs. Burrow and Mrs. Wilson exquisite pieces of "Shearwater" pottery, that very rare pottery made of Mississippi clay and not duplicated in any part of the world.

Announcement of "Gulfside" Leadership School

The formal announcement of the "Gulfside" Leadership School is being mailed. The dates are August 18-25, and the theme is: "For the Facing of This Hour."

The expense: Registration, \$1; room and board for all or part of week, \$6. Transportation from home to Waveland, Miss., and return. Money for literature and handicraft.

The courses for the women will include Leadership of Bible Study, using "Our Times—What Has the Bible to Say?"; Leadership of Mission study, using "Christians and World Order"; and a seminar on C. S. R. and L. C. A.

Miss Muriel Day, Executive Secretary of Educational Institutions of the Woman's Division of Christian Service, will be dean of the school; Miss Mary DeBardeleben will be a member of the faculty, and Miss Thelma Stevens will conduct the seminar. Mrs. Paul Arrington will represent the Mississippi Conference W. S. C. S. and speak one day during the school.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Third Quarter Program of Work, July, 1941

1. Business Meeting.
2. Send Negro woman to Holly Springs School, July 14-19. Expenses \$5.75.
3. Plan for the Spiritual Life Group to attend the Retreat at Castalian Springs.
4. Make contribution for furnishing supplies to the Lewis Memorial Hospital in Africa, and send to Mrs. D. H. Hall, Conference Treasurer.
5. Monthly meeting with items from "The Methodist Woman."

* * *

Are your THIRD QUARTER'S reports already in the hands of your conference officers? Did you send two cents per member to Mrs. Hall? That little item is long overdue from some of us.

* * *

Another little item long overdue from Methodist church people in North Mississippi is that hospital in Africa promised Dr. and Mrs. Lewis.

* * *

Many thanks from Malvina Community Center to all those societies that have sent boxes. We wish you had more boys.

The Nursery School at Malvina Community Center is proving a great benefit to mothers and children. Have you any old quilts that could be used for pallets?

* * *

Greenville District, Zone 6

The second quarterly meeting of Zone 6, of the Woman's Society of Christian Service, met at Murphy, June 23, at three o'clock, with Mrs. Joe Tiser, zone chairman, presiding.

Roll call revealed the following attendance: Indianola, 9; Greenville, 4; Hollandale, 2; and Murphy, 2.

Greenville had charge of the program, with Mrs. Denslow as leader. The subject of the program was, "Method and Procedure of Spiritual Life Groups," and was planned by Mrs. McCormack, Conference Spiritual Life Chairman.

It was as follows: Hymn, "O, Worship the King"; The Lord's Prayer; Responsive reading—Psalm 46; The Origin of Spiritual Life Groups, Mrs. A. T. McIlwain; Prayers of the Bible—Miss Edith Haines; Discussion of what was being done in Spiritual Life Groups in each society; Hymn, "How Firm a Foundation"; Solo, "Just As I Am," Mrs. Edwin Spivey, accompanied by Mrs. J. A. Hammock; Benediction followed by social hour.

MRS. THAD JONES,
Secretary of Zone Six.

* * *

Vacation Church School Season Is On

Probably the best work we can do for our CHILDREN during these hot days is to help with and plan for a Vacation Church School. Are there Negro women in your town who have leadership qualities sufficient to carry out plans for a Vacation Church School with their children? The following helpful leaflets have been circulated from Mr. Roy Grisham's office. He says more are available.

1. Let's have a Vacation Church School.

2. List of Vacation Church School materials for 1941.

A helpful booklet for the director and others in charge of setting up Vacation Church Schools is available for 15 cents, entitled:

1. THE VACATION CHURCH SCHOOL FOR BOYS AND GIRLS. Order from The Methodist Publishing House, 810 Broadway, Nashville, Tenn., or send 15 cents in stamps to Roy A. Grisham, Grenada, Miss., for a copy.

* * *

Miss Thelene Sampley Tours In Interest of Methodist Student Work

Have you made your Student Secretary offering? If not, let this report of work already being done among the girls at M. S. C. W., remind you that another important piece of work among our students is waiting on your cooperation.

Miss Thelene Sampley, director of the Wesley Foundation at M. S. C. W., with the assistance of her sister, Marynelle, is still doing a fine piece of work with the Methodist girls at M. S. C. W.

Although Miss Sampley has been quite busy with her local work, she has been able to make several tours of visitations in the interest of Methodist student work in colleges in Mississippi. Places visited include: Mississippi State, University of Mississippi, Sunflower Junior College, Ellisville Junior College, Hinds Junior College, Wood Junior College and Copiah-Lincoln Junior College. Others will be visited later.

* * *

Students In National Defense Services—Methodist Woman

"For some time the Methodist Church has been aware of the fact that there is in the Woman's Society of Christian Service a 'student census.' By means of this census names are channeled from the Student Secretary in the local home church through to the church nearest the school attended. At first only girls' names were handled. This year, because of widespread demand, boys' names were included.

"Now the question comes up, What about students going into defense services and areas? May we send their names, too? What shall be our policy? After careful consideration, it was decided to allow local student secretaries to send names of young people of college age, uprooted from their schools and homes, to the Division Office, to be relayed through the same channels but to the churches nearest the defense areas. By using white 3x5 file cards, allowing one location to a card, and putting on the same information in the same manner as on the 'student cards,' this can be handled. The Division Office will make every effort to redirect these cards to the proper destination. Marking the name of the conference in which the defense program is located will make for speed. Information should go directly between the student secretaries whenever possible.

"A member of the Federal Council of Churches of Christ in America said, 'It may be a lot of hard work, but maybe it is necessary for us to do a lot of hard work at this time.'

"Someone questions, 'Are we, as student secretaries, obligated to these girls working in defense industries and boys in training camps?' On first thought, some might say, 'no,' but as Christian women with an organizational set-up ready to meet a recognized need, certainly all should do their part. As student secretaries who, through experience, have learned how to handle the census, we know their services as outlined in 'Duties and Plans for Student Secretaries,' keep them in close personal touch with students whether going to camp or to college, they cannot say 'no.'

"Every conference secretary is urged to distribute the leaflet, 'A Church Program for Defense Areas,' by Leland Foster Wood, obtainable from the Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York, New York, or from Mrs. Lenore E. Porter, Secretary of Student Work, Woman's Section, 150 Fifth Avenue, New York, New York."

* * *

Christian Adventure Camp

Pickwick!, Tennessee! July 14-19, 1941. Boys and girls 12-15 years of age. J. E. Stephens, Camp Director, Greenwood, Miss. G. R. Green, Dean, Houston, Miss.

Guests:

1. Worship—Rev. A. C. Bishop.
2. Getting Along With People—Leile Lyle Wilkinson.
3. Our Neighbors in China—Mrs. H. L. Stoddard.
4. What Prayer and the Bible May Mean to Me—Rev. Roy A. Grisham.
5. What Does It Mean to Be a Christian—Mrs. M. J. Luster.
6. The Story of Amos—Rev. Ellis Finger.
7. Recreation—W. R. Hammontree, Director.

AFRICA CENTRAL CONFERENCE POSTPONED

By W. W. Reid

War conditions and the difficulty of securing new passports for the travel of delegates from one colony in Africa to another, have forced the postponement of the Central Conference of Africa, according to word received by the Board of Missions and Church Extension from Bishop John M. Springer. The Conference was to have been held in Elizabethville, Belgian Congo, in June. Bishop Springer believes the postponement will be for a period of two years. At present it is almost impossible for natives to secure permits to leave any of the colonies, and the missionaries would have had to secure a new type of passport which would not be ready in time for the Conference, if at all obtainable.

Epitaph

I think Mussolini
Is just about fini.
It looks like Gayda
Is afraid.
Hitler
Seems littler.

—The American Hebrew.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Immediate Action Urged on Sheppard Bill

Attention is again called to the need of immediately contacting our Senators and Representatives to urge the passage of the bill prohibiting liquor and prostitution in the vicinity of Army camps.

The immediate need of action with particular emphasis on the necessity for insisting that our Senators vote in favor of this bill is shown by the attitude expressed by Senator John H. Overton, of Louisiana, in a letter dated May 5, 1941, to the W. S. C. S. of Lafayette. In this letter Mr. Overton indicates that he believes that the power of the War Department to regulate the sale of intoxicating liquors within the territorial boundaries of military reservations is sufficient. In an effort to justify his position, he suggests that there may be some question as to the constitutionality of the Sheppard Bill. It is recalled, however, that this same type of legislation was in force during the last war prior to the enactment of the Eighteenth Amendment, which fact must have escaped Senator Overton's attention. Senator Overton, in his letter, concludes as follows:

"For the reasons above stated, I shall not support the Sheppard Bill as presently drafted. I shall, however, favor the enactment of a law that prohibits, with adequate penalties for its violation, the sale of intoxicating liquors within the limits and boundaries of army camps, etc., because the Constitution vests exclusive legislative authority in the Congress over forts, magazines, arsenals, etc."

It may be that Senator Overton will support the present bill, as described below, if a sufficient number of his constituents advise him that such legislation is desired. So have all of your members wire or write Senator Overton, Senator Ellender and your Congressmen immediately.

A letter from Mrs. Claude H. Mayo, President of the Louisiana W. C. T. U., clearly explains the bill presently before Congress. Her letter reads:

"This is to inform you that through the clever leadership of Senator Edwin C. Johnson, of Colorado, who is sponsoring it, the Sheppard Bill has now been substituted for the May Bill (H. R. 2475). The May Bill has already passed the House and will only have to go through a conference before being put to a final vote there. This is in harmony with the expressed wishes of thousands and thousands of parents and friends of men in draft camps, to deal with both Liquor and Prostitution. To get the Sheppard Bill passed quickly, write again to your Senators, asking them to vote for H. R. 2475 as amended. That is now the Sheppard Bill.

"The fate of the Bill will largely depend on whether the public keeps up its interest at the same high peak at which it has been running. National Beer-Wine & Liquor Associations, Inc., of New York City, is sending out petitions against S. 860, enclosing a page from 'The Caterer and Liquor Retailer' which, under the picture of a wildcat about to pounce, sneers at the wording of the Sheppard Bill, S. 860, even calling it 'sly,' and

saying, 'It is but a snide trick to get the country back to prohibition.'

"The article boasts of its service to 25 million citizens daily. This petition is largely circulated, even to Congressmen, and closes with the paragraph:

"The American people and this industry, which holds a dominant place in the nation's economy, respectfully ask that you declare your position promptly and unequivocally against this piece of un-American legislation. They know there is no need for you to wait for these petitions to start pouring into Washington to convince you of the need for action to kill this bill."

"Some of the petitions, which are being circulated widely by the liquor industry have already come into the Congressmen. One group of New York business men, none of whom were drys, refused to sign them. They were fathers of men of draft age. But the liquor dealers will sign them. If you have not written your Senators, please do so immediately, or if you have written them, do not hesitate to write again. Opinions change. Let your Senators know that yours have not changed. You have friends who will help for the sake of these fathers and mothers and for the flower of our youth.

"Please try and influence as many as possible to write letters or sign petitions to our Congressmen urging them to pass this bill.

W. S. C. S. of Shreveport District to Aid Tornado Stricken Church

Upon hearing of the wreckage of both the Methodist church and parsonage at Mooringsport by the tornado, much concern and sympathy was expressed by those in the district. Knowing that much of the heavy burden of rebuilding would fall upon the local W. S. C. S., a step was taken whereby all of the sister W. S. C. Societies in the district might share with them their burden and loss. A call was sent to Supply Secretaries authorizing them to accept any cash contributions any of the members wished to make and send it as a love gift to the W. S. C. S. at Mooringsport. This was an emergency call and not to be taken from local funds. In one week's time from the tornado, the District Secretary, Mrs. Ira Campbell, who had written Mrs. J. H. Bradford, President of the W. S. C. S. at Mooringsport, informing her of the step taken, received the following letter:

Mooringsport, La.,
June 13, 1941.

My dear Mrs. Campbell:

Your letter, with its fine spirit of love, brought us faith and courage.

Our church is a total wreck and we had no tornado insurance on it. The parsonage carried \$1,000. We will collect \$600. Both must be rebuilt.

Your letter was read at our quarterly conference telling of the step taken, and we were all made to rejoice and express our thanks. Today I received a \$5 love gift from Logansport W. S. C. S. I shall keep a record of all gifts and send you a list of same. We will be most grateful for whatever gifts that come to us because our only resource to date is our faith and hope, and we must

rebuild both. We are grateful for the love and encouragement:

Sincerely,

MRS. J. H. BRADFORD,
President W. S. C. S.

Mooringsport, La., Box 193.

A Few Facts About the Pastors' School

A large number of missionary women throughout the State attended the Pastors' School at Centenary. The popular course for the women was the fall mission study, "The Christian Imperative—Our Contribution to World Order."

Mrs. W. M. Alexander, of Nashville, instructor, was at her best and the classes each morning were most helpful and interesting. This study is one which should have the interest of all Christians today. The following assisted Mrs. Alexander in leading discussion periods: Mrs. G. W. Dameron, Shreveport; Mrs. R. L. Roland, Alexandria; Miss Lillie Hartwell, Baton Rouge; and Miss Shiela Nuttall, Transylvania.

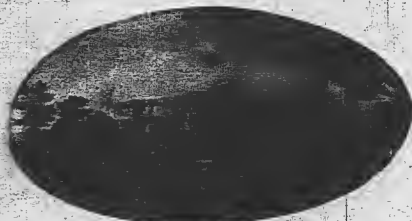
The following were in attendance: Mrs. E. T. Alston, Bogalusa; Mrs. H. M. Brown, Lake Providence; Miss Winnie Camp, Haynesville; Mrs. Ira Campbell, Coushatta; Mrs. T. D. Chapman, Bunkie; Mrs. W. E. Cline, Simpson Methodist Church, Lake Charles; Mrs. G. W. Dameron, First Church, Shreveport; Mrs. J. Carl Hartman, Rayne Memorial Church, New Orleans; Mrs. C. C. Hightower, Rayne Memorial Church, New Orleans; Miss Lillie Hartwell, First Church, Baton Rouge; Mrs. Sam Holliday, Delhi; Miss Nettie Houston, First Baptist Church, Shreveport; Mrs. W. W. Hawsey, Ethel; Mrs. E. E. Johnson, West Monroe; Mrs. C. I. Jones, Rayne Memorial Church, New Orleans; Mrs. J. A. Knight, Kinder; Mrs. O. B. Kroll, Bernice; Mrs. E. S. Lotspeich, Rayne Memorial Church, New Orleans; Mrs. Winston McVea, First Church, Baton Rouge; Mrs. Walker McDonald, Jonesboro; Mrs. Claude H. Mayo, First Church, Lake Charles; Mrs. A. H. Mitchell, First Church, Natchitoches; Mrs. A. W. Moore, Mansfield; Mrs. J. A. Norris, Ruston; Miss Shiela Nuttall, Transylvania; Mrs. Jack Perroyman, Minden; Mrs. J. B. Pollard, Alexandria; Mrs. H. K. Roberts, Monroe; Mrs. R. L. Roland, Alexandria; Mrs. A. D. St. Amant, Jr., Jackson; Mrs. R. H. Staples, New Iberia; Mrs. David Tarver, Houma; Mrs. L. B. Thomas, Mangum Church, Shreveport; Mrs. William Wood, Monroe.

Two evenings during the week Spiritual Life Institutes were conducted by Mrs. Alexander, who is Spiritual Life Leader for the Woman's Division. She was assisted in these by Mrs. R. E. Smith and Mrs. David Tarver, and gave valuable help on methods of conducting Spiritual Life meetings.

Mrs. David Tarver, of Houma, Spiritual Life Leader

The conference feels itself most fortunate in having for the Spiritual Life Leader, Mrs. David Tarver, of Houma. Mrs. Tarver has served as Spiritual Life leader for the New Orleans District for the past few years, and is a most gifted and consecrated person.

The man that makes a character makes foes.—Young.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JULY 6, 1941

By Rev. W. C. Newman

THE GOSPEL IS TAKEN INTO EUROPE

Lesson Text: Acts 16:6-15

Golden Text: Come over into Macedonia and help us.—Acts 16:9.

For a long time one of the characteristics of native white Americans has been a feeling of superiority over people of various shades of color born under circumstances different from those of our own lives. And no one can doubt that in many ways we have been more fortunate than any people in the world.

But what most of us do not recognize is the fact that our greatest blessings have not come to us through any innate superiority of our own, but through the decision of a wandering Jew named Paul to carry on his work as a Christian preacher into Europe instead of into Asia or Africa. The results of that decision, and of the missionary evangelism of Paul and his companions, can be traced directly through Europe for fifteen centuries, and down to our forefathers and to us.

We Owe What We Are and What We Have to Christian Missions

The implications of the opening verses in our lesson are too plain to deny. Had the Holy Spirit not forbidden Paul to "speak the word in Asia," the people of the Eastern world would have become the Christian nations of the earth, and we would be the "heathen."

It is only right, therefore, that we Americans should say to ourselves, "All that I have of liberty, and opportunity, and privilege, and blessing that I would not have had if I had been born in Africa or China or India, I owe to a Christian missionary and his successors, and to the Christian Gospel they brought to my European ancestors. I shall not, therefore, ever again be guilty of such rank ingratitude as to say 'I don't believe in missions,' or to be niggardly in my contributions to the cause that has so immeasurably enriched my life."

A Human Need is a Call of God to Christians

Only less dramatic than his vision on the Damascus Road was Paul's vision of the Man of Macedonia, crying, "Come over into Macedonia and help us." And as Luke records it in this chapter from the Acts, it takes its place alongside Christ's resurrection and Paul's conversion as one of the three great turning points in early Christian history. We do not know all the details, certainly not the rational explanation of that vision, but we do know that both Paul and Luke came to an immediate conclusion that "God had called us to preach the Gospel unto them."

I have heard, and engaged in, many discussions about what constitutes a "call" to preach, and do not doubt that the "call" may come to different men in different ways. But of one thing I am convinced: no man has been really called to preach until

he feels acutely the need of men for the Gospel, and no man who does not feel acutely the sufferings and sorrows of mankind has yet attained the Christian life.

If you saw a man sitting on the bank of a river in which a little child was vainly struggling in the deep water, and you asked that man why he did not jump in and save the child, you would not condemn him if he replied that he could not swim. But if he said he was waiting for God to "call" him to rescue the child, you would be indignant and contemptuous.

No genuine Christian waits for anything except man's deep need to call him to testimony and service.

They Also Serve Who Make Preaching Possible

Paul's first major stop was in Philippi, the famous Roman city. It was not a promising place in which to preach the new religion. Apparently the missionaries found no church, or at least there seemed to be none open to them. They heard of a "place of prayer" outside the city by the river's side, but when they got there they found only a few women gathered to worship God. (In many an American church God would go without worshippers were it not for the faithful women.) Nevertheless they preached to that prayer-meeting group, and one of the women became a famous convert, along with her household, and insisted on being hostess to the missionaries themselves.

Thus does Lydia represent to us the multitude of faithful folk who, not being preachers of this Gospel, yet make it possible for the Gospel to be preached. And every true preacher rises up to speak grateful thanks to Lydia and her kind.

BOOKS

The Old Testament and Apocrypha, The Word of Faith, by Bible Students of Concord, Massachusetts. The Concord Press, Concord, Mass., pp. 379 and index, price \$1.50.

This volume is a rearrangement and a translation of the Old Testament in the King James Version, and the Apocrypha. It is also made understandable by suggestions taken from other historic versions. It is the intention of the book to give a connected history of the Hebrews which shall have a distinctly Christian cast. It does not enter into an interpretation of the text, except as such may be found in the textual changes made and in the headings given the various divisions into which the text is broken. It is designed for use as a study in the Old Testament or Hebrew history, but is no less adapted for use in public readings and devotions. It does not lend itself to effective analytical review, but the key to the different psalms and to some other passages is often an illuminating suggestion. It is not expensive and it appears to us to be well worth the cost to one interested in the sequences of Hebrew history as leading up to the fuller revelation and completion in Christ.

Jud Goes Camping, by Bernard S. Mason. Illustrations by Frederic H. Kock. A. S. Barnes and Company, New York, pp. 85, price \$2.

The author of this little volume on camping is also the author of "Woodcraft," and is editor of Camping Magazine. He is, therefore, qualified by interest and by his business for the venture which he undertakes. In the twenty-five brief chapters which make up the book, will be found the story of as many excursions into the out-of-doors and of the thrills which make camping delightful. In its pages will be found the technique for everything from starting a fire to making a bed, devising cooking utensils, preparing caches for food and other things necessary to the fun of camping. It includes also an inter-weaving of the habits of birds and animals of wood and stream. It contains many suggestions of value for campers, camp leadership, scout masters, and others who would promote the recreational life of young people.

It's Fun to Make Things, by Martha Parkhill and Dorothy Spaeth. A. S. Barnes and Company, New York, illustrated, pp. 171 with bibliography and index, price \$2.

The co-authors of this book are the directors, organizers and owners of Crater Club Day Camp, Essex, New York. It is an illustrated study of the development of hobbies and recreational crafts by the use of discarded or inexpensive materials. Its value is greatly enhanced by the fact that it represents the practical knowledge gained by the "trial and error" system of the camp. The steps to be followed in making each article are briefly and clearly described in conjunction with illustrations which greatly aid the instruction. Its great variety of articles to be made from various and inexpensive materials offer a mine of entertaining values for craft-minded children who will find in these pages a source of almost inexhaustible suggestion and entertainment. The range of the activities studied may be seen from the Table of Contents: Let's Paint, Fun With Metal, Hammer and Saw, Sewing, From Garden to Gift, Pottery, Raffia, Leathercraft, Party Favors, and This and That.

"BOB" SPENCER GOES TO HAWAII

The Rev. Dr. and Mrs. Robert S. Spencer, recently withdrawn temporarily from missionary service in Japan because of the international tension, have been assigned by the Board of Missions and Church Extension to "a work of reconciliation" among the Japanese of Hawaii. Born in Japan and speaking the language fluently, Dr. Spencer is one of the most influential of Japanese-speaking missionaries, and it is believed his ministry for a period in Hawaii will do much toward bringing that body of people into an understanding of the Christian message. Dr. and Mrs. Spencer will sail for Honolulu on July 11, and their service will be under the direction of Bishop James C. Baker.

THE CHRISTIAN FIRESIDE

THE CHRISTENING

By Rev. Vivian T. Pomeroy, D. D.

Sometimes people tell me about quite big children—nine, ten or eleven—who cannot remember a single thing they hear on Sundays in church. Most children, however, do listen and remember well.

This is the story of Harry, who is only four and a half; and it is told for the children who have two ears, one of which they use to take things in and the other to let them out again at once. Harry has two ears, which both hear and keep things inside.

Harry came to my big church a few times, and, when the children's part of the service was over, he went to the little chapel where the smallest children meet. And the leader of the chapel was very sorry when the time came for Harry to go back to his own home at Tarrytown in New York, where I am going next Sunday to christen Harry's little sister and brother.

Harry listened so well in the big church and in the little chapel that he remembered everything which had happened. And, when he got back home and heard about the christening, he went to the toy box and he brought out two of his dearest toys. They are a horse called Dapple Grey, and a Bear called, of course, Teddy.

Then Harry got some chairs, and he said to his mother and father and the others: "Now come and sit down. I'm Mr. Pomeroy, and I'm going to have a service and christen Dapple Grey and Teddy."

So they all sat down. Then Harry got a bigger chair and stood in it, holding Dapple Grey and Teddy. He said: "Bless them, God. Feel the spirit in them. Now we will pray." (All was quiet for a few seconds.) "This is the story," went on Harry. "Once upon a time there was a little rabbit. He was dear in his heart; and that's all."

When I heard this true story of Harry, I felt very happy. And I felt that the christening and the story were the loveliest ever. For what could be more perfect than that God should feel the spirit of a Dapple Grey and a Bear, which He does I am sure. And how wonderful that Harry, only four and a half, should know that the smallest creature is "dear in His heart," and with us all, dear in God's heart, too.—Reprinted by spe-



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to be read to children

By

V. T. Pomeroy

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ARTHUR'S MOTHER

She was standing at the gate. I crossed the road to have a word with her.

"Bless me," I exclaimed, "you look wonderfully happy this morning!"

"And so I am," said she.

I regarded her reprovingly. "My dear lady," said I, "do you not know there is a war on?"

"I ought to," said she, "seeing my only son is in Egypt."

"Then surely," I continued, "there is some untoward reason for this sparkle in your eyes, this flush on your cheek. You haven't come into money, by any chance?"

She laughed. "No!" said she.

I gave it up; and she told me eagerly, the tears starting to her eyes as she spoke, that only that very morning, not above twenty minutes before, she had received a letter from her boy.

"He's in Egypt," she repeated, "and he's well and safe, and he's having a wonderful time, and he sends his love!"

She wept, happy though she was.

"I'll have to send the letter to my sister," she went on quickly; "only I must show it to the folk next door, and to the Williamsons over the way, and the grocer'll want to see it—my laddie ran errands for him, you know; and I must take it round to his old schoolmaster, too. . . ."

So she went on; and I left her feeling in my heart that "a scrap of paper" can make the dullest day radiant with sunshine.

—Methodist Recorder.

A PERSPECTIVE OF LIFE

By Mrs. Irvin Rowland

We need to get a perspective view of things as well as a close-up, for real appreciation of values. Things are apt to become too commonplace to us if we never permit ourselves this distant look. For instance, we see the trees in our own yard or close at hand and we admire and enjoy their beauty and shade. Yet, as we look beyond the hills or into the distance and see the background of trees and bushes, we marvel at their stateliness, their restful breaks in contour, their refreshing appearance—they are a bulwark of peaceful serenity.

So, too, we need to get a persceptive outlook on life. There are so many ways in which Christians can get enjoyment from daily living—numerous things that speak to him of God, countless opportunities for service. Yet, even Jesus slipped away from the crowds and spent time alone with His Father—"and when he had sent the multitudes away, He went up into a mountain apart to pray; and when the evening was come, He was there alone."

As we come into the presence of our Father in prayer, He gives us a new glimpse of the meaning of life, of the values of fellowship and love. We have renewed courage and hope as He speaks to our hearts. We gain a true perspective of life. May we ever remember that prayer is a life-line of grace to our souls.



● Hashimura Togo was the name of a fiction character who butchered the King's English, but Guess Again fans are no butchers, so cut yourself a piece of today's quiz, answer the questions in the space provided for, check answers for correctness and then get your rating.

(1) Radioactivity is a valuable thing to have in some circumstances, and you find it in (a) short-wave receiving sets; (b) during thunderstorms; (c) in radium; (d) in television. ☐



(2) This is a horse, dear children, but can you tell us if the part just between his shoulder bones is called the (a) rump; (b) fetlock; (c) hock; (d) withers. ☐

(3) A sailor sailed to Europe in the brig, and that meant that he went in (a) a small steamship; (b) a small modern war vessel; (c) in a ship's lockup; (d) in the hospital of a vessel. ☐

(4) A man who is eminent in the law sometimes writes LL.D. after his name, which means (a) Doctor of Laws; (b) Doctor of the Law; (c) Doctor of Legalities; (d) Lawyer-Doctor. ☐

(5) One says another stuck to him "like a leech" and a leech, you know is (a) a reptile; (b) small blood-sucking mammal; (c) a worm; (d) a little fish. ☐

(6) A factory is so-called because it's (a) a big building; (b) a place where people work in large numbers; (c) a place where things are made; (d) a place to house machinery. ☐

(7) Knudsen is quite a name. Would you associate it with (a) exploration; (b) diplomacy; (c) preparedness; (d) ski-jumping. ☐

"GUESS AGAIN" ANSWERS

Tally
Score
Here

1. (c) for 20 pts.
2. (d) for the same.
3. (c) for 15 pts.
4. (a) for 15 pts.
5. (c) for 10 pts.
6. (c) for the same.
7. (c) for another 10.
RATINGS: 90-100, expert butcher; 80-90, plain butcher; 70-80, meat-cutter; 60-70, just plain cutter. **TOTAL**

FOURTH OF JULY MEDITATIONS

By Daniel A. Poling

A distinguished educator has said, "America's two great tasks are, first, stopping the dictators, and second, perfecting American democracy." If he is right, he is only two-thirds right, for to this program must be added, in so far as it is possible for America, "making the blessings of democracy available everywhere in the world." No man "liveth unto himself," nor may a nation. Eventually freedom cannot be maintained anywhere unless it is made available everywhere. Here joins the present crisis and at its heart is Christ's great commission, "Go ye into all the world and preach the gospel to every creature."

Considering the social and political aspects of the present crisis, we live in a world of uncertainty. Internationally, the wisest economists speak without assurance. In America, only death and taxes are not uncertain, while the individual in every age level and circumstance of life is torn by doubt. But one thing is sure: to achieve less than American unity now would be to invite a major disaster. This unity will not be uniformity. Uniformity is sterility. Unity is dynamic, propagating power. Its very strength lies in differences blended whole to meet the present crisis.

Aside from our agreement to build and maintain the adequate defenses of the nation and our recognition that these defenses must stand on moral and spiritual foundations, our unity will find its first expression in a sacrificial program for peace. Increasingly it becomes apparent that such a program includes these elements and principles, allegiance to which *Christian Herald* has repeatedly affirmed:

First, America's support of a world agency for the administration of affairs.

Second, America's support of police power and the use of police force to make effective such a world agency.

Third, America's support of the substitution of collective responsibility for national ownership of colonies and mandated areas.

Fourth, America's support of open economic frontiers with free access to raw materials and natural resources. Also America's support of the principle of reciprocal trade agreements.

Fifth, America's acceptance of the principle that higher levels of life eventually cannot be maintained anywhere unless they are made available everywhere.

For peace or war, in some such program, the goal of America must be set if the spirit of America is to be united and crystallized for adequate national defense. Beyond this, such a program, offered and supported by America, would become the world's hope.

Religious Radio

In the news section of this issue appears a statement signed by sixty-one clergymen of all faiths, who are among the most distinguished national radio voices of the Protestant church. These men have prepared and signed a searching protest against the

recently published report of the Federal Communications Commission. They believe that the recommendations of this report, if put into effect, would jeopardize cultural, educational, musical and religious broadcasting. They appeal directly to the President and to the Senate of the United States for a full and searching investigation of the entire question.

Christian Herald indorses their appeal. It is thoroughly American. It should be granted.

Boos for Britain

The unrebuked "boos" for Britain in certain great mass meetings are equally "heils" for Hitler, and he hears them. Can those who speak now so as to please the dictators, however sincerely they speak, be speaking for the best interests of America? Let us be warned.

It is the right of those who disagree with our national leadership to be heard. Also it is the right of the American people to know what these same men think about liquidators of religion, ruthless destroyers of small democracies, slave-drivers of a new world order. Silence or evasion here from men who call for a new national leadership becomes daily more significant and more ominous.

It would be a major tragedy for any man or group not to be allowed to speak, but it is hardly less a tragedy when in a time of declared national emergency free speech is invoked to attack the integrity of the nation's commander-in-chief. Surely we may disagree without sabotage of American unity.

On this Fourth of July, whatever else we are, we must be Americans all.

—Editorial in *Christian Herald*.

THE "FIRE-EATING" SOUTH(?)

Editor The Christian Century:

In your issue of May 28th, which has just come to my attention, concerning the Gallup polls, you state they "are performing a service of national importance," and you quote the poll concerning going "into the war," or "to stay out of the war," at 79% for staying out as against 21% for going in. Then your editorial comment continues: "The ten that showed the largest minorities in favor of going in were Florida, Arizona, Wyoming, Texas, Alabama, North Carolina, Colorado, Mississippi, Virginia and Arkansas—which would seem to indicate that 'the fire-eating South' is more than a phrase."

While this statement of the Gallup poll is accurately reported, it is of interest to note that the latest Gallup poll reports that a 52% majority of the poll supported convoys, only 41% opposing them, with 7% undecided. This percentage, I am glad to say, ranged in favor of convoys from 74% in the South to 55% in the East, 51% in the West, and 42½% in the Middle West.

Your editorial attack upon the South "that the 'fire-eating South' is more than a phrase," arises no doubt from a lack of knowledge of Southern thought and character. Our national history shows that Southern thought and character have not been "fire-eating," but that Southern-born men have led the nation in its great conflicts for "Life, liberty and the pursuit of happiness." It was Thomas Jefferson, a Virginian, who wrote the Declaration of Independence. It was George Washington, a Virginian, who led the Continental troops to victory against the tyranny of George III. It was George Mason, of Virginia, who drew up the Bill of Rights—embodied in the first

twelve amendments to the Constitution. It was James Madison, a Virginian, who, as President of the United States, fought the War of 1812 for "freedom of the seas." It was James Monroe, a Virginian, who, in the face of Europe, proclaimed the Monroe Doctrine. It was Andrew Jackson, of Tennessee, with his army largely composed of Southerners, who won the Battle of New Orleans. It was Sam Houston, of Virginia, who freed Texas from the oppression of the Mexicans, and declared the independence of the Lone Star State. It was Robert E. Lee and Stonewall Jackson, neither of whom were "fire-eaters," but devout Christian men, who led the Army of Northern Virginia for four long years, not in defense of slavery, but because they believed conscientiously in the doctrine of state sovereignty and the right of any state to secede from the Union. It was Abraham Lincoln, born in Kentucky, of a North Carolina mother, who was not a "fire-eater," but who understood the Southern attitude and the Southern people, who, because he conscientiously believed that the nation could not remain "half-slave" and "half-free," called for troops and, despite great division in the North, carried on the war to a successful conclusion, overpowering Lee by sheer force of numbers. It was fighting Joe Wheeler, of Alabama, and Theodore Roosevelt, born of a Georgia mother, who were the outstanding figures in the war to free Cuba from the oppression of Spain. It was Woodrow Wilson, Virginia born, and Southern reared, who once more led our nation into the war for our right to "freedom of the seas" against the ruthless German submarine warfare. Today the outstanding personality in the Cabinet is the Secretary of State Cordell Hull, of Tennessee. He is not a "fire-eater," but adheres firmly to the standards of the South through all our history in its adherence to the principles of righteousness and justice, and of the responsibility of our great country to do its part that freedom of the seas, freedom of speech, freedom of the press, freedom of action, freedom of religion shall not perish from the earth. No voice, not even that of the President, is heard with more respect than that of this great statesman from what *The Christian Century* calls the "fire-eating" South.

It is true that the South would prefer convoy help to Britain than to have Hitlerism triumph. It is true that the South would prefer to enter into war, if necessary, to prevent Hitler from conquering Britain. It is true that the South has no sympathy with the policy of mediation advocated by *The Christian Century*. There is no common ground for mediation with such a man as Hitler, the persecutor of the Jews, and in a less degree of Christians, who uses concentration camps and firing squads to compel submission in Germany, and whose hands are dripping with the blood of innocent people of nations who were invaded without provocation, were deprived of their freedom, and brought under Hitler's heel of oppression.

The South is not "fire-eating" because it thinks meditation with such a monster is unthinkable and would be disgraceful. The South believes that we should use police

Chafing

To relieve chafing apply cooling, soothing Mentholum to the irritated skin.

MENTHOLATUM

Great Comfort Daily

EYE COMFORT

Relieve irritation due to over-use, exposure to Dust, Glare

JOHN R. DICKEY'S EYE WASH

OLD RELIABLE

refreshes and brings comfort. Used 65 years. Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropper.

DICKEY DRUG COMPANY, BRISTOL, VA.

power to prevent crime. The South believes that we should use the militia to put down riots and mob law. The Gallup poll indicates that the South believes that we should use force to protect the innocent, to prevent oppression, cruelty and persecution, and to secure freedom of speech, freedom of the press, freedom of action, freedom of the seas, freedom of religion. Our Lord said, "They that take the sword shall perish with the sword." Hitler has taken the sword, has lied shamelessly just as he advocated in his book *Mein Kampf*, has attacked innocent, peace-loving people, has sent them to concentration camps, to firing squads, and has carried on widespread persecution such as the world has never known. Hitler "shall perish with the sword." By whose sword? By the sword of those nations which rise up to defend the innocent against persecution and death. Will not the people of the United States be guilty before God if they fail to join with full force those who are fighting that Hitler may "perish with the sword?" After he has perished, and justice and righteousness have prevailed, then we can follow St. Paul's injunction, "First pure, then peaceable," and establish a world peace based upon justice and righteousness. But Hitlerism must first be destroyed.

JAMES CANNON, JR.

Richmond, Virginia.

(The above article was published in the issue of *The Christian Century* of June 18th, but the very significant second paragraph, showing the results of the Gallup poll—favoring convoys—was omitted by the Editor of *The Christian Century*.—J. C., Jr.)

THE GENERAL COMMISSION ON ARMY AND NAVY CHAPLAINS INCREASES ITS SERVICE TO THE NATION AND TO PROTESTANTISM

(Continued from page 5)

Rutgers University and as a Rhodes Scholar was graduated with highest honors from the University of Oxford. He served as chaplain with the Regular Army in France, has held pastorates in Baptist churches in the North, has been a member of the faculty of Crozer Theological Seminary, and until recently was chaplain of Hampton Institute in Virginia.

Dr. William B. Pugh, of Philadelphia, Stated Clerk of the Presbyterian Church, U. S. A., was elected Vice-Chairman, and Dr. Andrew R. Bird, of Washington, Treasurer. Mrs. Virginia Hopkins Boswell, of whose years of faithful and efficient work the Executive Committee in its report made grateful acknowledgment, was re-elected Secretary.

The General Commission on Army and Navy Chaplains was formed twenty-four years ago. The purpose of the organization is to assist the Department of War and the Department of the Navy in selecting suitable men to serve as chaplains from among the denominations that constitute the Commission's members. It also assists these religious bodies in investigating the qualifications of their ministers who apply as candidates for the chaplaincy and submits its information to the proper denomination authorities for ecclesiastical endorsement. The Commission works in close cooperation with the office of the Chief of Chaplains of the Army and the Navy, and has as its ultimate aim the promotion of the moral and religious life of men in the service of their country, not only by supplying chaplains

with high qualifications for their ministry, but also serving as a general liaison between the Churches and the Government in all matters pertaining to the religious life of men in the armed forces and in the CCC.

One year ago last May the General Commission took steps to unite by invitation to membership all Protestant agencies recognized by the Government as having the right to select and recommend Army and Navy chaplains. Fifteen denominations responded favorably and two others became consultative members. At the meeting on June 11, eighteen additional religious bodies sought admission and were voted into membership.

Articles of Agreement were adopted in which denominational representation on the Commission in the future will be based on the number of members in the religious body. Members of the General Commission may or may not be members of the Federal Council of Churches, but such as are, shall be confirmed by the Council, and shall act as its representatives. The Executive Committee submitted an interpretation of the affirmation in the Articles of Agreement that "The Commission still retains its historic relationship to the Federal Council." This interpretation preserves the autonomy of the General Commission, but also because of the Federal Council's continued financial aid to the budget, agrees to seek from the latter advice and consent in appointing the General Commission's officers. The interpretation was accepted by the General Commission and approved by the Executive Committee of the Federal Council of Churches in its meeting on June 12.

The following information concerning the responses of the religious bodies in meeting their quotas of Army Chaplains under the increased demand occasioned by the Selective Service Act is taken from the report of the Executive Committee as presented by Dr. Weaver:

"The Chief of Chaplains requested that 1,731 Reserve Chaplains of all faiths should be provided by July 1, 1941, which recently has been increased to 2,000, the Roman Catholic Church having the right to appoint one-fourth of this number. On June 1, 1941, exclusive of Episcopalians and Lutherans, both of whom had exceeded their quotas, the following denominations also had exceeded their quotas: Presbyterian U. S., and the Unitarians. The following had nearly reached their quotas: Northern Baptists, Southern Baptists, African Methodist Episcopal, Presbyterian U. S. A., Evangelical, Universalists, United Brethren, National Baptist U. S. A., Cumberland Presbyterian, United Presbyterian, Disciples, Congregational-Christian, Christian Reformed, Reformed Church in America (just reached quota), and the Latter-Day Saints (just reached quota). The Methodist Church is farthest from its quota, needing at present 266 chaplains. The Roman Catholic Church, contrary to the belief of many, had a month ago less than one-half of its quota."

The General Commission on Army and Navy Chaplains maintains offices at 538 Woodward Building, Washington, D. C., in charge of the Director, Dr. S. Arthur Devan.

—Release.

FARADAY CAGE

There are no electrical effects within a completely enclosed metal cage, said Michael Faraday, British scientist, a century ago. For this reason, a modern all-steel auto is one of the safer places to be during an electrical storm—a fact which 29-year-old Dr. Gilbert D. McCann recently proved to be true. In his laboratory at Traf-

ford, near Pittsburg, Dr. McCann sat calmly in his Faraday cage, a modern sedan while fellow researchers of Westinghouse Electric's high voltage laboratory hurled 3,000,000-volt strokes of man-made lightning at him.

The tailor-made lightning was produced in a 30-unit surge generator, of which each unit has a capacity of 100,000 volts. The lightning had an intensity of 2,500 amperes. Real lightning varies between 500 and 100,000 amperes. "If 200,000-amperes man-made lightning with a pressure of several million volts had hit the car, I still would have been safe," Dr. McCann explained, "but the hole might have been burned in the roof by the terrific heat generated." The only damage to the car was a small burn mark, about as big around as a pencil, on the roof. The lightning jumped the tires to the ground.

"If lightning struck a car on the highway," said Dr. McCann, "the high current electricity should be conducted to earth through the metal without injuring its occupants." During the stroke, Dr. McCann's body voltage rose to about 200,000 volts "when we became part of the path of the lightning. I felt no electrical effect because there was no difference in voltage produced across any part of my body." (But for anyone standing on the ground beside the car it would have been a different story.) People in steel trains and steel-frame buildings are equally safe, for they, too, live in Faraday cages.—Pathfinder.

WISE OR OTHERWISE

By Rev. James H. Felts

My friend is the one magnet that draws me constantly closer to happier living.

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend."

No man probably ever reached so low a plane as to have no desire for friendship.

It is impossible for a man to have friends who is himself unfriendly.

To demand all and give nothing is fatal. True friendship is never based on favors.

"Enoch walked with God: and he was not; for God took him." Well-ripened friendship.

Abraham was called "the friend of God" because he trusted God and had fellowship with Him.

Jesus Christ was the "friend of sinners" because He saw and sought only the best for them. He called vacillating Peter a rock. Peter became a rock in firmness.

Patience ceases to be a virtue when friendship is made the basis for unwarranted requests and selfish demands.

Jealousy and exclusiveness are death to great friendships. The warm glow of friendship in one's heart is also death to selfishness and unholy questioning.

The highest friendship is Christ-like in its unselfishness. It is always expensive because it is made from only the best material. Poor indeed is the man who can't furnish friendship material.

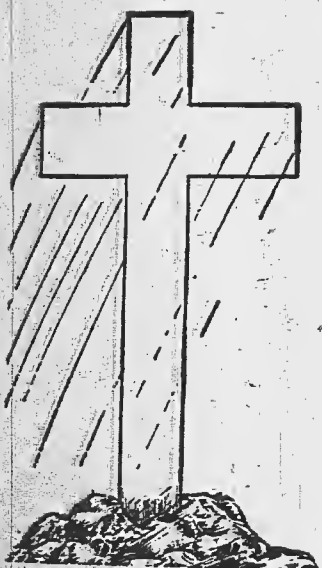
Friendship is made stronger by experiences that are cradled in storm and stress. It not only finds and holds the good but burns the dross from a fellow's heart.

"Be thou familiar, but by no means vulgar: The friends thou hast, and their adoption tried, Grapple them to thy soul with hoops of steel."

True or false? Happiness is the flower that blooms in friendship's garden?

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

God is at the anvil, beating out the sun;
Where the molten metal spills.
At His forge among the hills
He has hammered out the glory of a day
that's done.

God is at the anvil, welding golden bars;
In the scarlet-streaming flame
He is fashioning a frame
For the shimmering silver beauty of the
evening stars.

—Lew Sarett.

THE PRAYER-ROOM TODAY

O life-giving Spirit, come to us as the
light and reveal to us our emptiness. Come
as the fire and purge us of the spirit of
disobedience and faithlessness. Convince,
convict and subdue our stubborn souls.
Convince us that even as on the first
Pentecost the weak were made mighty, the
timid courageous, the cold and dumb of
spirit flaming witnesses, such is the good
pleasure of our Lord's Will in this our
day. Move us to agree together, that this
Will may prevail, and the promise of Thy
power be newly and marvelously realized,
unto the glory of our Redeemer. Amen.

Prayer

By David E. Guyton

God give me vision to discern
The way today my steps should turn
To shun defeat and to attain
The happy heights I hope to gain.

God give me courage to aspire,
The grit to grasp my heart's desire,
An iron will that scorns to yield,
Whatever foeman takes the field.

God give me patience to pursue
The trail attempted, bravely through.
For fortitude to face each task
Serenely, Lord, I fondly ask.

For lighter loads I breathe no prayer,
But for the sturdy strength to bear
Whatever burdens life may bring,
The strength to bear them and to sing.

God, give me faith to light the way
And hope to turn to gold the gray
And love, O Lord, to make me true
To self, to others, and to You.

Blue Mountain, Mississippi.



WALLET OF THE WEEK



NEW JERSEY ranks forty-fifth in area with 8,224 square miles; it is ninth in population with 4,160,168, or 553.1 inhabitants to the square mile; and it has an estimated wealth of \$9,560,000,000—\$2,209 per capita. It is known as the "Garden" state, but is almost wholly industrial. Its industries include petroleum and copper refining; the manufacture of silk, worsted and cotton goods; dyeing and finishing textiles; the manufacture of various auto accessories; electrical products; and canning industries.

* * *

THE TOWN OF PALEMBANG, in the Dutch-owned island of Sumatra, is located sixty miles from the sea in a tide-water area. It is on the equator and its climate is naturally hot. The town has a written history which goes back to the time of Christ. Its civilization is a composition of many ideals and interests summarizing the work of religious propagandists, empire builders and trade seekers. Deep in this equatorial jungle back of Palembang is a Methodist place of worship—a typical Sumatran temple.

* * *

THE CATHOLICS have long demanded a share in the money paid by the state for educational purposes, and for a number of years the legislatures have been deluged with bills for granting the demand. Thus far, however, the plea has been refused and properly so, because of the fundamental American doctrine of the separation of church and state, and because accession to the demand would create a school system wholly outside public control. The new tack to get the camel's nose inside the tax treasurer's tent is to secure free Catholic text books and a free haul of Catholic children to parochial schools.

* * *

CONVICTIONS FOR DRUNKENNESS in Great Britain from 1913 to 1938 are said to have been reduced to almost one-fourth of what they were at the beginning of that period, but the number of women convictions showed only a two-thirds reduction. During this period, the per capita consumption of beer was reduced approximately one-half, the consumption of spirits nearly two and one-half, and the hours for the sale of drink had been cut almost in half. In releasing these statistics, the licensing authorities admitted that "a substantial amount of excessive drinking, over the country as a whole, still exists."

* * *

AUTOGRAPHED CRIME is becoming more and more an important factor in determining the age zones and the accompaniments of our moral delinquency. It is reported that Federal Bureau of Investigation examination of 576,920 fingerprint cards during 1939 showed that 108,857 were under twenty-one years of age, and that 202,208 were under twenty-five years of age. As in 1939, so in the first half of 1940, the age group which led in the arrests was nineteen years. A significant factor in the first half of 1940 was the decided increase in women arrests. Of the total number of arrests, 152,820 were associated with drinking, drunkenness and disorderly conduct.

EVANGELICAL RADIO BROADCASTS are now sending the gospel message to all of Brazil every Sunday night. In this work, all the non-Catholic communions are cooperating. In the same connection, the World's Sunday School Association says that its ten-year Christian education program has been greeted with enthusiasm by the people of the Philippine Islands, and that the Congo Protestant Council has recently added to its staff Dr. George Carpenter as religious education secretary.

* * *

THE COMMONWEALTH OF MASSACHUSETTS has had before it various proposals for the establishment of a state-wide lottery, under the very beguiling plea of providing funds for old age pensions. Through the cooperative efforts of the churches, Protestant and Catholic, the effort has been killed, and the state has been saved the demoralizing influence of one of the most vicious forms of legalized gambling, and the people have escaped the baleful effect of a chief cause of indigence and thriftlessness.

* * *

THE AMERICAN TRACT SOCIETY held its one hundred and sixteenth annual session on May 7, in New York. Dr. Hugh R. Monro, the President, was in the chair, and was re-elected for another year. Dr. William H. Matthews, the General Secretary, reported that a total of 3,238,730 pieces of Christian literature had been distributed during the past year. The tracts included in this vast distribution of material were printed in English and in many foreign languages. The Society has made its imprint upon the religious life of the world.

* * *

THE AMERICAN HUNTSMEN, according to Our Dumb Animals, constitute the biggest army of hunters in the world. It is alleged that seven million citizens stalk through our forests and swamps annually, at a cost of forty-five dollars each, or a total national outlay for arms, ammunition, clothing and equipment of \$275,000,000. This staggering sum of money is spent annually in a ruthless destruction of the wild life of the land. Small wonder that many species have become extinct and that the hope of preserving the history of American game depends upon the sanctuaries which have been established in various parts of the country.

* * *

THE WESLEYAN METHODIST CONNECTION was organized at Utica, New York, in 1843. It is a Methodist body with a distinct emphasis upon holiness. After ninety-eight years of existence, its membership numbers 27,252, with twenty-five Annual Conferences scattered over twenty states and the Dominion of Canada. Practically fifty per cent of its members are tithers; one out of every four members takes the General Organ, The Wesleyan Methodist; one of every eight subscribes for its missionary organ; and one of every twelve for the Wesleyan Young People's Journal. In 1940-1941, \$2.20 per capita was contributed for missions, ninety cents per capita for education, and \$42 per capita for all purposes. In addition to this, the Sunday School enrollment is two and one-half times the membership.

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

BONDING AND AUDITS FOR THOSE HANDLING TRUST FUNDS

Recently we asked for a copy of the audit of Centenary College. In compliance with our request, we received in due course of time the financial statement of the "Assistant Bursar" for 1939-1940, and a sheet showing a summary of the income and expenses for 1940-1941. If, as we assume to be the case, this be the only audit of the affairs of the College, it neither fulfills the obligation to the Board of Trustees and the Church, nor does it meet in anywise the requirements of the Discipline as set forth in Par. 801 of the 1940 issue. By reference to this paragraph it will be seen that the law requires bonding and an annual audit of accounts for all persons handling trust funds, securities, or moneys of the General, Annual, or Provisional Annual Conferences. Preference is expressed for an audit by a certified public accountant, but it may be done by "a competent auditing committee carefully chosen by the Commission on Finance, and the findings of such audit shall be published in the Conference Minutes."

The Discipline admits of no variation from this course. We cannot see the wisdom of undertaking to administer a trust fund of more than a half million dollars and an operating budget of one hundred and fifty thousand dollars without the personal protection of an annual audit.

The Bursar's financial statement may be perfectly good as far as it goes, but the office of the audit by a certified public accountant is to point out errors in administration and to offer an independent appraisal of securities and collateral. No ordinary layman can make a detailed statement or criticism of an involved financial exhibit. But every Methodist in Louisiana is justly entitled to know the facts from an independent and a totally unrelated audit. The Bursar's financial statement shows that, at some time before it was made, \$51,000 had been borrowed from the endowment fund. Naturally we raise the question as to when, by whose authority and for what purpose it was done. Other questions might be raised, for the "audit," from our point of view, leaves much to be desired. For many reasons, we insist upon an audit by a certified public accountant.

As a member of the Board of Trustees of Centenary College and as Chairman of the Legal Conference of the Louisiana Annual Conference, we insist upon the audit contemplated by the law of the Church. Anything less offers at least the possibility of losing the very foundation which undergirds our century-old institution. Centenary College is the property of the Louisiana Conference, and every Methodist in the state is directly interested in keeping its record clean and in preserving its foundation to serve generations yet to come.

SOME CORRECTIONS AND AN APOLOGY

In our last issue there appeared two errors for which we are heartily sorry. The first was a decapitated letter over the signature of Dr. Forney Hutchinson, the other a letter from Bro. G. A. Morgan. We marked parentheses around the parts which we intended to use, as the printed letters show, and we carried the copy to the linotype operator and made a personal explanation of our intention. The proof of page 9 was delayed and on account of a downpour of rain on Tuesday, we were unable to get to the office until the forms were on the press. Hence we failed to read the proof as we should have done. We deeply regret the error and we add this editorial apology to the personal letters written to our friends.

THAT TEXAS ELECTION

Last Saturday saw the culmination of a spectacular hurdle race for the toga of the late Senator Morris Sheppard of Texas. It measured up to the traditions of that great commonwealth. In the upper bracket of the returns were: the much publicized head of the Dies Congressional Committee for investigating unAmerican activities; a preacher-football star; a young Congressman, said to have had the endorsement of the President; and the ever colorful Governor O'Daniel. We did not know a single candidate of the twenty odd in the stampede, we have no disposition to express a judgment with reference to Texas politics, and the Longhorns have said: "Pass the biscuit, pappy," and that's the end of it for the present at least.

In the outcome of the election, there seems to us to have been one hopeful indication worthy of mention. We refer to the manifest refusal of the people to be aligned for a man who would vote the convictions of another rather than his own. We think that it speaks well for the independence and the individuality of the Texas voter that choice was withheld from one who frankly confessed his purpose to vote according to the wishes of another. We need at all times men of conviction and the courage to voice an independent judgment; it is the only means by which the country can be saved from ruinous political excesses. Certainly in times of great national crisis we need men who will dare to respond to the demands of the total situation as they see it. To elect a puppet representative is to waste money, to surrender the significance of a great office, and to destroy public confidence in national leadership. Senator Morris Sheppard was no "yes" man, and the people of Texas appear to us to have exhibited again the courage and the independence shown in the defence of the Alamo and at the battle of San Jacinto.

TOLERANCE

We cannot think of any social attitude which seems more to need redefining than does that represented by the word "tolerance." That which began as a plea for justice to be accorded to race minorities seems to have degenerated into a denunciation of those who may feel constrained to oppose the excesses of minority ambitions. The very principle which for some time has been "ridden without reins" seems now to have developed very material concepts of its destination. The most intolerant and bitter publications which come to our desk are those which purport to represent minority interests. If any man dares to have an opinion of his own, he is immediately branded as a traitor, a blood-sucking vampire, and a social viper.

Even the Englishmen betray their intolerance of opinions which they have not dictated. They have roundly denounced Mr. Lindbergh and Mr. Charles Clayton Morrison as American agents of Hitler, and they have manifested irritation with the President, who was less extreme in his Independence Day speech than they desired that he should be. Perhaps they are tremendously interested in "deeds," but they should not overlook what we are doing, nor should they forget that we have been doing our own thinking and planning for a long time. Autocrats who are seeking to use the "minority" racket to promote social tolerance and racial justice as a means of securing selfish ends should be put in their place. We are growing a little weary of being made an "all-day sucker" for everybody who wants something. And the denunciation of Southern churches, such as occurred at a recent General Assembly in the North, as sitting down in their self-centeredness while secular organizations took up and carried to victory the task of bettering social relations, sounds like the sneer of those who preach a gospel for others to practice. The imagination of some social propagandists reminds us of a fable of Aesop in which a fly seated on the axletree of a chariot is made to exclaim, "What a dust we do raise."

SOMETHING TO THINK ABOUT

When the blind lead the blind, observes the Scripture, they both fall into the ditch. It is easy to charge that colleges are incubators of backsliders, but measured by attendance, financial support, or general interest, the local church is a depot of nominal Christians. A pastor remarked not long ago: "The church can do nothing but shift into neutral and coast until this crisis is passed." In the last twenty years the Presbyterian Church, U. S. A., added more than 1,770,000 members on confession and placed on the suspended roll 1,287,000 members—three out of every four received went out the back door.

EXCERPT FROM A SERMON BY DR. LUCCOCK

(Excerpt from a sermon at Broadway Tabernacle Church, Sunday morning, June 29, 1941, by Professor Halford E. Luccock, of Yale University Divinity School. Dr. Luccock is a former editor of the New York Methodist Christian Advocate.—Ralph Stood.)

"There are quite a number of churchmen who for years have been shouting 'Let the Church be the Church,' but who today are piping a message which seems to say, 'Let the Church be anything but the Church.'

"They do not give evidence of conceiving of the Church

as the proclaimer of a truth by which every institution must be tested. Their demand seems rather to be in these days, 'Let the Church be a bellhop to secondary interests; let it be a chore boy to profit-making, or to war-making forces; let it be a complaisant chaplain baptizing in approval ways of life that are sub-Christian and anti-Christian.'

"There is no saving power in such a Church; no hope for the world in a mere appendage religion, one that does not confront the world with its own truth, but exists as an appendage to something else, an economic system or a political state.

"This is no hour for apology for the Christian message. Never in all history has there been such a piling up of evidence that Jesus was everlastingly right in his reading of life, in his proclamation that whatever is opposed to his truth of the interdependence of men and the necessity of the practice of brotherhood, cannot stand."

Editorial Miscellany

By Dr. H. T. Carley

HUNTING A HILL

I saw in the paper the other day that when the Governor asked an Ohio soldier how he liked Louisiana, the reply was, "All right—but I miss the hills."

Everybody needs a hill at times—not a geological formation, but an intellectual and spiritual elevation. Most of us live on "the dead level of mediocrity" most of the time. It is a very good place to live—except for the monotony of it. Somebody said of the great State of Texas: "It has more rivers and less water, more cows and less milk, you can see further—and see less—than any other place in the world." It wasn't that he didn't like Texas; he just liked a change of scenery once in awhile.

When a man climbs a hill, he gets a new kind of exercise. It may be hard work to get to the top; but some unused muscles are brought into play, a new thrill of achievement stirs the blood as difficulties are overcome, and a feeling of exhilaration sweeps through the veins when the summit is reached. All the toil involved is amply rewarded.

When a man climbs a high hill, he gets away from some things that he needs to get away from for a season. He gets away from the noise and tumult of a raging world; he gets away from the cross currents of interests that are constantly driving against him; he gets away from the strident voices that are forever calling to him to sacrifice principle for expediency, comfort, convenience; he gets away even from himself, to take stock in the quiet of a high place, and make new resolves as he stands alone near the skies.

And on his hill a man can reach up to some things he needs to get close to. He can breathe the pure air that circulates above the contagion of low places. He can catch new energy from the cooling breezes that blow from the infinite reaches of the eternal. He can hear heavenly voices—and the voice of God, too—if he will.

"I miss the hills."

Find one—and climb it. High peaks of hope, holy ambition, and noble endeavor are scattered everywhere.

CHRIST AND HIS CHURCH

By Dr. Forney Hutchinson

(John 15:5: "I am the vine, Ye are the branches.")

In recent years I hear considerable criticism of the church. It is not uncommon for this criticism to take this particular turn: "We believe in Christ; we love Christ, but we have no use for the church." Some years ago in a great parade, banners to this effect were carried in the procession: "Up with Christ; Down with the Church."

Moved by this superficial criticism, it is my purpose to speak of the relation which Christ sustains to His church.

First of all, let me say that it is a relationship of mutual dependence, and I lay all possible emphasis on the word "mutual." As the vine and its branches, so is Christ and his church. The branch is dependent upon the vine for its life. The vine is the branch's only source of life. If the branch is separated from the vine, it immediately dies. So far as the branch is concerned, everything else, except the sap of the vine, is purely incidental. The soil in which the vine is planted makes a contribution to the branch, but it makes it through the vine. The atmospheric conditions, the moisture, make their contributions to the branch, but they do it primarily through the vine. Nothing matters to the branch, so far as its life is concerned, except the vine.

But while the vine is its only source of life, it is an all-sufficient source. As long as the sap of the vine flows freely and abundantly, the branch thrives and prospers. It is like an artesian well in the desert. Outside conditions have nothing to do with the flow of the waters of an artesian well. Its supply lies in hidden reservoirs far away from the sun-baked surface. It does not matter how severe the drought may be, nor how long it lasts. The well continues to flow.

So often we find a real Christian in the midst of unfavorable conditions living a happy, joyous, care-free life. He is not dependent upon surroundings, conditions or associations. He depends upon his communion with Christ for the life of his soul, and while this connection is unbroken, he lives an independent, overflowing life.

But while the branch is absolutely dependent upon the vine for its life—I say it reverently, but positively—the vine is equally dependent upon the branch for its fruits. Did any of you ever see a grape growing on a vine? I think not. Over in North Arkansas there is a wonderful vineyard in a community known as Tontitown. Some years ago an Italian priest brought a colony of his people to that community and established them there in the grape-growing industry. One day on a visit there a fine Italian vine-dresser showed me through his vineyard. I watched carefully. In all that wonderful vineyard I saw not a single grape growing on a vine. Without exception, every grape was growing on a branch.

I was in Naples once, and there under the shadow of Mt. Vesuvius, I visited some marvelous vineyards. In all the vineyards I visited in Naples not a single grape was growing on a vine. Every grape in that wonderful Italian land was growing on a branch.

The relation, then, between the church and Christ, is one of mutual dependence. Christ depends upon us for fruits. We depend upon Him for life. The vine depends upon the branch for fruits; the branch depends upon the vine for life. While the life of the vine flows through the branch there is always fruit, and while the life of Christ flows

through the church, she is always productive. A healthy, well-nourished branch will inevitably bear fruit. A branch separated from the vine will inevitably die.

But there is another relation existing between Christ and His church, set forth in this parable of the vine and the branches. It is a relation of vital union. Mechanical connections are sufficient in machinery, but not so with living organisms. The limbs of the body, when separated from the body, die. The branch, separated from the vine, dies. The relation is a vital union, not a mechanical connection.

This truth holds good in the realm of citizenship. We sometimes deport a foreigner from this country because he is not a good citizen. It is not so much a question of where a man is born, but whether he is able and willing to imbibe the spirit of the country to which he has come to live as a citizen. Some of the best citizens I know were not born under the American flag. They came here and made this country their own. They learned to love our traditions and institutions. Citizenship with them became, not a mechanical connection, but a vital union.

The same thing causes trouble in homes where there are step relations. A woman

CHARGES COMPLETING QUOTAS

Mississippi

Collins.....J. S. Noblin
Waynesboro.....J. H. Jolly

North Mississippi

Brooksville.....W. J. Dawson
Tchula.....W. T. Phillips
Sardis.....W. J. Cunningham

Louisiana

Belcher.....B. D. Watson
Delhi-Crowville.....S. S. Holladay
Gibbsland.....E. W. Day
Natchitoches.....C. F. Lueg
Houma.....David Tarver
Pelican.....A. A. Collins
Plain Dealing.....L. A. Carrington
Oak Ridge.....J. F. Dring
Lake Providence.....H. N. Brown
Sterlington.....J. W. Lee
New Orleans.....J. T. Harris
Mangham.....J. E. Hearn

marries a widower to be his wife, but not the mother of his children. There is no vital union in the home and trouble always ensues. But when she comes into the home, not only to be the wife of the husband, but also to be the mother of his children, there is a happy situation. I'll never forget the day my precious step-mother came into our home. In her love and care as a motherless boy I found refuge. Through the years that followed she did everything for me that a real mother could have done. About the most deserving person in this world is a good step-mother, unless it be a good step-father. If meddlesome outsiders would leave the situation alone, happy step relationships would be far more common than they are. Families where such adjustments are being made can usually succeed if left without outside interference.

The same thing applies to the church. Why are there so many nominal church members, members who mean nothing to the church and to whom the church is a distinct disappointment? Is it not because their relation to the church is a mechanical connection, rather than a vital union? I know of nothing more pathetic than to see people trying to be good church members

from a sense of duty. Their hearts are not in it. They listen to sermons that bore them; hear Bible readings they do not believe; go through religious performances that have no meaning. Unless our hearts can be set in tune with heavenly music, unless we can be born into the Kingdom of God and imbibe the spirit of Christ, mere church membership is hardly worth the effort it requires. Jesus insists that we "must be born again." Spiritual birth brings us into harmony with the program of the church of God, and then we can sing, "I love thy church, O God." When there is vital union between the vine and the branches, there is always joy and fruitfulness.

And so, a mechanical connection is not sufficient; there must be a vital union. The Bible gives us many illustrations of this relation. It's the "Bride and groom," the "Head and the body, the "Vine and its branches." Not only so, but human experience teaches us the same thing. I read the Bible through with reference to conversion, and I find no single conversion that took place without the aid of human instrumentality. I feel sure I'm not speaking to a single person whose conversion is not the result of some human agency, a consecrated mother, a noble father, a good pastor or Sunday school teacher. Read the Bible through for yourself, and I think you will find that in every conversion recorded somebody prayed, somebody talked, somebody preached, somebody said or did something. God works through His church as the vine works through the branches.

Did you ever do any grafting? If you did, you know that if you wanted the branch to live, you had to scrape back the bark, put your branch carefully against the parent stock, bind it and wax it so there could be no interference from the outside. Then you came along one day and found the branch was prospering and bearing fruit. Just so, we must lay bare our hearts, put them up against His great heart of love, feel its pulsations through our souls, and let Christ live in us and produce fruit through us. That process we call the "new birth."

For church members there really are but two alternatives. Ultimately we must be in the vine or in the fire. Dead vine wood is worthless. There is nothing to do with it after it is cut from the main stem but to burn it. Reward or punishment awaits us. If we bear no fruit, we will be cut off. If we bear fruit, He will purge us that we may bear more fruit. "Separated from Me, ye can do nothing." "I can do all things through Christ which strengtheneth me."

MISSISSIPPI MISSIONARY DIES IN AFRICA

Dr. W. L. Duren: We have been notified by cable message of the death of my sister, Mrs. Marvyn McNeil Pointer, wife of Rev. J. D. Pointer, on the mission field in Portuguese East Africa, her death having occurred suddenly at Laurencio Marques, June 25. She was en route to the mission station at Inhambane, after a visit to her daughter in South Africa.

Mrs. Pointer was born and reared in South Mississippi, and was married to Bro. Pointer in 1908. They went to Africa as missionaries in 1912, and both were in active service until Mrs. Pointer had to retire on account of ill health a few years ago.

Besides her husband, she is survived by one son, H. M. Pointer, Los Angeles, California; one daughter, Mrs. H. P. Strachan, Maritzburg, Natal, South Africa; several brothers and sisters; and a large number of relatives and friends.

(Mrs. J. L.) ALBA M. WILKINSON.

CONFERENCE NEWS AND PERSONALS

A pastor writes us as follows: "I want you to keep shooting in that nest in your editorials. Let us have a Christian college or let it cease to be called such."

Rev. J. C. Price, pastor at Pioneer, La., was assisted in a revival at Forest last week by Rev. M. D. Fulkerson, of Oak Grove, who did the preaching.

Bro. Tom Wolfe, Meridian, Miss., writes that he has been reading the Advocate since 1898, when the late Dr. W. C. Black was editor, and his interest in the paper continues.

Mr. Anderson Westerfield, son of the late J. R. and Mrs. Westerfield, died last week following a brief illness. Bro. Westerfield came from one of the devoted and faithful families of Rayne Memorial Church, New Orleans.

Rev. H. N. Brown, pastor at Lake Providence, La., has so far recovered from his recent illness as to be able to drive his car and to take on a full schedule of work. This will be good news to his many friends in Louisiana.

Rev. W. T. Woodward, of Sicily Island, La., writes us a note to the effect that his pastor, Rev. C. Fenwick Reed, is ill and is in New Orleans for treatment. We have not got in touch with Bro. Reed and therefore have no report as to his condition.

Rev. J. F. Dring writes that he has almost completely recovered from his recent illness and will be able to report everything in full this fall. He has just completed three Vacation Bible Schools with a combined attendance of 136. No man is doing a finer work than Bro. Dring is doing at Oak Ridge, La.

Mrs. Grace Noll Crowell, of Dallas, delivered the lecture on the "Sunday Night Chataugua Program," First Church, Shreveport, on June 29. Mrs. Crowell, well known for her poems, is one of the outstanding women of this section.

Rev. J. E. Hearn, pastor of Mangham charge, adds to a business note statement that his work is progressing in a satisfactory manner and that he is planning for his revival work at this time. We appreciate his unfailing interest in the Advocate cause.

We appreciate very sincerely the splendid loyalty and interest of our good friend, Rev. I. W. Flowers, Gilbert, La. Bro. Flowers seems to have the impression that the time set for the expiration of the Advocate campaign is July 1. The campaign will not close, however, until the middle of August.

Rev. H. W. Ledbetter, of Merryville, La., wishes to locate the tent which was purchased by the Board of Missions a few years ago. He says that the last he knew of it, it was at Grayson or Columbia. Bro. Ledbetter would like to secure it for use about August 1. Any one having knowledge of its whereabouts will please communicate with him at once.

Rev. E. H. Cunningham, pastor at Amory, Miss., favors us with a copy of his Independence Day calendar, the attractive front cover of which carries for background the silhouette of a church with the stars and stripes and the Christian conquest flag in the foreground. Bro. Cunningham is being assisted by his son, Rev. W. J. Cunningham,

of Sardis, in a series of services which began last Sunday.

The summer itinerary and address of Bishop Ivan Lee Holt will be: July 10-18, Mexico City, Apartado 117 Bix, Mexico D. F., Mexico, care Dr. Milton G. Davis. July 20-25, Panama, Apartado 1037, Panama City, Republic of Panama, care Mr. Walter Oliver. August 1-10, Peru, Apartado 1386, Lima, Peru, care The Rev. Howard W. Yoder.

It is with sincere regret that we have received news of the death of Mrs. Charles Hardin, of Macon, Miss., on June 21. Mrs. Hardin, who was 88 years old, died following a fall in which she sustained a broken hip. Her death occurred at her home, where she lived with her daughter, Mrs. Sam Walker who, with her brothers and sisters, has shared in a great heritage and suffered a great sorrow. Sister Hardin and her husband, who died many years ago, were among the best friends of the editor's early ministry.

Mr. Herman F. Mayo, of Lake Charles, La., following his vacation with home folk, left on Thursday morning of last week for Loveland, Colorado, where he is to spend a time in the Lisle Fellowship Camp, an organization under the Board of Missions and Board of Extension of the Methodist Church. The Camp is composed of the youth of all religions and all nations, and the six weeks term will be devoted to studying the problems and possibilities of missions in a world at war.

A NEW DEVOTIONAL GUIDE

Bishop Ralph Spaulding Cushman, of the Methodist Church, has compiled a pocket prayer book and devotional guide, copies of which have just been received from the press. Vest-pocket size, with 144 pages, bound in imitation leather, it contains morning and evening devotions and prayers, prayers in the Scriptures, special prayers, the holy communion, and other devotional materials.

This prayer book will not only appeal for individual use, but will be of special help to all ministers and leaders of worship groups. It sells for 25 cents a copy. Publication and distribution are handled by The Upper Room, Nashville, Tenn.

ALEXANDRIA CAMP ACTIVITIES

Editor New Orleans Christian Advocate,
New Orleans, La.

Dear Sir:

The Board of Christian Education of this

church authorized me to send to you copy of a letter received from the Parker Memorial Sunday School Class, which is self-explanatory. I also append a sketch of the work done in our soldier activities for your information.

It occurred to us that this was a most commendable thing for this class to do, and should be passed along to your readers. It is entirely possible that some other class or organization may be glad to have the suggestion for their Social Service activities.

Cordially yours,

JOSEPHINE MEDLOCK BURNETT,
607 Com. Bk. Bldg.,
Alexandria, La.

Parker Memorial Sunday School Gift
Monroe, La.,
May 23, 1941.

Mrs. J. M. Burnett,
Alexandria, La.

Dear Mrs. Burnett:

Enclosed is money order for \$10, which the Parker Memorial Sunday School Class has instructed me to send you to help entertain the soldiers.

Each month we have a class party and business meeting combined, at which time there are ten to twenty members from the class chosen as hostesses, and the members contribute an equal share toward the expenses of the evening's entertainment. This usually amounts to around ti (?) cents each. Owing to the numerous religious activities and church services during Easter time, we decided not to have our party during April, but send the money to you to help entertain the soldiers.

The class voted unanimously to do this and we are happy to have a part in this work.

We would be glad to have you visit our class any Sunday morning you are in Monroe. We have approximately 150 members and are an outstanding class. Also have a wonderful teacher, naturally we think so, and have an average attendance of 55 to 60 each Sunday.

Would you please acknowledge receipt of this? We would enjoy having a word from you to read in class.

Sincerely,

PARKER MEMORIAL SUNDAY SCHOOL CLASS.

By: Mrs. Mae Lucky,

Treasurer.

Recreational Activities for Soldiers APPENDIX

The recreation room at the First Methodist Church, in Alexandria, La., known as



Friendship Hall, is a most popular center. On Friday evenings there are large parties for local young folk and soldiers. Usually there are two hundred or more in attendance. Often the Hall is decorated for special days, or with balloons, or flowers and greenery. A refreshment committee is in charge of the "eats," and there are sufficient directors and chaperones to take care of every situation. Folk games, floor shows, stunts, and fun of all kinds prevail. Parties begin at 7:45 and end at 10 o'clock. This gives the boys time to return to their camps.

The equipment of this Hall is entirely donated. There are radios, record players, pianos, ping pong tables, shuffle board, a goodly supply of magazines (current ones always), small table games, jig saw puzzles and target shooting sets. With plenty of easy chairs and reading tables, with writing desks, etc., the Hall is fairly well set up. There are ceiling fans, with more needed, and there is a coca-cola machine always serviced and ready.

On Saturday afternoon and evening this Hall is for soldiers only, and becomes a game room and lounge for them, with two or three hostesses always available for conversation, game partners or pianists.

On Sunday afternoon the young ladies of the city join the boys and play hostesses. At 6:30 on Sunday there is a community sing, directed by a splendid leader, and the several hundred local young people and soldiers attending this go directly into the devotional program of the League, and thence to the evening worship service. A number of the soldiers come regularly to choir practice, and thus are able to sing in the young people's choir.

The current expense of the Hall is dependent upon such volunteer donations as find their way into the treasury. Equipment has to be kept up, shuffle board needs repainting from time to time. Magazines are purchased weekly and monthly. Ping pong balls and needs have to be supplied. Billiard and pool balls have a way of getting lost, and there is a constant call for small expenditures. The refreshments are also purchased through these donations.

CENTENARY COLLEGE FINANCES

Dear Dr. Duren:

I have before me Audit Report of Centenary College dated May 30, 1940.

I was surprised to note that this report does not indicate that it has been audited by a Certified Public Accountant, but by the Asst. Bursar, Sam E. Randolph.

As a member of the Commission on Finance of the Louisiana Conference, I believe I have a right to comment on this report and I give you below my analysis of the report.

GENERAL FUND

Notes Receivable\$1,006.14
Most of these notes are past due.
No reserve set up for bad debts.
Accounts Receivable\$13,614.53
Report does not indicate whether these are past due.
No reserve set up for bad debts.

LOAN FUNDS

Notes Receivable\$8,819.18
Most of these notes are past due.
No reserve set up for bad debts.

ENDOWMENT FUNDS

Securities\$300,353.44
One certificate of mortgage of \$12,320 due June 1, 1931-36, unpaid.

Nearly every security is taken at par value.

Report does not indicate the present market value.

No reserve set up for reduction in market value.

Notes Receivable\$86,950.00
\$42,950.00 is past due.

No reserve set up for bad debts.

Cottages on Campus\$37,866.29

Is it legal to invest Endowment Funds in cottage property?

It reduces the revenue of Endowment Fund.

Investment in Educational Plant\$51,425.00

Is it legal to invest Endowment Funds in College property?

It reduces the revenue of Endowment Funds.

EDUCATIONAL PLANT

Investment in Education at Plant

(Total cost undepreciated).....\$834,563.05

Less Invested by Endowment Fund51,425.00

Invested by College.....\$783,138.05

GENERAL REMARKS

Report does not show detail of revenue for each investment. It would be interesting to know how much revenue was received on each investment and what revenue was delinquent.

I am very much surprised to note that no Audit (by Certified Public Accountant) has been made of the records of Centenary College, and as a member of the Commission on Finance I intend to insist on such an Audit.

I am sending a copy of this letter to the Chairman of the Commission on Finance so that he will understand the matter.

I believe the ENDOWMENT and TRUST FUNDS should be separated from GENERAL FUNDS and be handled by separate trustees.

I wish to compliment you for throwing the light on this matter.

Sincerely yours,

S. H. RADCLIFFE.

(Note: Since this article was written we have a letter which states that some of the notes receivable were gifts and are uncollectible. They should not be carried as active endowment.—Editor.)

YOUTH CARAVANS

Fifteen teams in 1939, fifty-seven in 1940, and eighty-eight in 1941, is the record of a growth, in-response-to-demand, which has been hung up by the Youth Caravan Movement of The Methodist Church. The 1941 Caravan season got under way on June 7, with the opening of a Caravan Training Conference at Abilene, Texas, and now approximately 450 highly selected, enthusiastic young people and adult counselors are either already in the field engaged in Caravan service or are on the eve of entering upon their itineraries in Caravan groups.

Under the Caravan enterprise, which brings together elements of certain earlier deputation and service projects, young people, mainly college students or recent graduates, are chosen for service on a basis of training, experience and personal qualities. After preliminary training by means of directed reading, local study courses and the like, these superior young people are assembled in regional Caravan Conferences or camps, where they receive one week of

final and intensive training and are organized into teams, or Caravans.

Each Caravan is composed of 4 young people, 2 boys and 2 girls, and an adult counselor. Each young person has had special preparation for service in one of the commission areas of the Church's Youth Program, eg., Worship and Evangelism, World Friendship, Community Service or Recreation. From the training centers the Caravans go out for seven weeks of active service, each Caravan working in seven local churches in a given Annual Conference.

The young people engaged in Caravan work donate their time and pay their own expenses to the training center and home again from the last engagement.

Unique among the Caravans of 1941 is a team of Mexican young people who trained in the Abilene, Texas, Conference, and now in the midst of a bilingual program in the Southwest Mexican Conference.

Caravan training centers for 1941, together with the number of teams trained in each, and the areas served are as follows:

June 7-14, McMurry College, Abilene, Texas—Twenty teams, serving Texas, Oklahoma and New Mexico.

June 14-21, Lake Junaluska, North Carolina—Twenty-two teams, serving the Southeastern states.

June 14-21, Morningside College, Sioux City, Iowa—Eight teams, serving in Missouri, Kansas, Illinois, Iowa and Minnesota.

June 21-28, Northwest Junior College, Senatobia, Miss.—Seventeen teams, serving in Alabama, Mississippi, Louisiana, Arkansas, Tennessee and Missouri.

June 28-July 5, Baldwin-Wallace College, Berea, Ohio—Eight teams, serving in various sections of the Northeast.

July 5-12, College of the Pacific, Stockton, California—Eight teams, serving in the West Coast Region.—"Release" Dept. Promotion and Publicity.

JAPAN "RECOGNIZES" CATHOLIC CHURCH

By W. W. Reid

In line with Japan's policy to bring all religious organizations under the control of her Department of Education, the Roman Catholic Church in Japan has been granted official government recognition under the Religious Organizations Law. It has been organized much as the Protestant churches of the empire will be organized, after they have been united and held their first general conference.

Archbishop Tatsuo Doi has been elected "Torisha" of the church by the heads of the fifteen dioceses into which the church is divided. He will hold office for four years, when there will be another election. "Torisha" (or governor) is the name by which the sole head of the Protestant group in Japan will be known and he will be elected in the same manner. There are fifteen Catholic dioceses in Japan, each with a bishop. Under the new law all these heads of dioceses must be Japanese. Torisho Doi was made an archbishop by the Holy See in December, 1937. The new Catholic Church of Japan had in 1939, 117,769 believers, 458 priests, of whom 311 were foreign; 278 brothers, of whom 126 were foreign; and 1,279 nuns, of whom 772 were foreign.

Every hour comes with some little fagot of God's will fastened upon its back.

—F. W. Faber.

ADDITIONAL PERSONALS

Rev. T. E. Gregory, Central Church, Columbus, is being assisted in a revival meeting, by Rev. A. P. Stephens, conference evangelist.

Bishop W. T. Watkins, whose illness we noted in a recent issue of this paper, is reported to have suffered a slight heart attack. He is now much improved and expects to resume his work in a short time.

Dr. W. P. King, former editor of the Nashville Christian Advocate, is the author of a book on "Adventism," which is to be brought out by Abingdon-Cokesbury Press about September 15.

Mrs. W. H. Cheairs, whose home is in Tutwiler, Miss., is spending the summer at 14 North Pauline St., Memphis, Tenn., according to a notice received at the office. Sister Cheairs is one of the devoted friends of the Advocate.

Rev. J. G. Johnson, superannuate of the North Mississippi Conference, requests the change of his address from Kline, Colorado, to 219 E. Eureka St., Weatherford, Texas. Friends of Bro. Johnson will be able to reach him at the latter address.

Bishop Hoyt M. Dobbs, writing from the Redmont Hotel, Birmingham, Ala., on Saturday of last week, says that he expects to be in Birmingham for another two weeks. Then he and Mrs. Dobbs expect to go to Asheville, N. C., for the Summer.

Rev. Paul H. Grice, pastor at Louise, Miss., reports satisfactory progress in his work, accession of 16 members, a good organization, and an extensive repair program on the churches at Louise, Holly Bluff and the parsonage.

Father W. E. Orchard, who before his going over to Romanism was a member of the group of Anglo-Catholics in the Church of England, is in the United States. He is the guest of The Rev. and Mrs. Geoffrey Wardle Stafford, at Marshfield, Mass.

Bishop John M. Moore has been critically ill for some two weeks in the Methodist Hospital at Dallas, according to Zions Herald. We carried notice of his illness in a recent issue and we wrote to inquire about him, but have had no further report.

Bro. J. H. Frazer, Advocate representative at Bastrop, La., sends us a good list of new and renewal subscriptions, and with it the assurance of his own loyalty which we know without its being expressed. No man has been a better friend to the paper than has he.

Rev. G. A. Morgan adds to a business note a statement that he has received fifty into the church this year and that more are to be received. The Vacation Church School had an attendance of 101, interest is good, and finances in good shape. This is a splendid record for the Springhill charge.

Rev. W. W. Perry, pastor at Donaldsonville, La., has been in New Orleans for some time waiting for an operation for the removal of a cataract from his eye. The wait was caused by the development of a sty, but the indications are that he may have the operation soon. He is staying at 2504 Napoleon Ave.

The editor acknowledges with sincere appreciation the invitation of the Board of Commissioners, and Mr. A. A. Nelson, Director of the Port, Lake Charles Harbor and Terminal District, to be present at the opening of the new Lake Charles Direct Ship

What We Want for Anniversary Book

1. Name of charge.
2. Name of each church, when founded, and when present building erected.
3. Number of members in charge, paid for salary, and paid for benevolences.
4. Name of pastor.
5. Names of Chairman of Board or Boards of Stewards.
6. Names of church school superintendents.
7. Names of presidents of Woman's Society of Christian Service.
8. A good photo of each church on the charge.
9. Only \$2.00 for a cut of the church or churches in every charge, and one copy of the book.

This must be in our hands by July 25. No cuts will be made until we are sure of getting the book out. Do not blame us if your charge fails to get in.

Extra copies of the book will cost \$1.00 each and must be ordered before publication. No checks will be cashed until we are sure that we can get the book out. All money sent will be returned if we fail to publish the book.

Channel, on Saturday, July 12, 1941. We regret, however, that we will not be able to attend.

REVIVAL AT COLLINSTON

Dear Dr. Duren: We have just finished a meeting at Collinston, La., in which we had Rev. Sam Nader, from Southern Methodist University, as the evangelist.

Forty-one were received into the Methodist Church. Forty of them came by vows and profession of faith.

Rev. Mr. Nader is a splendid and consecrated evangelist, and can always be depended on to cooperate with the regular church program. This is his thirty-fourth revival in the Louisiana Conference.

The church at Collinston is enjoying a splendid year in its beautiful \$14,000 new building. Every item in the 1941 budget is paid through November except the salaries and they are up to date.

The people are still talking about the good scriptural message you brought us at our district conference.

May God bless you and your great work for him.

A. C. LAWTON, Pastor.

RELIGIOUS TOLERANCE PRACTICED IN HAMMOND

A fine example of religious tolerance was witnessed last Sunday morning at the First Methodist church when the pastor and congregation of the First Christian church attended and took communion with the Methodists. There has been so much intolerance in the world, that when an event like the above occurs, it is certainly worthy of note—and even of emulation—by other congregations.

Nothing like it has ever occurred in Hammond, so far as we are able to learn. It bespeaks a real coordinated Christian spirit and fellowship existing in the community. It was thoughtful of the Rev. T. Homer Trotter to translate the minds of the Methodist congregation relative to appreciating the visit of Dr. Kenneth Smith and his splendid congregation. The latter occupied the pulpit and preached a sermon along factual lines as revealed to him from the pages of the Book of Books. Very reverently the communion was served by the two pastors as members of both congregations mingled at the altar on bended knees. No finer example of tolerance could be offered, we believe, and the lesson afforded will be impressed on the hearts and minds of those participating.

In August the Methodists will return the visit and take communion with the Christian congregation, with Dr. Trotter occupying the pulpit. Such fine fellowship is to be highly commended, and the tolerance exemplified very uplifting for those who are striving to save a world seething with chaotic conditions, with crisis on all sides.

Congratulations to the Methodists and to the First Christian churches. You have set a splendid example.

—The Hammond Vindicator.

FROM OUR MAIL

A veteran layman: "I appreciate very much your editorials of the 12, 19 and 26 (June). We can't appreciate some actions of our preachers and leading laymen."

A layman who has been an active leader in the work of his Conference, says: "Allow me to express my deep appreciation for your very clear-cut, stirring editorials that appear from time to time in the Advocate."

The stand you take on many certain issues, I think, should have the endorsement and cooperation of all right-thinking people, both clerical and lay. May your tribe increase."

A Louisiana pastor writes: "I am glad you are standing straight on the Centenary College issue. Within the past month I have indorsed Centenary College to my congregation and had to hang my head when I saw it is providing dancing facilities for the students. I will not indorse it again until that act is rescinded."

A pastor a thousand miles away writes: "Believe you me, you have gone to work in a quarter that has smelled as bad as the Augean Stables for more years than I am able to recollect. I believe, Sir, that a cursory examination will show that most institutions of higher learning in our country have been alienated from their founders, the church, because organizations within the institutions themselves desired to run counter to the moral and spiritual teachings and customs of the church that gave them birth. For instance, Yale, Harvard, Union, and our own Vanderbilt. You will also note that such an impasse arises whenever large donors become more influential in the college life than the church that sponsors them. All power to you in your campaign to get the house cleaned. Stay in there and pitch until the game is all over. . . . I wish you would bear down on that sin of Administrative secrecy with all the vim you can muster."

FRANKLIN W. SHARBROUGH

The subject of this sketch, Franklin W. Sharbrough, son of Rev. F. W. Sharbrough, Sr., was born at Brandy Wine, Claiborne county, Miss., on December 19, 1854. He departed this life on March 23, 1941.

In 1888, he was happily married to Miss Elizabeth Chambliss. They lived together until June 5, 1920, when she departed this life.

To this union were born the following named children: W. C., F. W., Jr., Mrs. Cornelia Higgeman and Mrs. J. O. Brown, all of Holly Bluff, Miss. There also remain the following named brother and sisters to mourn his going: S. W. Sharbrough, Holly Bluff, Miss.; Mrs. Lillie Hockles, Edwards, Miss.; Mrs. Cornelia Anderson, Hattiesburg, Miss.; Mrs. Lola Coleman, Denver, Col.; Mrs. T. T. Bailey, Port Gibson, Miss.; also eleven grandchildren and a host of other relatives and friends.

Feeling the need for a companion in the evening-tide of life, on September 20, 1921, he was happily married to Miss Lucy Simrall. A true companion, she was proud to be standing by him in his ripe old age, making life sweeter for him in the evening-tide.

Brother Sharbrough was a pioneer in this fertile Delta section, settling at Holly Bluff, Miss., more than fifty years ago. He was a progressive, successful business man, who believed in religion in business, and business in religion.

More than fifty years ago, Rev. W. J. Ferguson, now pastor at Flora, Miss., was assigned as pastor to this charge. He, along with Bro. Sharbrough and others, organized and built a Methodist church.

It was largely through the influence of Bro. Sharbrough that three church buildings have been erected at Holly Bluff. The last being erected during the pastorate of Rev. W. B. Alsworth, now superintendent of the Hattiesburg District.

Brother Sharbrough was always to be counted on to do his part in any progressive movement in church or school, never too busy to listen to the needs of the less fortunate, white or colored, and lend a helping hand. Certainly it was largely through his influence that progress has been made in developing one of the finest and most fertile sections in the world, in and around Holly Bluff, Miss.

For many years Bro. Sharbrough served on the official board in his church, serving as Church School superintendent, steward and trustee, and he could be counted on to be at his post of duty. God takes His workmen, but carries his work on. The world is a better place in which to live because of the life and influence of Franklin W. Sharbrough.

"Servant of God, well done;
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

PAUL H. GRICE, Pastor.

ONE MINUTE SERMON

By W. B. Millard

A Brick

A brick is made of clay. A brick is square and plumb and true. A brick is soft and useless until the magic alchemy of fire has transformed its muddy texture into adamant. A brick is not as showy as marble but it is far more easy to obtain and is much more useful. A brick may occupy a humble place but it does its share in the creation of a mighty building.

A man is made of clay. If he be a real man, he is square and plumb and true. Man is usually soft and flabby until the hot fires of adversity have hardened his will power and developed his capacity for resistance. The average man is not as showy as the genius, but there are many more of him and he is much more useful. A man may occupy a humble place, but he does his part in sustaining the vast superstructure that we call civilization. If a man deserves the compliment, he is sometimes called a brick.—Advance.

MRS. EMMA LOUISE WHYTE

Loving hands laid to rest the mortal remains of Mrs. Emma Louise Whyte, in the Coalville cemetery, after services held in the Methodist church in Bond, Miss.

Mrs. Whyte was born August 17, 1859, near Handsboro, Miss., and died January 14, 1941. Her parents were Wesley Griffin Evans and Susan Carter Evans, and she was married to Henry A. Whyte, May 12, 1887. Mr. Whyte lived only ten months after their marriage. Shortly after his death she went to Mexico as a missionary. Ill health and failing eyesight cut short her work in that country, but not her work for her Master. She gave the first money with which to build the Methodist church at Mississippi City.

At one time Mrs. Whyte was the Sunday School teacher of a class of boys at Purvis, of which the writer was a member. Her influence had some part in his decision to become a minister in young manhood, and she kept in touch with him all through the years.

Mrs. Whyte went to Bond to live, organized a Sunday school and was superintendent of this school for more than forty years. She was also postmaster at this place, from which position she retired February 1, 1940.

after serving forty-one years in that capacity.

She was a friend to everyone and is sadly missed, not only by the loved ones with whom she made her home, but by all who knew her. Truly a good woman has gone to her reward.

W. B. ALSWORTH.

"THAT FIRST DRINK"

By Louie D. Newton

"Dad, if I just hadn't taken that first drink—"

"There, now Joe, let's not talk about the wreck. You're feelin' better this morning. The nurse tells me you ate a good breakfast. Let's talk about that fishing trip we'll be making just the moment you can get about. See? I brought along a new reel I bought for you. Keep it here on your table, and think about those bass. Okay?"

"But you see, Dad, it was like this. We were out for dinner that night with Sally's aunt and uncle. Bob and Mary were there, and Sally's aunt served one of those terrible cocktail things before we went in for dinner, and I was trying to be polite and sip the stuff, and up walks Sally's uncle, and he swallowed his cocktail at one gulp and then he says something about drinks for sissies and he goes off and brings out another bottle and pours my glass full and up they all go with the glasses in a toast to Mary's birthday, and they start kiddin' me because I don't drink, and finally I went nuts and drank every drop of the stuff. Then we ate, and they said let's drive to the club and dance. I was so dizzy I couldn't see where I was going.

"Bob was ahead, and when we got to that curve on Club Drive, Sally says don't let Bob leave you like this, and I put my foot on the gas, and when I woke up I was in this cast. . . ."

"See, Joe, this reel is the latest thing, and when you get it working right, we'll get those bass, eh? Now you just quit worrin', and eat like you did this morning. I'll be getting on to the office. . . ."

"Say, Dad, why is it none of you will give me any word about Sally? I ask the nurse to go and telephone and tell her to come to see me, and she goes out and comes back, and always it's something about the baseball score or something else. I know Sally would be here if she wasn't mighty sick. Now tell me, Dad, how is Sally?"

"Joe, you're a good soldier, and we've been trying to fool you long enough. The doctor said not to tell you until you were stronger, but I can't go on with the string of lies I've been making up about Sally. Here's the truth, Joe. When the ambulance picked you and Sally up, they found her body crumpled under the car. . . . Sally's gone."

"Yes, Joe. . . ."

"Come in, Doctor. . . . Yes. . . . I told. . . ."

"You fool. . . ."

"No, Doctor, Dad did right. I knew something was wrong. But why did I take that drink?"—Baptist Record.

If conscience smite thee once it is an admonition; if twice it is a condemnation.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"The great objectives of religion, such as world peace and social justice, and human brotherhood, get their strongest impulses in the Christian home. The peace of society and nations is based upon the kindness and sense of kin of the family circle, and the attitudes which may yet unify the world begin around the hearth and the family board."

—From "Growing Together in the Family."

"The Christian Family"

Following the recommendation from the study committee of the Mississippi Conference W. S. C. S., the Christian Social Relations and Local Church Activities study course has been planned for the third quarter, to be conducted cooperatively by the Secretary of Missionary Education and Service and the Secretary of C. S. R. and L. C. A. of the local society.

Text book: "Growing Together in the Family," by Leland Foster Wood, price 50 cents. Supplementary book: "The Home and Christian Living," by Percy R. and Myrtle H. Hayward, price 75 cents. (Through an error, this book has been priced at 60 cents.) Additional material: "Achieving a Christian Home Today," by Percy R. and Myrtle H. Hayward, price 10 cents. Order all books from: Methodist Publishing House, 810 Broadway, Nashville, Tenn.

In very small societies, one copy of each will be sufficient, provided members read the text rapidly and pass it on to the next member. This will call for an expense of \$1.35 for the books. In societies of over ten members, more copies of the text will be needed.

Below we are giving a suggested outline for four lesson studies. This is merely a suggestion, societies may plan their own outline and number of lessons. If four lessons are used, the sessions must be one hour and a half long, no two on the same day.

If you plan to take this study for credit, write to Mrs. E. V. Perry, Rolling Fork, Miss., for an application blank.

This is one of the four approved studies and may apply on your credit on the Efficiency Aims for 1941.

See page 23, July, "The Methodist Woman."

LESSON No. 1

"Marriage"

"Marriage is not merely a matter of the self one offers at the altar, but of the larger self one becomes through growth."

1. The chief aims of marriage.
2. Causes for failure to realize these aims.
3. How love may be kept fresh and vital.
4. How children may be prepared to avoid difficulties their parents encountered.
5. Discussion.

Worship.

Discussion—Lesson No. 1

1. Does failure in marriage show that a wrong choice was made?
2. Do differences of training create problems of adjustment?
3. May relatives and friends jeopardize the success of a marriage?

4. What do people most need from each other to make their love secure?

5. What do we mean by education for marriage, and how important is it?

6. What do you wish that you had known: (a) Before marriage? (b) In the early days of marriage?

7. Is it only the marriages of young couples which are breaking?

Suggested activity: The forming in the church of regular discussion groups for the frank consideration of the problems of courtship and marriage.

The following "human interest" stories might be read in connection with Lesson No. 1: In the "Cosmopolitan," beginning with the February, 1941, issue, and ending with the August, 1941, issue, Faith Baldwin writes a series of "Short Novels About Reno," also a serial, May-August, 1941, "The Other Woman." In "The Ladies' Home Journal," May, 1940, "When Autumn Comes," by Helen Grace Carlisle. Note the seemingly trivial causes for the wreck of the marriages and how they might have been saved, also the effect of the loss of security upon the children in the home. Read "Are Good Mothers Unfaithful Wives," in the July, 1941, "Better Homes and Gardens." From your local health unit, secure free copies of "Marriage and Parenthood," by Snow.

LESSON No. 2

"The Home"

"A home is not so much an outward thing to be occupied as an inward thing to be created."

1. The relation of the house to the home.
2. The responsibility of the man for the home.
3. The responsibility of the woman for the home.
4. The effects of the greater leisure of women in the modern home.
5. Discussion.

Worship.

Discussion—Lesson No. 2

1. Has the church any responsibility for improper housing?
2. What are the effects of over-crowding on happy family life?
3. What elements go into the creation of a fine home atmosphere?
4. Should the increase of married women in business and professions go on?
5. What can be said in favor of the profession of home-making for women?
6. How does the home environment add to: (a) The cultural life of the family? (b) To the social life?
7. Describe the ideal home atmosphere?

Suggested activity: The beginning of the custom in the community of the Dedication of the Homes. Homes as well as children should be dedicated to the Lord. (See Paragraph 1601, 1940 Discipline.)

Read "The Family," by Nina Fedorova. The editorial on page 6, of the March issue (1941) of "Better Homes and Gardens." "Children the Last Line of Defense," in "McCall's," for February, 1941.

LESSON No. 3

"The Family"

"In a true family, the interests of each are important to the others."

1. Changes in the family pattern during the past two decades.

2. How family traditions affect the establishment of the new home.

3. The home as a democracy.

4. Using money for family happiness.

5. The "Family Council."

6. Discussions.

Worship.

Discussion—Lesson No. 3

1. What is meant by an "adequate" family?
2. How far should the home be a democracy?
3. Can parents and children see each other as persons?
4. How do home builders help to create a new world?
5. What contribution can the home make to world peace?
6. Would it be possible to eradicate attitudes of race prejudice from our homes?
7. Why should parents play with their children?

Suggested activities: Church activities planned to include family groups. Parent education classes. A book shelf in the church or community library with books on "Family Life, Parenthood, and Young People's Relationships."

Read "Of Men and Women," by Pearl Buck. "It's All So Simple," by Margaret Weymouth Jackson, in the July, 1941, "Woman's Home Companion." "The Home Education of Our Son," by His Father, in the July, "Readers' Digest." "A Chip of the Old Block," by Channing Pollock, in "This Week," June 15, 1941.

LESSON No. 4

"Spiritual Foundations"

"Happy is the family in which God is the unseen partner."

1. The contribution of the home to the religious life of the child.
2. Influences to be directed by the Christian home: (a) The daily paper; (b) The radio; (c) The movies.
3. Spiritual foundations: (a) Home dedication; (b) Grace at meals; (c) Family worship; (d) Church relationships.
4. Discussion.

Worship.

Discussion—Lesson No. 4

1. Why must religion be effective at home in order to be successful in society at large?
2. How can we best teach religion in the home?
3. What benefits do homes receive from religion?
4. What elements in family life make it easier for children to realize the goodness of God?
5. Describe the place you want religion to have in your home.

Suggested activity: Survey using questionnaire.

Read "The Christian Home," etc. "Naughty! Naughty!" by George Marek, in "Good Housekeeping," June, 1941.

I am a teetotaler from alcoholic liquors. I always felt that I had better use for my head.—Thomas A. Edison.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

The June meeting of the W. S. C. S., held at the Sardis Methodist Church, was one of the most interesting and helpful meetings of the year. There were about forty members present.

After a beautiful solo by Miss Adelaide Duval, our president introduced the speaker of the afternoon, Miss Mavis Shinn, from Malvina Community Center. As we are sending our special there we were all eager to hear what she had to tell of the Community Center and the people there.

Miss Shinn said that the Malvina Community Center was used as a Sunday school, a recreation center, a Day Nursery, a library center, a club room, a church, where afternoon services are held and where a Spiritual Life group meets each Wednesday afternoon. Early in the spring the Greenville District held its meeting there. In June the Anti-Lynching Institute for the northern section of the state was held there. The Home Demonstration furnished the lunch for this meeting and with the funds made that day will send two of its members to State, July 30-August 1. Mrs. E. T. Clark meets her Garden Club at the Community Center, not only talking about the benefits of a garden but lecturing on child care, health, and kindred topics useful in widening the horizon of her listeners.

The Day Nursery, not yet complete in every detail, is one of Miss Shinn's new projects and of great benefit to the children whose parents work all day. Now that school is out the older group of children join the smaller ones for games, stories, handwork and play. On some days there are as many as twenty-two who must be cared for helpfully and judiciously. Sunday finds them just as eager to come to the Center. It is a very much alive Center when on Sunday, just before the time for Church School to open, the swings are in full motion, there is a ball game among the older boys, and every see-saw is in use. Then Miss Shinn must be everywhere at once. These children are helped in such a way that they will be happier, healthier and more useful citizens. The lives of many people are touched as the population shifts more frequently than the seasons.

After Miss Shinn's talk we felt as if we had been to Malvina and observed her work among the people. Learning about the work made us happy to be giving to such a worthy cause.

We each made sure that we met Miss Shinn, who showed us pictures of the children with whom she works. While being served punch we enjoyed a social half hour together.

Having been informed beforehand of the need for Children's clothes at Malvina, we sent a box to them valued at thirty-five dollars, and besides this we sent an offering.

Let me say again that we are glad to become acquainted with Miss Shinn and to know more of Malvina Community Center.

SARA ALICE KEYS.

* * *

Rev. Lee Bailey, who will graduate at Millsaps next month, will devote the summer to teaching the course on MUSIC in churches in the North Mississippi Conference. He will possibly be able to teach this

course in twelve churches. Dates already scheduled include: Enon, Malvina, Rienzi, Waterford, Dumas, Curtiss Chapel.

* * *

PLEASE TAKE DUE NOTICE OF THE PRINTED PROGRAMS of the North Mississippi Conference-wide Training School, Assemblies, and Camping Programs for June, July, 1941.

EVERY METHODIST CHURCH SHOULD PREPARE FOR THESE SIX WEEKS OF FELLOWSHIP, WORSHIP, STUDY, AND RECREATION BY ARRANGING FOR YOUR PASTOR, SOME CHURCH SCHOOL TEACHERS, SOME MEMBERS OF THE W. S. C. S., SOME YOUNG PEOPLE, AND SOME JUNIORS TO ATTEND.

* * *

What are you reading this summer, W. S. C. S. leader? "Study to show thyself approved unto God, a worker that needeth not to be ashamed, rightly dividing the word of truth." This was the exhortation that Paul wrote to his friend and church worker, Timothy.

Address all requests to: Rev. Roy A. Grisham, P. O. Box 815, Grenada, Miss.

1. Religion In the Bible, by Weir.
2. What Is Teaching, by McLester.
3. The Educational Work of the Church, by Schisler.
4. Teaching In the Church School, by McLester.
5. Jesus, the Master Teacher, by Horne.
6. Meaning of Prayer, by Fosdick.
7. The Bible Speaks to our Generation, by Lankard.
8. New Trails for the Christian Teacher, by Smith.
9. Our Hymnody, by McCuthan.
10. Story of the Bible, by Goodspeed.
11. Bible Religion, by Miller.
12. Working With Youth, by Moon.
13. The Church School Superintendent, by Jones.
14. Use of the Bible With Children, by Smither.
15. The Christian Religion, by Ownbey.
16. Understanding Adults, by Zeller.
17. When Children Ask, by Bro.
18. Bible Guide-Book, by Enwistle.
19. Guiding Nursery Children, by McCallum.
20. Story of the Old Testament, by Goodspeed.
21. Story of the Bible, by Bowie.
22. Understanding Children, by Sherrill.
23. Preparing for Life-Work, by Stock.
24. Basic Beliefs, by Hughes.
25. The World In Which Jesus Lived, by Basil Matthews.
26. The Church Working With Young Adults, by Rippy.
27. Adult Religious Teaching, by Darsie.
28. Art of Counseling, by Rolo May.
29. Teaching Primaries In the Church School, by Smither.
30. Teaching Junior Boys and Girls, by Eakin.
31. Children's Worship In the Church School, by Perkin. (A collection of materials.)
32. What Intermediate Boys and Girls Are Asking, by Desjardins.
33. The Message of Jesus, by Brasscomb.

34. Christ and Human Suffering, by Stanley Jones.

35. The Christian Family, by Fiske.

36. The Meaning of Methodism, by Rowe.

* * *

Half of the year 1941 has gone. The second quarter's reports are history. Did they record that you had paid off your pledge? If not, read page 20, of the July Methodist Woman. There Miss McKinnon lists excerpts from reports of China, Japan and Korea. This is a sample: "In every one of our conferences in China there have been abrupt and enormous increases in commodity prices. These range from ten to twenty times the pre-war level. In other words, operating costs have increased 1,000 to 2,000 per cent, without any proportionate increase in income. Missionary dollars from America bring five times as much in Chinese money as they brought before the war. But this gain on exchange has been more than offset by the increase in operating costs. Indeed, in many places, the increase in costs is four times the increase in gain in exchange. When we bear in mind that in most of our conferences the pre-war income was inadequate to meet our obligations, we can understand that this new calamity is menacing beyond measure.

* * *

Alpha Kappa Alpha Sorority Health Clinics, Bolivar County Health Department Cooperating

Dr. Boulding-Ferebee, of Washington, D. C., and her trained staff of Colored assistants will hold Dental Clinics (extracting teeth), Food and Nutrition Clinics, Personal Hygiene Clinics, Vitamin Therapy, and for other public health work at the places and on the dates given below. The names of the places indicate Colored schools.

Such is an announcement that C. S. R. chairmen are helping publicize. Every society in Bolivar county will take part in seeing that the Colored people know about the times and places of these clinics. Plantation owners are also being requested to see that their tenants get to these places. The clinics begin at Shelby, on the seventh of July, and end at Merigold on the twenty-ninth of July.

* * *

Report of the Itta Bena Woman's Society of Christian Service for the Second Quarter of 1941

Planned programs have been given each month.

We have thirteen subscribers to the "Methodist Woman" and twelve to the "World Outlook."

The Secretary of Student Aid sent "The Upper Room" to the college boys and girls, also to the boys in camp.

Ten dollars has been sent to the Student Aid Fund, \$1.20 to the Jurisdictional Fund, \$1 to the Blue Mountain Fund, and \$6 to the district parsonage.

The Spiritual Life Groups have been meeting regularly.

Stewardship has been presented.

The Secretary of Bible Study completed

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

To Sequoyah

Mrs. J. B. Pollard, Mrs. George Sexton, Jr., and Mrs. W. M. Ledbetter attended the meeting of the Jurisdictional Board of Missions at Mt. Sequoyah, July 6, 7 and 8. Following the Board meeting, they plan to attend the School of Missions, which is scheduled for July 8 through the 18th.

The following conference officers are also attending the School of Missions at Sequoyah: Mrs. J. H. Thatcher, Mrs. C. I. Jones, Mrs. C. C. Hightower, Mrs. David Tarver, Mrs. Walker McDonald, Mrs. McKeitken, Mrs. D. C. Metcalf, Mrs. T. D. Chapman and Mrs. Glenn Laskey.

* * *

The conference extends its sincere sympathy to Mrs. D. C. Metcalf, who was recently called to Montreal, Canada, by the death of her brother-in-law.

Notice has also been received of the death of the mother of Mrs. Hugh Hoff, our Conference Secretary of Wesleyan Service Guilds. Mrs. Hoff has been at her mother's bedside, in Dallas, for several weeks. The funeral was held in Kansas City, Missouri. To Mrs. Hoff and her family goes our sincerest sympathy.

* * *

The Unified Plan for the Missionary Education of Youth

We are in a new day. Yesterday, Methodist youth, boys and girls, received instruction and training in missionary education and giving through various channels, agencies and organizations. Today, however, in a united Methodism, unity and cooperation are the key words. To achieve this in youth work, the Interboard Committee on Missionary Education, acting on the authorization of General Conference, developed a unified plan for the missionary education of youth. All the interests involved shared in the development of the plan, for the Interboard Committee is composed of representatives from the Board of Education and the Board of Missions and Church Extension, including, of course, the Woman's Division of Christian Service. The adopted plan integrated in the program of the Youth Division of the Local Church, requires the fullest cooperation of the local Woman's Society of Christian Service, the church Board of Missions and Church Extension, and the church Board of Education.

The Youth Division

As background information, a few statements on the setup of the Youth Division in the local church are necessary for the sake of those who are not familiar with the youth program.

Departments: Within the Youth Division are three age groups, each supervised by an adult counselor: Intermediate (12-14), Senior (15-17), and Young People (19-23).

Commissions: The membership of each department is divided into four working groups known as commissions: (1) Commission on Worship and Evangelism; (2) Commission on World Friendship; (3) Commission on Community Service; (4) Commission on Recreation. (In the Intermediate Department, the term "committee" is used in place of "commission.") Each commission

has a youth chairman, elected by the department, and an adult adviser.

Youth Council: Each age-group department has a council composed of the officers, commission chairmen, adult advisers of the commissions, and the adult counselor of the department. This is a program-determining group—that is, it plans the programs of the year, correlating the work of the four commissions so that full provision is made for each one to present its work before the entire department.

This council also determines the commission memberships. These memberships are neither fixed nor static. They are changed annually, or oftener if desired. Thus over a period of time every boy and girl in the department has the opportunity of serving on each commission. It is recommended that the council use a check list or some similar device in making up the membership rolls of the commissions so that everyone may have the chance to a first and second choice of commissions on which he or she would like to work.

The Commission on World Friendship

In this new plan of missionary education the young women's and girls' work of the Woman's Society of Christian Service and the missionary activities of the Sunday school, the Epworth League, and similar groups are unified in the Commission on World Friendship. It is expected that the girls who were members of the missionary societies in the former Methodist Episcopal and Methodist Protestant Churches will choose this Commission on World Friendship, if allowed to state any preference when the membership rolls are made, and by so doing will, in effect, merge their missionary society into the commission and thus make an easy transition from the old organization into the new plan.

Meetings: The commission meets at least once a month for business, the development of plans, missionary study, and programs. In addition to the monthly meeting of the commission as a whole, sub-groups with special interests may meet.

Interest groups: Implicit in this unified plan is the preservation of contacts between the Woman's Society of Christian Service and the girls and young women of the church. This is important. For the sake of the future membership of the Woman's Society of Christian Service, the girls need to become acquainted with this organization and the projects which it supports. This can be done through an interest group open to all the girls of the department who want to study the work of the Woman's Division of Christian Service. Program materials for such groups are now being prepared.

The Joint Committee

The adult responsibility for the promotion of this plan resides in a joint committee formed by equal representation from the church Board of Education, the church Board of Missions and Church Extension, and the local Woman's Society of Christian Service. The secretary of young women's and girls' work of the Woman's Society of Christian Service represents that group on this committee which has three functions:

1. It appoints, after consultation with the

youth council, the adult adviser for the Commission on World Friendship of each department.

2. It serves in an advisory capacity.

3. It channels information from the General Board of Education and the Board of Missions and Church Extension to the local group concerning missionary education and projects which have been jointly developed by these agencies.

The Methodist Youth Fund

A unified plan for missionary education calls for a unified plan for giving. This has been provided in the newly designated Methodist Youth Fund, which combines the offering made to the World Comradeship Fund and the offerings made by the girls and young women to the Woman's Society of Christian Service. Again a preservation of contacts with a clear-working relationship is noted in that the Methodist Youth Fund will be divided on a fifty-fifty basis between the Woman's Division of Christian Service and the World Comradeship Fund.

Details of the plan are outlined in the manual: "World Friendship for Youth" (20 cents); "A Unified Program for Missionary Education of Methodist Youth" (free leaflet); "Let's Lift the Load" (free leaflet on the Methodist Youth Fund). Order from the Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

—(From the Methodist Woman.)

SHOWING OUR APPRECIATION

By Mrs. Irvin Rowland

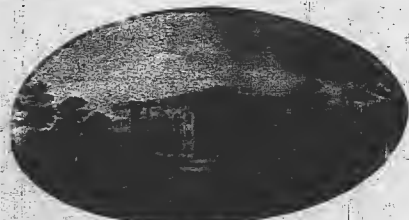
As we remember the many kindnesses that others have showered upon us during the years, we feel an utter inadequacy in even hoping to express or repay our sincere appreciation. Real kindness is not given expecting something in return; the receiver's appreciation is what is sought. Yet, when the receiver wishes to show his gratitude, it becomes difficult to convey his innermost feelings.

The thoughtful person feels a great indebtedness toward all persons who have given or sacrificed themselves for the betterment of mankind. He feels that he must give his best to life and practice a kindly attitude toward every man if he faithfully shows appreciation for the great heritage that is his. How it humbles and inspires one as he thinks of others' unselfish gifts and service—he, too, must help to carry forward the banner of love and progress.

Greatest of all gifts and symbolic of the most wonderful love is the gift of Jesus that our Father gives to all who accept Him. How impossible to repay! Yet, we can live our appreciation by accepting the great challenge, "Follow Me."

We cannot divide our work from ourselves, nor isolate our future from our qualities. A ship might as well try to sail north with her jib, and east with her foresail, and south with her mainsail, as a man to go one way in conduct, and another way in character, and another way in destiny. What we do belongs to what we are; and what we are is what becomes of us.

—Dr. Henry Van Dyke



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JULY 13, 1941

By Rev. W. C. Newman

CHRISTIANITY EXPANDS IN ASIA

Lesson Text: Acts 19:8-10; 23-32

Golden Text: So mightily grew the word of the Lord, and prevailed.—Acts 19:20.

How often in the history of religion have the people who composed the current ecclesiasticism become so entangled in their programs, traditions, and organizations that they were blind to the kingdom of God! So the Church of Martin Luther's time cast him and his reformation out, and the religious movement that rocked Europe and blessed the world took place outside the Church. Likewise did the Church of John Wesley's time refuse to respond to his appeal for a revival of spiritual life, and the Wesleyan Revival which traveled around the world took place outside the Church.

Something of the same situation arose under Paul's preaching at Ephesus. He began his ministry in the synagogues, but the short-sighted and jealous and self-satisfied religionists of Ephesus drove him out with their enmity and criticisms.

Can the Church Produce a Revival?

So Paul took his new converts and went and "hired a hall," where for two years he preached the Gospel with such power that "all they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks."

This is the first record of a separate Christian congregation with its own officers and order, and it is really the beginning of the Christian Church. But this separation from the established church has been repeated many times since. It almost seems as if any denomination, no matter how vigorous and evangelistic it has been in former years, reaches a place of stagnation where it not only is weak and impotent, but actually is too blind spiritually to recognize a kingdom movement.

This fact, I believe, represents the gravest danger our Church faces in these days. The danger of being more interested in itself and its machinery than in evangelizing a pagan and sin-blasted world.

What Makes People Oppose Christianity?

I used to wonder why people killed Jesus. I simply could not imagine anyone hating him. It seemed impossible that anyone could resist his beauty, his great love, his marvelous teachings. But of late years I have come to understand it.

He Gets In the Way of Selfish Interests

When Paul's preaching converted so many people from the pagan worship of the goddess Diana that they quit buying the little silver shrines sold by one, Demetrius, Demetrius immediately began to stir up the unthinking mob, arousing them to such passionate anger toward the Christians that they actually sought to lynch them. Christ had gotten in the way of Demetrius' business.

It is an old story. The whiskey people attacking the preachers on the trumped-up charge of "playing politics" a few years ago only partially hid their real motive—religion interfered with their wicked business. They were—and are—afraid that if the preachers have their way whiskey will be forever outlawed. They are the modern Demetriuses. Let us never be deceived by them.

Let Methodists Hold On to Past Glories and Push On to New Victories

Sometimes we seem to be divided into two opposing camps—those who think all that is good is in the past, and those who think all that is past is out of date. How foolish we would be to accept either theory as the truth!

While crying for an "old-time revival," we are apt to forget that we do not live in the old time. But while depending on some modern makeshift for religion we are also likely to forget the great mission of religion and the church—to save men and to save the world.

But such Methodists as we are now cannot perform that gigantic task. We must be better. We must revive ourselves. And we cannot wait. The need is so urgent that we ought to begin this moment.

BIBLE AND CHURCH HELPED BY INVENTORS AND INVENTIONS

By H. O. Bishop

Here's something you perhaps have never thought about.

Great inventors and inventions have been of tremendous help in popularizing the Bible and the churches of the world.

That statement makes you blink your eyes, doesn't it?

All right, let's look into it.

Some five hundred years ago a man named Gutenberg invented movable type. It made possible the printing of books. The first book he printed was the Bible. Up to that time the Bible was kept alive in long-hand writing. There were only a few in existence.

Then other inventors in subsequent years came along with swift printing presses.

Other men of science developed cheap and rapid methods of manufacturing paper.

And then came that marvelous invention, the linotype machine, that succeeded the slow and laborious setting of type by hand.

As a result of all these inventions, plus the pioneering and determined work of men of God and their followers, more Bibles are now sold in the United States than any other book.

The United States Census Bureau tells me that 7,927,848 Bibles were printed in this country in 1939. (Last available figures.)

The American Bible Society distributes about 7,000,000 Bibles annually, printed in two hundred different languages.

The Bible has been translated into 1,051 different languages.

The Gideons have placed 2,000,000 Bibles in hotels, schools, jails, hospitals and other institutions, and are planning for every soldier, sailor and marine to have one.

dier, sailor and marine to have one.

England gives its soldiers and sailors a special edition of the New Testament containing a message from the King.

More Bibles are sold in Germany than Hitler's Mein Kampf.

And now another great invention, modern and marvelous, is going to be used for the benefit of the Bible and church.

The church is going to utilize the motion picture with its beautiful colors, soulful music, and the voices of men and women.

In other words, the Movie is going to church!

This commendable movement was recently inaugurated in Washington by Biblical Photo Plays, founded for the purpose of presenting historic drama and other beautiful and instructive stories of the Bible in motion pictures.

The premier showing was given in the historic Foundry Methodist Church, one of the oldest in the national capital, located a short distance from the White House. A capacity crowd of ministers and church officials from Washington and nearby Virginia and Maryland attended. It was the presentation of the first of a series of fifty-two pictures portraying the Life of Christ. Rev. Frederick Brown Harris, brilliant pastor of the church, presided. He strongly urged the use of high-class motion pictures in churches.

Hon. Daniel C. Roper, former Secretary of Commerce and Minister to Canada, was the principal speaker. For many years Mr. Roper has been actively working for the use of biblical motion pictures in the churches of America. He has been the leading pioneer in this movement. He is convinced that it will be of great help to the churches and Sunday schools in teaching the word of God. He believes that it will solve the worrisome problems of empty pews and that financial problems will vanish.

Charles Anson Bond, nationally-known businessman, founder and president of Biblical Photo Plays, addressed the meeting and told of his four years of investigation around the country, visiting ministers and church officials, and making a thorough research as to the advantages of presenting the Bible to the churches in motion picture form.

Like many other people, he had long realized that there is more wholesome, beautiful, interesting, fascinating, educational and soul-satisfying drama and other beautiful stories in the Bible than in any book or brain in the world. His deep interest in this work had its beginning when he attended a famous church with a seating capacity of six hundred and only seventy-five were present. Why? What was wrong? Why this pathetic indifference? The sermon was brilliant. Had Christ become "The Forgotten Man?"

Right then and there a great national movement was born—Biblical Photo Plays—a dignified and impressive method of presenting the drama and beautiful stories of the Bible to the churches of America. The indications are that this movement will sweep the country. Churches in large numbers

(Continued on page 16)

THE CHRISTIAN FIRESIDE

THE QUARREL

By Rev. Vivian T. Pomeroy, D. D.

There was once a little girl named Mardi—I do not know why. It is a rather pretty name, I think. And Mardi had a brother named Charles. Charles is a perfectly good name; but everybody called him Puffin. I know why that was. When he was very small and could only have tomato juice and little pieces of bacon and scrambled egg and spinach, he once seized and gobbled a whole English muffin, and said: "Did eat a puffin." So after that everybody called him Puffin.

Mardi was four and Puffin three. They had lots of toys. Puffin had a splendid cow. The cow had a bell on its neck, and, if you held it sideways and then jerked it back, it would say Moo—a deep Moo just like a cow.

One day Mardi and Puffin were playing with their toys, and then quite suddenly Mardi got tired of her dolls and her dolls' house and the little saucepans and kettles. She wanted Puffin's cow.

Now the best way, it seems, if you want to play with somebody else's toys, is to say: "May I play a little with your cow?" But Mardi did not say that; she just marched up and took Puffin's cow.

Puffin said: "No. It's my cow."

Mardi said: "I want it. Give it to me."

"No. No. No!" yelled Puffin, and held the cow tightly.

Mardi snatched it. Puffin held on to it. They both pulled.

Tinkle, Tinkle, went the bell. Moo, Moo, went the cow.

Puffin held on, and Mardi pulled. They both were very red and cross.

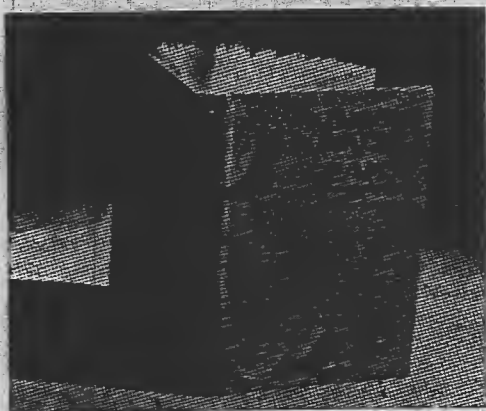
Tinkle, Tinkle, went the bell. Moo, Moo, Moo, went the cow.

Puffin and Mardi were now very, very red and cross. And they pulled and pulled—when suddenly—

Bang! Down they tumbled. Backwards they fell, both bumping their heads on the floor. And in Mardi's hand was half a cow, in Puffin's hand the other half.

Oh dear! Their yells brought mother in. She picked them up; put some stuff on their bumped heads; but they cried and cried.

"It was my cow," sobbed Puffin.



20 Five-Minute Stories
to be read to children

By

V. T. Pomeroy

\$1.00

At All Bookstores

\$1.00

The Beacon Press, Inc., 25 Beacon Street
Boston, Mass.

"I wanted to play with it," screamed Mardi.

And mother said: "But if you quarrel and pull and get cross, something is sure to be broken. Now let's see if we can mend the cow; and then Mardi will ask Puffin if she may play with the cow for a little while; and Puffin will fill Mardi's saucepans and kettles with water, and the cow can have a good drink. I'm sure she needs it."

So mother got some very strong sticking stuff and put the cow together and the cow had to stay a whole day and night till she was stuck. But after that Mardi and Puffin had to play very carefully with her; and though her bell went Tinkle, Tinkle, as merrily as ever, her Moo, Moo, was never quite so good.

Moo. Moo. Moo. It did not sound deep any longer; not like a cow who was strong; only like a poor weak cow. It was a shame. But then quarreling is so stupid—not at all worth breaking a cow in half, to say nothing of bumping your head.—Reprinted by special permission of the author and The Christian Leader.

MOCKINGBIRD MANNERS

By Sue Davidson

Did you ever know a mockingbird to order its meals? One living on our place did that very thing. It came about in this manner:

This mockingbird had spent all of its life near the house. The back of one of the chairs on the front porch and a clothesline near the back door were looked upon as its especial property.

We have two cats, which are fed on the back steps. Now, when the weather turned cold, the bird decided to eat with the cats. Every time they were fed it hopped into the dish and secured its share of the crumbs. The cats seemed to like the bird and never bothered it, but we were always afraid they would harm it, and at first we tried to shoo it away from the dish. It paid no attention to us, and would not touch the bread we threw on the ground for it, but persisted in eating with the cats.

One morning, a terrible squawking sent us to the back porch, for we were sure the cats had the mockingbird, but the cats were nowhere around. The bird was perched upon the line. It would bob up and down, and then fly into the air, uttering the worst sounds that could possibly come from a bird's throat. It acted like a small child having a tantrum. We could not imagine what was the matter with it until one of us noticed the cats' dish was empty. Bread was put into it, and the bird flew to the step. It ate until it could hold no more. Then it flew back to the clothesline where it sang a beautiful "thank you."

And the mockingbird ordered its meals in this way all the rest of the winter.

—Our Dumb Animals.

Why She Paied

"My wife ran the car into the fence the other day and knocked some paint off."

"Off what, your car or the fence?"

"Neither; off my wife."—George Washington Ghost.

I am a man sent of God to persuade men to put Christ at the center of their relationships.—John Wesley.

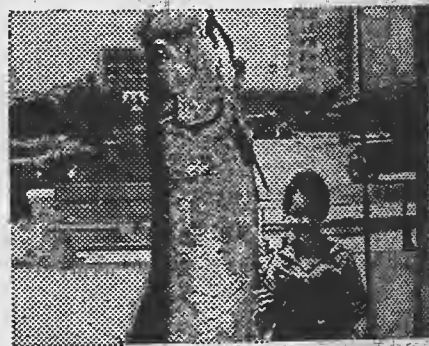


● Let's go—it's the starting whistle for another Guess Again race. Let's see if you can be first to "break the tape." Indicate your answers in the space provided and then add your score for your rating.

(1) If you're a bank teller you might know that on the fifty-dollar bill there is a picture of (a) John Quincy Adams; (b) U. S. Grant; (c) Thomas Jefferson; ☐ (d) Zachary Taylor.

(2) Picture yourself aboard ship early in the morning. You hear the ship's clock ring "one bell," which tells you it's (a) 2 a. m.; (b) 1:30 a. m.; (c) 12:30 ☐ a. m.; (d) 1 a. m.

(3) Attention radio fans; Lanny Ross' daily program immediately follows: (a) Amos 'n' Andy; (b) Myrt and Marge; (c) Charlie McCarthy; (d) Bob Hope. ☐



(4) Oh, yeah, it's a fish, all right (at left), but which of the following: (a) shark; (b) marlin; ☐ (c) tuna; (d) tarpon.

(5) If you miss this one, write Emily Post. If a girl is in the company of a man and she drops her handkerchief (a) the gentleman should pick it up; (b) she should get it herself; (c) she should ignore it; (d) he should give ☐ her his handkerchief.

(6) The American Red Cedar is an evergreen that's not a cedar at all; it's (a) a pine; (b) a cypress; (c) a juniper; ☐ (d) a spruce.

(7) Hey, football fans, which of these was (during his college days) a member of Knute Rockne's famous "Four Horsemen"? (a) Grantland Rice; (b) Walter Winchell; (c) Ted Husing; ☐ (d) Elmer Layden.

"GUESS AGAIN" ANSWERS

Tally Score Here

1. (b) for 25 pts. (toughie).....	
2. (c) for 15 more.....	
3. (a) for 10 (only).....	
4. (d) for another 10.....	
5. (b) for 15 pts.....	
6. (c) for 15.....	
7. (d) for the last ten.....	
HERE'RE YOUR RATINGS: 90-100, tape-breaker; 80-90, good stepper; 70-80, mighty brisk; 60-70, still a racer.	
TOTAL	

A GREAT LEADER REJECTED

The Lord Jesus Christ, before He left this world, told the eleven that it was expedient that He go away; that if He did not go, the Comforter, the Holy Spirit or the Holy Ghost, could not come; but I will send the Holy Spirit and He shall abide with you always and teach you all truth, and the Truth will make you free. Again, when he commissioned the eleven to go into all the world and preach My gospel to every creature, by implication, He said, You are not qualified to preach yet. Go up to Jerusalem to that famous old upper room, and there tarry and pray until you are endued with power from on high. When the ten days were fulfilled, the Holy Ghost came as a rushing, mighty wind and filled the whole house. Then followed Pentecost. Peter, who only fifty days before this time, had denied Christ and cursed and swore and was scared half to death, now through the influence of the Holy Ghost, he tells those Jews that they, with wicked hand, slew the Son of God; but that He is risen and gone back to heaven, and it is His power you see and feel. We did not heal this man who was a cripple from his birth. Jesus Christ, the Messiah, did it—and those men were pricked to their hearts. But the leading Jews saw that their leadership would be gone very soon, if they did not do something to counteract that fast-spreading of Christianity, and they called the Apostles to their Sanhedrin and questioned them, forbade their further teaching in Palestine; but Peter informed them that he would do what God told him to do rather than obey them.

The persecution, which immediately followed, scattered the Christians abroad, and they seemed to have, at once, become preachers through the power of the Holy Ghost. Philip went to Samaria because he was directed by the Holy Spirit; Peter and Paul and Barnabas went to the Gentiles because they were led by the Holy Spirit.

In all their missionary journeys, they followed the leadership of the third person in the Holy Trinity.

For the first three hundred years of the Christian era, all Christians looked to the guidance of the Holy Spirit. Why? O, why have modern Christians rejected this divine leader? Why say, "We did it?" Why say the Church at Antioch, Syria, sent Paul and Barnabas, when the Holy Writ says plainly that the Holy Spirit said, "Separate to me Paul and Barnabas for the work I have for them to do? The writer read the above lesson in two Sunday school literatures and both claimed the Church selected the two missionaries.

Look at the mighty power the missionaries had as long as they clung to the leadership of the Holy Spirit. Are our twentieth

century churches really Christian organizations, or just nice social clubs?

The Bible says where two or three are gathered in the name of Jesus Christ, there the Holy Spirit will be in the midst and that to bless. What has become of the Holy Comforter? Have men become too wise to need His influence? Jesus said, "Ye must be born again or you cannot see the kingdom of God." Are our modern church members born again or just "joiners" of the church? Would not the Holy Ghost religion inject power into our modern religion? Our matchless Saviour depended upon God for His power and strongly recommended the Holy Spirit as a guide, a leader, a giver of all we lacked to do His work well.

Christian leaders, ask yourselves, "Why have we rejected the Holy Ghost in whom we claim to believe?"

AN ANXIOUS LAYMAN.

IN MEMORIAM—MISS SARA VIRGINIA ELLIS

It is difficult to sum up in a short article the story of a noble life, rich in personal qualities, filled with unselfish service and cherished by kindred and friends through many years. This tribute is an expression of a friendship begun in youth and lasting to the end.

Sara Virginia Ellis was born near Amite City, La., on March 16, 1863. She was a daughter of the late Judge T. C. W. Ellis and Martina Virginia Hamilton. Judge Ellis was one of the most distinguished citizens of Louisiana and served for many years on the bench of the Civil District Court of New Orleans. The home life of the Ellis family was divided between New Orleans and their dearly loved country home near Amite for many years.

Miss Ellis was graduated from Whitworth College, at Brookhaven, Miss., in the early eighteen eighties. She was identified with the Methodist Church all her life and was for years connected with Rayne Memorial Church, New Orleans, where she had many friends.

She had a fine gift for making friends and was intensely loved by her immediate family. Her quick mind, gaiety of spirit and fine sympathy for others, enabled her to win friends and hold them fast. But she was supreme in her home-life. Loyalty to the responsibilities of life, in unselfish devotion and tireless service, illuminated her daily life. She was a second mother to the younger members of the family and was loved intensely by them.

Her religious life pursued a normal course. She was positive in her convictions, but gracious in her attitude toward others, but she expected everybody to do their best. I think she always yearned for higher attainment in the Christian life and expected religion to meet the deeper needs and problems of life.

She knew the way of shadows: during her long life illness and death were not strangers, but she met these things with courage and dauntless hope. Her last years were attended by failing health, but there was no decline in her mental and religious life. The soul triumphed over body. Her heart was warm and her zest for life undiminished. She scarcely looked her age, though passing the seventy-eighth milestone. The last time I saw her, nearly a year before the end, she was the same delightful friend I had known in my youth. Serene in faith, redeemed by her Lord, she was ready for the Father's perfect will. She passed to the eternal home in Amite, May

2, 1941. Her mortal body was laid among her kindred in the Ellis family graveyard. Of her immediate family, there remain her brother, Judge Robert E. Ellis; and sisters, Mrs. Bullitt C. Grant and Miss Martina Ellis, all of Amite, La. We leave her in the fellowship of Christ, in sure and certain hope of the resurrection and the life everlasting.

FRANKLIN N. PARKER.

BOOKS

Song and Service Book for Ship and Field, Army and Navy. A. S. Barnes and Company, Incorporated, New York, pp. 192, price 75 cents.

This new song and service book was published with the approval and in response to a request of the chaplains of the Army and Navy. It is designed to replace the word edition of the hymnal now in use. It has sections giving Protestant, Catholic and Jewish orders of service, with prayers, readings and responses for each. For all selections to be sung, the musical scores are printed as well as the words. The hymn selections contain nearly a hundred of the most familiar and spirit-filled hymns of Protestantism, groups of Catholic hymns, folk songs, Negro spirituals, and hymns of a national and patriotic character. It is a pocket manual of worship suited to the needs of enlisted men, and it is of such a nature as to be a credit to the Christian faith.

Jesus As They Remembered Him, by Chester Warren Quimby. Abingdon-Cokesbury Press, New York, Nashville, pp. 220, price \$1.50.

The author of this little study of the life of Jesus is a New Englander by birth, a minister in a Pennsylvania Methodist church, a teacher, and a man of wide travel and research in the land and the lore to which Jesus was native.

In the twelve chapters of this book he gives an analysis of the personality of Jesus which is as unique as it is convincing in its interpretations. The chapters present as many primary aspects of the character of the Man of Galilee. The conventional title of each chapter is made to become immediately alive by aptly chosen supplemental words from the New Testament. The framework of the story of the "remembered" Jesus is enriched by the imagination of the author—an imagination which received deep consecration in the atmosphere and environment of the land which produced Jesus. This book presents the old, old story in a very interesting and helpful manner.

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Relieve irritation due to over-use, exposure to dust, glare

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refreshes and brings comfort. Used 65 years. Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropper. DICKEY DRUG COMPANY, BRISTOL, VA.



YANG I—METHODIST PREACHER ROBERT T. HENRY TO ADMINISTER CHINA RELIEF

An Appreciation by Frederick M. Pyke,
Missionary

Yang I is gone. His erect carriage, gentle face, and quiet manner will not be seen among us again. And we are very much the poorer.

This John among our evangelists was a product of the labors of Dr. George R. Davis, prophet of the long road. He was farmer-bred in the region east of Peking. Until his last illness he never lost the healthy tinge of outdoor color from his cheek. His face was pleasing. His eyes were rather small, set above high cheek bones. They drew one irresistibly. They had an expression of brooding peace. Like Mona Lisa's, they had a secret to share.

As a preacher he lacked the education to make him great, for he had been denied the advantage of early schooling. But he spoke with a rare quality of sincerity and his words dropped unction. The subject most on his lips was divine love, and his manner was of one satiated with it. It was as if he were inviting to a feast. His Christian flock was well cared for. They moved in and out of his church as bees about a hive. They brought in their treasure from field and orchard and under the alchemy of love, it became honey for all the parish. His pastorates could be traced about the district by the quality of church members he left. In his lifetime they ran into the hundreds. He built two churches. Twice he took a run-down parish and in five years made it stand first in giving and church attendance on the district.

He was only sixty-five and normally would have had several years more of fruitful service. But the fighting broke out in '37. His region became a bone of contention between guerrillas and invaders. Attacks and reprisals followed one another. Villages nearby were burned. His was once shelled. People were bayoneted. People were buried alive. It was harrowing beyond endurance. He could have left. But the pastor's heart forbade it. The constant alarms, the suffering of his people, wore him out.

At Annual Conference last fall he was aware of feeling badly, but returned to his church. He kept up for a month, and then came to Peking for medical attention. He entered hospital. The best the profession could provide was given him, but the case proved to be a malignant tumor. His wife, two sons and a daughter attended him with devoted care, but a few days ago he passed to his reward.

Pastor Yang never held a big appointment, but his superiors in office knew his faithfulness, and depended upon him. He dropped at his task, a victim of this cruel war. His going will not be noticed by the Church at large. But he will have a place of honor on the Other Side, and he will be at home in the company of John Wesley and his Master—this man we dare believe a typical Methodist preacher.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

the study of "Jesus and Social Redemption."

The Secretary of Mission Study presented the book, "Methodism's World Mission."

The C. S. R. Secretary gave a program and has been active during this quarter.

The Wesleyan Guild is active and meets once a month.

About half of the pledge has been paid.

MRS. J. E. CONE,
Secretary of Publicity.

By W. W. Reid

The Rev. Robert T. Henry, missionary of the Methodist Church in Soochow, China, now on furlough in the United States, has been appointed a field representative of the Church Committee for China Relief, it was announced by that organization today. He will return to China about September 1, to take up his duties in connection with the American Advisory Committee which handles the funds sent to China by the Church Committee.

Mr. Henry's work will involve much traveling, as the relief work of the Church Committee is carried on in more than 150 cities in fifteen provinces. He will inspect the work already being done, and investigate the need for new efforts as news emergencies arise.

Mr. Henry is well-equipped for this work. He has already given twenty years of fruitful service to China and has had a variety of experiences, including several months of 1937 spent in assisting the well-known relief expert, Dr. John Earl Baker, in organizing camps for the 250,000 refugees who streamed into Shanghai. Later Mr. Henry returned to his regular station at Soochow and organized relief work in that city, distributing the very welcome American cracked wheat, fighting epidemics of malaria and tuberculosis and starting centers for destitute children where they were not only fed but educated.

Mr. Henry, a native of Mississippi, graduated from Millsaps College in Jackson, Miss., in 1914, and from the Theological Department of Emory University in 1919. In Soochow he built up an institutional church with a well-rounded community program. He also helped to organize a Rotary Club in Soochow, which included various nationalities in its membership.

METHODIST COMMITTEE CONTINUES RELIEF

By W. W. Reid

Bishop Herbert Welch, chairman of the Methodist Committee on Overseas Relief, reports that for the twelve months ending May 31, this organization has received from Methodist contributors a total of \$572,000. This includes \$450,000 allocated from the "Day of Compassion" funds raised throughout Methodism in March of this year. Of the total received, the Committee has allocated about one-third for relief in the Far East, principally in China; one-third for relief in a number of countries of Europe and through interdenominational agencies there; and one-sixth to the relief of "orphaned missionaries," mostly in Africa and India—missionaries left without support from the sending countries of Scandinavia principally.

"Day of Compassion" receipts totalled \$941,433.79 through June 25.

"THE CHINA RELIEF LEGION"

By W. W. Reid

"The China Relief Legion," authorized by Madam Chiang Kai-shek, wife of China's Generalissimo, for recognizing and honoring in the United States those who give one hundred dollars for human relief in China, is now being used by the United China Relief, of which the Church Committee for Relief in China is a part. The U. C. R. is

uniting the major appeals for help to China in one effort across the country and especially in the churches. Donors of gifts from \$100 to \$1,000 receive membership in the Legion. Those donating \$1,000 or more are awarded the "Fellowship of the Plum Blossom"; \$5,000 or more, "Fellowship of the Wisteria"; \$10,000 or more, "Fellowship of the White Orchid"; \$25,000 or more, "Fellowship of the Lotus." Each "fellowship" will be accompanied by a scroll signed by Madam Chiang Kai-shek.

WISE OR OTHERWISE

By Rev. James H. Felts

"Genius: Its cause and care" often needs changing to Genius: Its cause and cure.

Self-appointed critics are generally the most severe and the most vulnerable.

What is more tantalizing than a thumb-nail biscuit offered a hungry man?

There is much difference between "Go to the ant, thou sluggard, and learn"; and go to your aunt, thou deadbeat, and get a handout.

You marveled at his fall. You failed to know that a hidden fox had been gnawing at his vitals for years. Men don't collapse without a reason.

"It has often happened that the preacher has had to move because the church would not." Yes, and equally often the church has died because the preacher would not.

If and when you attempt to teach beavers how to build their houses, you have joined the group that attempts to tell God how to run a universe.

The preacher who expects every one except himself to make sacrifice is not a conspicuous example of successful leadership or high living.

If paint and powder used on the outside would make the inside shine also, the jungle imitators would be more desirable citizens.

Did you ever go fishing when only the little ones seemed hungry? Were you able to forget that big ones were supposed to be there because of the royal good time your host and his fellow sufferers gave you? Ask Blake Godfrey about the good time Dick Hall and Company gave him and the writer recently. Such fellowship is as rare as it is delightful. If Dick Hall's pocket-book ever gets as large as his heart, Croesus will turn over in his grave from envy.

BIBLE AND CHURCH HELPED BY INVENTORS AND INVENTIONS

(Continued from page 13)

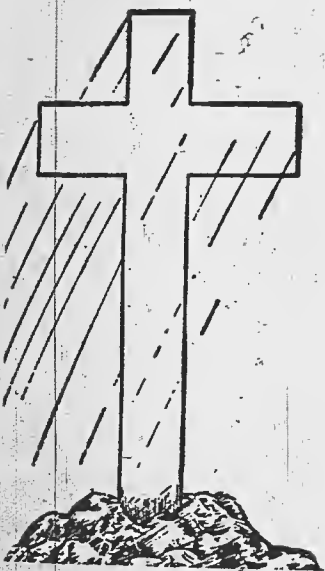
bers are asking for them. Several inquiries have come from foreign lands.

What a natural thing it is for churches to utilize scientific development. Motion pictures and projection machines are merely the assembling by man of various substances placed on earth by the Creator. Schools, business, transportation and manufacturing all use movies to great advantage. Why not the church?

These religious pictures, by Biblical Photo Plays, will be produced in color and will be accompanied by good music and the voices of the characters who portray them.

Please lean back in your chair for a moment and think of the great inventors from Gutenberg to Edison, who have been of such great help to the church and Bible.

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

The experience of Pentecost is not marked by any other chronology than that of obedience and faith; and these will make a Pentecost anywhere and at any time. . . . The day of Pentecost was not a day, but an agreement.

—Dr. J. Rendel Harris.

THE PRAYER-ROOM TODAY

Spirit of liberty, open the doors of my prison-house and bid me go free. Spirit of joy, clothe my soul in the garments of praise. Teach me the secret that Thy saints have known. Help me to enter with them into the freedom of Thy family, to dwell with them in the peace and happiness of the Father's house. Let Thy perfect love come to abide within my heart, delivering me from every anxious fear and making every burden light.

Amen.

POEM BY THOMAS OCCLEVE (CIR) 1400 A. D.

God he þe þe maner þat we see
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—(c) Used by special permission.

This poem was dedicated to Henry, Prince of Wales. The portrait of Chaucer is probably the only one that can be accepted as authentic.



WALLET OF THE WEEK



THE ART OF PRINTING is said to have been the most powerful influence in breaking the Dark Ages. It helped to restore the communications that had been broken, it removed the causes of mistrust, it substituted reason for force, and recreated the bonds of fellowship and understanding which had been destroyed. The same process of illumination will help to restore the disrupted harmony of the world today by quickening the pulse and the pace of men of good will in every land.

* * *

WAR-RAVAGED COVENTRY, whose beautiful cathedral was the church of the city and a national symbol of English Christianity, has proclaimed its intention that the cathedral shall rise again from the ashes of war's disaster—a finer and more serviceable cathedral than the one that was lost. Money is already being collected and will be deposited with the Government for the duration of the war, that the building may not be delayed when the war clouds lift from the world.

* * *

INFANT MORTALITY among the plains Indians of the West is said to be very high. According to the latest available statistics, 1938, it was two and one-half times that among white people, and the maternal death rate was almost twice as great. It is said that a wholesome recreational and health program is almost a fundamental necessity in efforts to evangelize these children of the forest. The missionary must pioneer in preserving life and protecting public health.

* * *

JAPANESE DIPLOMACY is said to be so thick with politeness as to be oppressive, but in the failure to accomplish the ends to which she had looked for her own enrichment, the pose of the negotiators was that of profound regret rather than anger. Japanese statesmen assert that their national course in the struggle now going on is already determined upon, but that she expects to let it be disclosed by action. At least such a decision places them in a position to change fronts if circumstances seem to favor it.

* * *

CONSCIENTIOUS OBJECTORS registered with the Methodist Peace Commission number 4,658. They are distributed as follows: Alabama, 18; Arkansas, 41; Arizona, 31; California, 795; Colorado, 44; Connecticut, 34; Delaware, 35; Dist. of Columbia, 22; Florida, 43; Georgia, 31; Hawaii, 1; Idaho, 68; Illinois, 374; Indiana, 197; Iowa, 123; Kansas, 141; Kentucky, 16; Louisiana, 15; Maine, 69; Maryland, 64; Massachusetts, 182; Michigan, 249; Minnesota, 183; Missouri, 86; Mississippi, 6; Montana, 36; Nebraska, 77; Nevada, 4; New Hampshire, 51; New Jersey, 95; New Mexico, 1; New York, 364; North Carolina, 34; North Dakota, 3; Ohio, 250; Oklahoma, 32; Oregon, 77; Pennsylvania, 312; Rhode Island, 24; South Carolina, 9; South Dakota, 53; Tennessee, 22; Texas, 28; Utah, 4; Vermont, 4; Virginia, 41; Washington, 95; West Virginia, 22; Wisconsin, 127; Wyoming, 19.

THE YEARBOOK OF AMERICAN CHURCHES for 1941 shows that there were 64,501,594 adherents of two hundred and fifty religious bodies in 1940. This was forty-nine per cent of the total population of the country. These millions attended 244,319 churches and paid \$600,000,000 into church treasuries. More than thirty-six million are listed as Protestants and something more than twenty-one million as Roman Catholics. Practically every group reported growth during the year and especially during the ten year period preceding 1940.

* * *

ANGOLA IN AFRICA is a thriving Methodist center which has made remarkable progress in the past five years. In 1935, a vast section one hundred and fifty miles to the east and north of Luanda sent messengers asking for interpreters of the Bible, hymn books and other Christian literature which had come into their possession. The chiefs of the region sent messengers whose credentials were brass-studded canes. Missionaries were sent in 1936, and there are already enthusiastic and growing congregations in that section.

* * *

A MARKED RELIGIOUS REVIVAL is reported among laboring classes throughout Holland. It is said that the changed attitude of labor to the church began about a year ago, when they realized that it was the only institution that remained firm in a time of crisis. The revival is marked by demands for racial justice, a quickened awareness of religious values, and an increased circulation of theological journals and religious books among Dutch people. Another instance of the discovery of imperishable truths through the grind of adversity!

* * *

BRITISH METHODISTS report one thousand churches and manse damaged or destroyed by enemy action. Approximately four hundred of them were either completely demolished or rendered impossible of being restored for use. Other Methodist communities have been evacuated or otherwise denuded of their members so that it is with the greatest difficulty that the work can be carried on. The Government is lending money without interest for temporary repairs, and a portion of the help from outside is being used for the maintenance of missionary enterprises.

* * *

GOVERNOR HAROLD E. STASSEN, of Minnesota, was elected first vice president of the Northern Baptist Convention at its recent session in Wichita, Kansas. Governor Stassen was at one time head of the state youth work, is now a member of a Baptist church in St. Paul, and his new relation but carries forward an interest of long standing. The Governor was recently the recipient of the International Youth's Distinguished Service Award for 1941. The ceremonies honoring him at the opening of the International Christian Endeavor Convention were broadcast over NBC.

New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

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C. MILTON CHALMERS, Publisher

EDITORIAL

OUR COVER PAGE

The cut which we carry on our front cover is one of a series which have been reproduced from the plates used in "The History of the Art of Writing," a four-volume folio set by Henry Smith Williams, M. D. The Advocate makes grateful acknowledgment of Dr Williams' permission to use these cuts for the adornment of our cover page. The cut, "Hours of the Virgin Mary," was used in a recent issue.

WHAT IS A CHRISTIAN COLLEGE? I. THE APPROACH TO A DEFINITION

An inquiry as to what constitutes a Christian college sounds rather strange after the long educational struggle of the church. It is made all the more disturbing by the fact that it is being raised with new emphasis at a time when religious freedom is being ruthlessly attacked in ever increasing international areas. Because of the world setting of this hostility and because of what its success would involve for both Christianity and education, it is a question which cannot be ignored, nor should it be treated lightly.

It is our purpose to discuss in a series of editorials, The Christian College. We plan to study first the approach to an understanding of its function and meaning. This we wish to follow by a brief study of the cross currents of attitude which enter into the situation. For a third editorial, the essential differentiation of the Christian college from that which we class as secular. Last we shall give our interpretation of what should be the attitude of the Methodist Church with reference to the maintenance of a distinctively Christian type of college.

As Dr. Luccock pointed out in a paragraph which we carried in our editorial columns of last week, public attitude toward religion and the church is determined more by what it wants than by principle—by the trends and the paramount interests of any given time. When the ideal and the established position of the church is calculated to embarrass the current political or social program, the spellbinders can be depended upon to preach loudly and insistently the gospel of "Letting the Church be the Church." They want the church to keep to its spiritual last while the world establishes saloons and lays the foundations of brothels to destroy the effectiveness of its work. A hands-off policy fits into any scheme for the paganizing and the brutalizing of civilization.

A second and no less peremptory attitude comes when the winds of public interest shift. Then the same crowd becomes just as zealous for forcing the church to accept an utterly pagan and corrupt ideal of religion. This general attitude toward the church is equally manifest in

the effort to force the college and every other enterprise and institution to bend to its selfish purpose—even to the extent of worshipping at Shinto shrines in Japan. Such pressure might be unimportant except for the fact that it reflects a blind and selfish secularism and a widespread lack of response to every legitimate or logical concept of Christianity. It creates both a problem of attitude and of interpretation. No effective appeal can be made to people who are Christians in name, but pagans at heart. That is the first phase of the problem which arises out of the effort to secure an agreed position as to what constitutes a Christian college. We do not hesitate to say that our problem is primarily due to the fact that many church people are grossly ignorant of the experience which is the very root of Christianity and consequently of its interpretation in education and in everything else.

Another complicating circumstance is that we have in the field of Methodist education a type of technical competence which is too often lacking in the moral and spiritual controls which are necessary to prevent that competence from becoming a threat to Christian values. This comes about as the result of cultural and administrative sophistication. In all probability this sophistication is due to the lack of a vivid consciousness of spiritual foundations. To illustrate what we mean, recently a speaker told the Southern Student Conference in session at Blue Ridge, N. C., that we would have to develop "a tough-minded materialistic faith" if religion in the South is to have reason for its existence. Another case in point was that of a veteran Methodist educator who was quoted in a statement designed to outlaw opposition to worldly trends in college life. He said: "My observation is, moreover, that the opposition to these things comes from a few country preachers and from roving evangelists who are not connected with our church." In this connection, we recall that it was said by one of old whose name was never even recorded, "Have any of the great believed?" Have we, in these statements the expressions of a secularism which has become such an obsession as to cause a sneering and unworthy attitude on the part of some educational leaders? Another goes so far as to name "a part of the young ministers" of his institution as brushing aside their obligations as men dedicated to a holy calling, and joining in worldly practices. To that we have only to say that a "mourner's bench" should be set up between the bar of the Conference and such ministerial candidates. It is just such ministers who give color of truth to the statement that "The things that are vital to Christianity are not overthrown by enemies from without, they are surrendered from within."

Our second installment of this discussion will appear next week.

S. H. RADCLIFFE

If extravagant eulogy were in good taste, it would not be necessary in the case of S. H. Radcliffe. He was prepossessing in appearance and simple in manner and he was a man of outstanding business ability and integrity of character. His best business credential is the fact that with increasing prestige he gave the entire forty years of his mature life to the service of one company. He came to New Orleans in the early days of 1926, and on February 14, he and his wife, since deceased, became members of Rayne Memorial Church, and in the fall of the same year he became a member of the Board of Stewards.

Although he was far removed from the atmosphere of his rearing, he adjusted himself quickly and perfectly to the thought and the ways of his new home. No church ever had a better steward than he was, and in his wise handling of the finances of Rayne Memorial Church over a long period, he made a large contribution to the success of that historic congregation.

He was in no sense a pietist, but he was a man of deep and abiding faith, of clear thinking and accurate judgment, and no less was he a man of tender and sympathetic understanding which won for him the confidence and friendship of those who knew him. On last Thursday afternoon it became apparent that his tenure of life was approaching the end. He descended into the shadows from which on Friday morning he emerged on the heavenly side. He came to the city a stranger just fifteen years ago, but he leaves behind a host of friends with aching hearts. A conscientious and upstanding Christian man has joined the invisible hosts of the redeemed in the heavenly home. He leaves his wife, the former Miss Mary Frances Rider; an only son, Herbert; two brothers and a sister, whose sorrow we share.

WALTER W. CARRE

By the death of Walter W. Carre on last Saturday morning, New Orleans Methodism lost a golden link in the chain which binds it to the struggles of the pioneer days. He was the oldest and the last of a family whose contribution to the building of the Methodist Church and the Protestantism of this difficult city can never be forgotten. For a hundred years, the name "Carre" has been as ointment poured forth in Methodist circles, and during that entire period it has sustained by name an unbroken relation to Methodist progress and leadership. We write these lines out of personal knowledge as well as out of Methodist tradition, for of the family, father and mother and four sons, we knew all except the father. Brother Carre was seventy-six years of age and is survived by his wife, Mrs. Isabel Colcock Carre; Walter W. Carre, Jr.; and two daughters, Mrs. W. P. Gardener and Mrs. Edward W. Charlton, Jr.

In a more particular sense, First Methodist Church has experienced poignant sorrow in the loss of the oldest member on its roll, both from the standpoint of connection and of distinguished service. In the life of that historic congregation, he was upstanding, conservative and just, and always dependable in the maintenance of its ecclesiastical balance in the turbulent experiences of its history. We have known but few men who could so completely divorce himself from his personal leanings as to keep the unshaken confidence of both sides in controversies of church administration. Yes, his day of activity

was over, but Methodism has lost a worthy and a patriarchal spirit. To him we say goodbye today, but with the confidence that we shall meet him in the land where friendships and spirit relations become immortal.

ADVANCE NOTICE

In keeping with the custom established in past years, we will not get out an issue of the **ADVOCATE** for the week of Labor Day, September 4. This is done in order that the staff may have a holiday and because the copy at that time is not sufficient to make a satisfactory issue. Please take due notice of this omission and it will save you the trouble of writing us about failure of your paper to arrive. The issue of September 11, will be the first paper after Labor Day.

Editorial Miscellany

By Dr. H. T. Carley

"OLD PAT"

Regular readers of this column (if there be such) will guess from the caption of this piece that a word will be forthcoming concerning our Boston terrier, whose name has occasionally appeared in this corner. That guess will be eminently correct. "Pat" has not directly intimated that he thinks it is time for his name to get into print again; but I gather from various apparently unpremeditated actions of his that he would not be averse to a little publicity. For example, when he heard the typewriter clicking a few minutes ago, he came and stood by the desk and looked up at me with his one good eye as much as to say, "If you are trying to think of something to write about, how about me?" And then he went quietly back to his corner and lay down.

How like human beings dogs are! Or vice versa.

I use the appellation, "Old Pat," advisedly. He celebrated his eighth birthday on March 6. According to experts in such matters, each year of a dog's age represents seven years for a man. On this basis, "Pat" is now well past his fifty-sixth milestone in terms of human chronology. Maybe he is not so old, at that—but he's getting along.

It is one thing to be old, and another to know you are. Dogs probably never know when they pass into "the serene and yellow leaf."

As he has grown older, "Pat" has become a better dog. He is not always spoiling for a fight, as he was in his younger days. He still has plenty of courage, and there is still a note of challenging defiance in his voice as he hails other passing dogs; but he acts as if he were merely living up to a reputation, rather than yearning for actual combat.

Probably he doesn't realize that reputations fade unless there is at least an occasional worthwhile achievement.

But he is still the lovable little wretch he always was. He has gone to three appointments with us—and he hasn't complained yet. I don't think he ever will. Maybe he is thinking:

"Grow old along with me—
The best is yet to be."

WANTED—A COLLEGE THAT IS CHRISTIAN

By Dr. C. C. Norton, Wofford College

(Note: Dr. Norton is a product of Mississippi Methodism. His father is Rev. H. I. Norton, a retired member of the Mississippi Conference.—Editor.)

In the stress of a great crisis there comes the desire to return to fundamentals. When a world seems to be crumbling about us we cease to quibble over non-essentials. Facing the reality of spiritual needs, we turn to those institutions where we may expect to find help. In such a time the thoughts of a good many people turn to our colleges and universities. The ideals, purposes, methods and products of these institutions are likely to undergo critical examination.

In normal times there may be a good deal of toying with forces that should be taken more seriously. Some educators seek the adventure of academic experimentation. Others feel the necessity of challenging the validity of old precepts. When, however, we face the grim tragedies of today, there is a demand for more serious consideration of the values that have lasting quality. There can be little doubt that a good many people are now seeking a dependable spiritual basis of life. The transient nature of the physical becomes very evident, in this time of crisis. The consciousness that the religious world has something to offer has even reached the secular press. "The return to religion," "the revival of church attendance," "the seeking of spiritual values" and like themes have come to have a real meaning in the last few months. To many, who either discounted such forces or did not consider them at all, they have suddenly become very important.

All this means that the Church has today a rare and unusual opportunity. Whatever interpretation is placed on the motive that may be directing the interest of people toward religion and the Church—the fact remains that it is the function and opportunity of the Church to point the way. With clarity and certainty the Church must interpret the truth and give guidance in spiritual matters to a multitude of bewildered people.

Christian education has a grave responsibility in this matter. It is a time when there must be a clarifying of the peculiar function to be served by the church-related college. There has been some doubt in many minds regarding the province of such institutions. Those who are experienced in the task of Christian education do have some fairly clear-cut convictions on the matter.

Mere physical bigness is not likely to impress the Christian educator. He is not bewildered by the extensive building program of state institutions under the subsidy of the Federal government. Of course he believes in adequate and attractive physical equipment. The denominational institutions must have this. But they must have something much more important. Something that no subsidy can provide. There is a growing notion that a small college, adequately equipped and rightly staffed, will come nearer doing a distinctive educational task than institutions that dote on physical newness and architectural bigness.

There can be little doubt regarding the greatest weakness of our present civilization. There has been a breakdown in character. Men have come to discount morals. The so-called practical world has disregarded Christian ethics as a visionary form

of intellectual gymnastics that has little place in the realities of economic or political affairs. Skillful lying, clever deceit, ruthless exploitation, alluring propaganda—these are some of the devices of a world now facing a second carnage of destruction. There are people of this world who until recently have taken little heed of the Church, who are now convinced that only the truths of Christianity can save the kind of world in which we are living. They look hopefully toward the Church. These people do not yet represent a very large group. But there is evidence that their number is on the increase. More encouraging they represent some very intelligent leaders.

We should, therefore, be very much concerned that all institutions of the Christian church shall rightly represent the Christ. We are hopeful that the Christian college will be quickened with the vision of the tremendous importance of its tasks. Our obligation to youth in these times cannot be over-estimated. They must again bear the brunt of the mistakes of a civilization that generates war. In the face of this tragic

OUR FUTURE LEADERS

"The quality of our future leaders depends under God on the quality of the men and women who are in positions of leadership today. We shall not be able to lift our future leaders to a level higher than our own. Our level, in turn, depends upon the clarity of our vision and the steadiness of our courage. There can be little doubt that the conservative Lutheran Church today occupies one of the most strategic positions in the modern world. It is organizationally and spiritually strong. It has remained comparatively untouched by the modern tendency to forsake the foundations of historic Christianity. Ours is a great and powerful heritage. With this heritage we can face the future confident and unafraid. This generation of leaders in Youth Work has, I am confident, been called to build and plan in terms of the year of our Lord two thousand."—(From article, "The Future of Our Youth Work," page six.)

plight there is need that youth be led in the way that gives an inner life which will fortify against the evils of the times.

To this end the Bible should be made to live as a vital and rich storehouse of spiritual guidance for the college student. Not a book to be used as a starting point for bickerings and arguments, not a book to be made a deadening drudgery through lengthy assignments of theological theories—but a book alive with a vital and challenging message for today. A book of prayer; a book of songs, a book of life experiences, a book of love, a book alive and inspiring that dares invite a man to walk with his God.

The academic work of the Christian college will not be neglected in any realistic approach to its task. Thorough scholarship is in perfect harmony with the will of God. The painstaking, scientific methods of the scholar in seeking truth, follows the design of the God of truth. He gave us our intelligence to be used with all the precision and diligence possible. We will continue to teach the student that using his mind with persistent accurateness will adequately reward his quest for truth and understanding. The laboratory, the library and the classroom offer the student pathways to God.

Personality counts for much in the teaching of the Christian college. Men who have

convictions born out of keen, penetrating study and unselfish devotion to good, will exemplify what cannot be adequately conveyed through precepts. The campus of the Christian college must have a distinctive atmosphere—personal, kindly, friendly, and ever solicitous regarding the spiritual life of the student. There is no substitute for this, for herein is the distinctive contribution of the small church-related institution. It means that the professor must give a good deal of his time to contacts outside of the classroom. It signifies a confidence and friendship between teacher and pupil that is likely to be entirely missing in the institution which specializes more or less exclusively in abstract subject matter. The teacher who is not in love with young life—who discounts the intelligence and worth of youth, has no rightful place in the classroom of the Christian college.

The college teacher with a mission is offered a challenging opportunity today. It is an age of youth movements and destruction of youth. It is a time of confusion and bewilderment. Out of the chaos comes a plea for an understanding of values and goals. Only those who dare follow the leadership of God and try to direct others in His way will see the light beyond the darkness that surrounds us.—Southern Christian Advocate.

SECOND HAND RELIGION

The book of Acts records some instructive incidents in the early life of the Christian Church in the city of Ephesus, where in the course of time a great work for God was done. One of these incidents is the story of a group of seven brothers "sons of one Sceva, a Jew, and chief of the priests." These men were said to be "exorcists," which is to say they attempted to cast demon spirits out of people by some formula of words or an act of incantation. Hearing of Paul's remarkable ministry in the city, and perhaps seeing him in action as well, they set up a new formula and tried it on a demon-possessed man. The words they used were, "We adjure you by Jesus whom Paul preacheth." To this the evil spirit replied, "Jesus I know, and Paul I know, but who are ye?" And not only did the demon spirit refuse to leave the man, but he rose up against them and fought with them, driving them away with wounds and torn garments. (The incident is recorded in the nineteenth chapter of Acts, where wholesome applications are made of the truth of the deity of Jesus Christ and the spiritual power of His true followers.)

It is a story of the disappointment of what might be called "second-hand religion." It stands for a condition not at all unusual even in these late times, namely, the idea that an experience in salvation is a matter of mere words, the learning of a creed or having a formula of baptism pronounced in one's favor. These men used both the name of Jesus and Paul; and while Christ and Paul were honored names, the one of the Savior and the other of the great apostle to the Gentiles, yet the mere speaking of their names utterly failed in casting out the demon. Churches and religious workers who refuse to meet the terms of salvation deal in words as empty as these sons of Sceva. Their prayers and discourses, however eloquent they may be, and administration of the ordinances of Christianity all become empty and unfruitful.

—The Wesleyan Methodist.

The secret of success lies in the man and not in the stuff he works on.

CONFERENCE NEWS AND PERSONALS

Mr. Gilbert Oliver, son of Rev. and Mrs. A. S. Oliver, of Mt. Olive, is now at Camp Livingston, Louisiana, where he is a Second Lieutenant, Company E, 57th QM Regiment.

Rev. D. B. Boddie, pastor of the Morgan City charge, received a class of eighteen members on profession of faith at Berwick, on Sunday, July 6. This indicates splendid growth for the Berwick church.

Rev. J. S. Purcell, whose charge was Bushnell, Florida, last year, is at 717 Finney St., Lakeland, this year, according to request for the change of mailing address on his paper. He gave only his address, not his appointment.

The Woman's Society of Christian Service entertained the Senior class of the high school at Welsh, La., with a "Sweet Girl Graduate Tea," at the home of Mrs. T. J. Fear, on April 22. This item of news was delayed in transmission.

The death of Mrs. Eunice Sturdevant Campbell brought a shock to many friends who were not apprised of her serious illness. She was a sister of Mrs. James W. Lipscomb, of Columbus, with whom many friends will sympathize in this great sorrow.

Rev. J. J. Baird, who is now in his first year at Louisville, Miss., is carrying forward the work of that charge in a systematic and effective manner. He has done a splendid work wherever he has gone and we feel sure that his pastorate in Louisville will not be an exception.

Rev. James Heflin, pastor, has held a music class in conjunction with a Daily Vacation Church School at Paris, Rev. Leo Bailey, of Vardaman, assisting. The attendance was around twenty in the mornings and forty at night. There were fifteen credits issued in the music class.

Rev. T. B. Thrower, pastor at Grenada, Miss., is to have one of the Youth Caravans touring the North Mississippi Conference at his church for the week of July 19. Elsewhere in this issue will be found a picture of the group, which is at Cleveland this week.

Parker Memorial Church, New Orleans, is putting on a program in keeping with the weather, under the capable leadership of Rev. E. B. Emmerich, the pastor. Bro. Emmerich led his people to a great victory in the payment of a debt of long standing and troublesome proportions.

The 49th session of the International Lutheran League Convention of the Lutheran Church, is in session in New Orleans, the sessions to continue through July 20. The city is doing its part toward the entertainment of the visitors by a welcome reinforced by weather fully representing its tropical location.

Rev. J. E. Stephens is having a happy and successful pastorate in his first year at Greenwood. He writes that the weather is hot and they have promise of a good cotton crop in that section. He has had eighty-six accessions, forty-two of them on profession of faith, since Conference. We appreciate the invitation to visit the congregation and the friends whom we had the honor to serve for a short time nearly forty years ago.

Dr. Jacob S. Payton, Executive Secretary,

Methodist Commission on Camp Activities, writes that the Commission gave endorsement to thirteen chaplains on June 30, and that "If the papers of a sufficient number of candidates for the appointment of chaplain have been completed, Bishop Leonard, Chairman of the Commission, may call a meeting late in July for the purpose of granting denominational endorsement.

Miss Mary Ethel Gerdine, member of the June Graduating Class of Scarritt College, received an orchid from First Methodist Church, Leesburg, Florida, where she has been chosen as director of religious education. Miss Gerdine is a daughter of Dr. and Mrs. J. L. Gerdine, long missionaries in Korea; her father was a nephew of the late Bishop W. B. Murrah, and her mother a daughter of the late Rev. T. W. Dye, of the North Mississippi Conference.

On Sunday, June 15, Bethesda church, in Franklin county, Miss., celebrated its one hundredth anniversary. It was founded under the pastorate of Rev. W. B. Drake, in 1841, and one of the most prominent families was named Wright, from whom it received the name of Wright's church. In 1890 a more eligible site was chosen and the present building erected. Its roll of members for the past fifty years has been dominated by the names: Cupit, Godbold, McCall, Erwin, Strait, Herring and Newman. Nearly half the members of the last half century have been descendants of Mrs. S. I. Godbold, and Mrs. S. E. Newman holds the palm as having been the mother and the grandmother of missionaries: Miss Neva Newman whose body sleeps in far-off Hawaii and Miss Sarah Bennett now serving in Brazil. Rev. C. H. Herring and Rev. C. H. Strait are representatives of the church in the Conference, and Horace Cupit, Jr., is preparing for the ministry. Rev. G. E. Jones is the present pastor. Rev. W. B. Alsworth was the preacher at the morning service and Rev. R. H. Clegg in the afternoon.

DR. HAROLD PAUL SLOAN'S LECTURES

Mimeographed copies of the platform lectures of Dr. Harold Paul Sloan at the Pastors' School, recently held at Biloxi, have been made available to those desiring them. They may be secured by sending 50 cents to L. D. Haughton, 619 Duling Avenue, Jackson, Miss. The supply is limited, so order early. These were great lectures. Pastors and laymen will be greatly benefitted by reading a copy.

L. D. HAUGHTON.

IMPORTANT MEMORANDUM

A telegram incorporating very important information has just been received from Mr. Paul French, in Washington:

"IN TELEGRAM TO STATE DIRECTORS GENERAL HERSHEY SAYS CONGRESSIONAL LEADERS ADVISE THAT WHEN PENDING BILL S 1524 IS ENACTED THAT 28-YEAR-OLD GROUP WILL BE DEFERRED WITH PROVISION RETROACTIVE TO JULY FIRST FOR DISCHARGE OF ALL SUCH INDUCTEES. CONSEQUENTLY FURTHER INDUCTIONS IN THIS AGE GROUP SHOULD BE POSTPONED FOR A PERIOD OF THIRTY DAYS."

PAUL COMLY FRENCH.

Persons involved in this order, should, wherever possible, be given this information.

Sincerely,
CHARLES F. BOSS, JR.,
Secretary.

ATTENTION LOVERS OF POETRY

NEW YORK.—Because the poetry manuscripts received by Harbinger House, New York publishers, show an ever increasing trend toward religious thought, the firm is planning to issue an anthology of current religious poetry.

Editors are already at work on the book, and they are seeking contributions. Any one, whether churchman or layman, in the United States or Canada, may submit entries. Poetry may be in any form or length. Manuscripts should be typewritten, on one side of the paper.

Poetry intended for the anthology should be addressed to The Editor, Religious Anthology, Harbinger House, 41 West 36th Street, New York, N. Y., and must be accompanied by return postage.

The book is tentatively scheduled for publication in September, and all material should be submitted as soon as possible.

LIQUOR—THEN AND NOW CONTRASTS—1917-1941

1917—The Anti-Canteen Act of 1901 barred any liquor from camps, officers' clubs, or any place on military reservations. The War Act, Sec. 12, specified, "It shall be unlawful to sell any intoxicating liquor, including beer, ale, or wine to any officer or member of the military forces while in uniform. The War Act (Sec. 13) dealt with the question of prostitution in almost the exact words of Sec. 4, of the Sheppard Bill. Secretary of War Baker, and Secretary of



Navy Daniels were determined that liquor should have no place in the Army or the Navy. Twenty-six states had prohibition laws and many of the camps were located in them.

1941—3.2 per cent beer is sold in all camps and many shore naval stations. The Army in 1933 authorized the sale of beer, "It being deemed non-intoxicating." After an absence of 32 years, beer came back to the Army. A provision to insert an anti-liquor provision in the Selective Service Act, setting up the training camps now in service, was rejected by the House. No protection from commercialized vice is extended to the young men now called to service. As a result of repeal only three states prohibit distilled liquors and all states legalize 3.2 per cent beer.

Dear Sir: After preparing the inclosed I received word that H. R. 2475 has been separated by vote of the Senate, so now please urge your readers to write letters to their Senators to vote for and actively support the Sheppard Bill, S. 860, which would ban liquor and prostitution. Also ask that petitions be circulated for this bill and sent direct to Senator Theodore Bilbo, Senate Office Building, Washington, D. C.

Gratefully yours,
SUSIE V. POWELL,
Pres., Miss. W. C. T. U.

LEESVILLE METHODIST CHURCH

After conference at First Church, of Baton Rouge, we came to the First Methodist Church, of Leesville. We were greeted in the old-fashioned way with a fine pounding at the parsonage.

From the very beginning our work has been a very strenuous one. Since our arrival the entire church building, both interior and exterior has been re-conditioned and repaired. All stoves have been removed, and natural gas will be installed with gas stoves before cold weather. Over half of this work has been paid for.

The next major task was to set to work planting and cultivating the seed to build a new parsonage, which has been a very difficult task. However, we have raised in cash and pledges about \$3,000, with money still coming in.

On June 30, 1941, the Board of Trustees accepted a bid on the new parsonage. It will cost about \$5,500, not counting the architect's fee, and the work for the installation of natural gas and the cost of stoves. It will be one of the most modern parsonages in the state, having two baths, three bedrooms, asbestos roof, solid brick foundation and sheetrock walls. It will be located on a beautiful lot across the street from the church.

My brother, James H. Law, Jr., a distinguished architect, of Washington, D. C., spent considerable time on an original and beautiful plan.

The pastor's salary has been raised twice since conference—the last time, for the last six months of the conference year, on the basis of \$2,400.

General and conference benevolences have been raised 25 per cent, not counting the \$102 we raised on Compassion Day, March 2, 1941.

On Easter Sunday our church raised the largest offering in its history for our Methodist Orphanage.

There has been a considerable increase in our congregations, and though all our people are perhaps overworked, yet they are loyal to the church, and are cooperating beautifully with their pastor.

NORTH MISSISSIPPI YOUTH CARAVAN



Miss Eleanor Walters, Gunnison, Miss., will serve as Adult Counselor for the Youth Caravan that includes: Charles Buck, Jr., Fairfield, Ala.; Minnie McFerrin, Ada, Okla.; Mary Nell Bailey, La Grange, Ga.; and Shirley K. Robinson, Golden, Texas. This Caravan will spend a week in each of the following churches: Kosciusko Station, Durant, Cleveland, Grenada, Starkville, Amory and Pace.

Though we have received no help whatever from the Compassion Day offering, we have inaugurated our program to serve our soldiers the best we can.

On June 26, we invited General A. C. Gillem, Commander of the Third Armored Division at Camp Polk, and one hundred commissioned officers and wives to a banquet, and to hear a special address by a distinguished out-of-town speaker. We had a large crowd, and the whole affair was a fine success.

We are also doing other things to serve our soldiers, and hope to put on a much larger program when we get the long-awaited help from our March 2nd offering.

Most of our work here so far has been of a practical nature, though we have received thirteen into the church, six on profession of faith. However, from now on we will major on the more spiritual phase of our work. After the great war games in our territory this summer, we will have our yearly revival meeting.

All of the good things that have happened to our church have been due partly to the splendid cooperation of our people—the prayers of outside friends and especially the leadership of our Lord and His blessings upon us.

The pastor and his wife, and a sister, join his father at Benoit, Miss., next week, for an extended trip to Washington, D. C., and other places East. We hope to hear Stanley Jones at Junaluska on our return trip.

ASHLEY T. LAW, Pastor.

CONSCIENTIOUS OBJECTORS

Religious Distribution of IV-E's Ready for Assignment as of May 19, 1941
(Eighty-three Groups)

Mennonite, 545; Brethren, 193; Methodist, 120; Friends, 118; Jehovah's Witnesses, 115; Non-affiliated, 77; Presbyterian, 50; Baptist, 45; Catholic, 28; Church of Christ, 27; Congregational-Christian, 23; Evangelical Reformed, 22; Church of God, 21; Episcopal, 18; Lutheran, 16; Unknown (Probably includes War Resisters and FOR affil.),

15; Seventh Day Adventist, 13; Christadelphian, 12; Pentecostal, 12; Evangelical, 11; Christian, 11; Interdenominational, 9; Assembly of God, 9; Nazarene, 6; Christian Scientist, 5; Unitarian, 5; Jewish, 4; United Brethren, 4; Disciples of Christ, 4; Plymouth Brethren, 4; Fellowship of Reconciliation, 3; Four-Square Gospel, 3; Mission Covenant, 3; Wesleyan Methodist, 3; Holiness, 3; Russian Molokans, 3; Evangelistic Mission, 2; Hephzibah Faith Miss. Assn., 2; Salvation Army, 2; United Lodge of Theosophists, 2; Apostolic Faith, 2; Megiddo Mission, 2; Pilgrim Holiness, 2; First Century Gospel, 2.

One each: Gospel Tabernacle, World's Student Christian Fed., "I Am," Rosicrucian, Fundamental Baptist, House of David, Gospel Hall, House of Prayer, Assembly of Christians, Temple of Universal Law, Hungarian Reformed, Moslem, Gospel Herald Society, B'nai Yehudi Temple, Pavilion, Reformed Methodist, Church of Emisaries of Divine Light, Salem Covenant, Jehovah God, Kingdom Hall, Apostolic Church of Pentecost, Christian Convention, War Resisters League, Ethical Society, Reformed, Moody Bible Institute, Jehovah Delta Temple, Buddhist, People's Church, Free Methodist, Overcoming Church Faith Tabernacle, Eastern Missionary Church, Ukrainian Church Assembly of God, Sampson Church, Scientific Order of Spectrochrome Metrists, Father Divine, Watchers of the Morning, Talmud Torah, United Church.

Total—1,615.

—Release, Methodist Commission on World Peace.

Christian hope is a boundless word, as immeasurable as the love of God. The gospel says to every man who repents and believes in Christ, however black his past may have been, that there is forgiveness for him, and regeneration for him, and eternal life for him. Like the drawing near of a rescue boat to a storm-smitten, rapidly sinking ship, is the hope-giving gospel of Jesus. Him that cometh unto Me I will in no wise cast out," is our Lord's word of unqualified hope to every human soul.

The Bible Today.

ADDITIONAL PERSONALS

Mrs. M. E. Joyce, 1274 N. West St., Jackson, Miss., writes that she has been a reader of the Advocate for more than fifty years, and her interest in and friendship for the paper abides.

Rev. J. W. Leggett is doing a superb work along the whole line at Laurel. We appreciate his splendid loyalty to the Advocate as well as his attitude toward the entire program of the church.

Rev. J. B. Cain is engaged in a meeting at Sandy Hook, Mississippi Conference, this week. Before going, however, he secured a list of Advocate subscriptions which, while not completing his campaign, does finish his quota for Hazlehurst.

Rev. and Mrs. S. F. Harkey, of Rolling Fork, have been enjoying a visit to their daughter and her husband, Mr. and Mrs. Rushing, of Port Gibson, recently, according to a personal notice carried in the Port Gibson Reveller.

Friends of Mrs. E. B. Emerich, whose husband is pastor of Parker Memorial church, New Orleans, will rejoice to know that she is making good progress toward recovery following a rather serious illness in a hospital. We trust that she may be restored to complete health in a short while.

On account of his physical inability to carry on, Bishop John M. Moore has resigned the editorship of the Southwestern Christian Advocate, and Drs. Angie Smith, Harry S. Devore and J. Daniel Barron have been named as an editorial committee to continue the publication until fall, when a new editor will be chosen.

Rev. E. W. Day, pastor at Gibsland, La., reports that a parsonage is in course of construction at that place which, when completed, will cost \$4,000. Work and lumber are paid for and it is hoped that it will be free of debt when finished. In addition to this the funds for retired preachers and bishops are paid for the year, and more than half of the Benevolence fund is in hand.

Friends of Bishop John M. Moore, throughout the church, will be interested to know that he was scheduled to leave the hospital on Tuesday of last week, and a message from Mrs. J. J. Golden to the editor of this Advocate states that Bishop Moore is making satisfactory progress toward recovery following his critical illness. At the time of our report, he had been able to sit for a time each day in a wheel chair. We are sure that this will be gratifying news to many friends throughout the nation.

NEW SOULES CHAPEL METHODIST CHURCH WILL BE OPENED SUNDAY FOR START OF REVIVAL SERVICES

Soules Chapel Methodist church, Rainey community, having served that community for nearly one hundred years, has now taken a new lease on life and soon plans to occupy a beautiful new church building.

Sunday, July 13, is to be a red letter day in the church's history, for at 11 o'clock that morning the annual revival will begin, and the first sermon will be preached in the auditorium of the new \$7,000 church.

The Rev. G. H. McBride, pastor of Soules Chapel, during the construction period, and for four years pastor in the community,

states that two services have already been held in the basement of the church, where Sunday school classes have been held for several Sundays. The main auditorium will be used for the first time next Sunday.

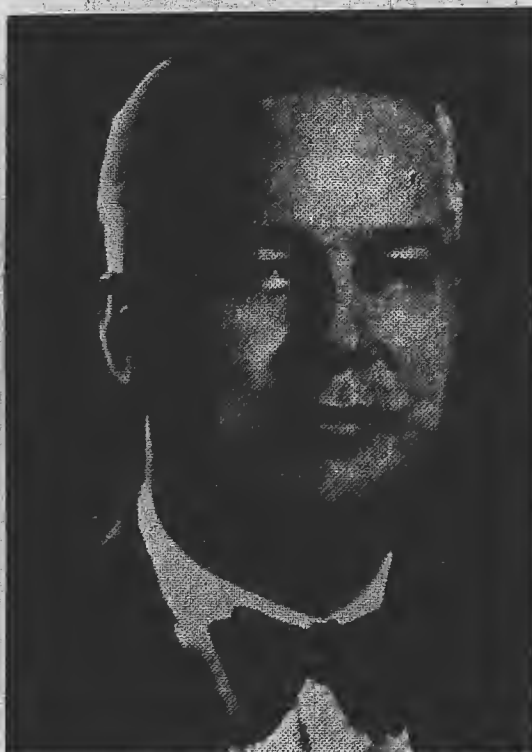
The Rev. Harlan Hilbun, former resident of Jones county, now pastor of the New Augusta Methodist church, will conduct the first series of revival services.

The construction of this building results from the merging of two congregations, the Pleasant Ridge church and Soules Chapel, Mr. McBride states.

"It is also the result of the national unification of the three major bodies of Methodism in the United States," he said.

"A new standard for rural church buildings has been set in this area through construction of this building," Mr. McBride declared. "Many ministers and laymen who have visited it have said it is the finest rural church in the Mississippi Annual Conference.

"Its commodious basement is adequate for any type of educational and social activity, and the auditorium seats 500 people com-



S. H. RADCLIFFE

fortably. This church faces the future ready to launch a challenging program for the Lord."

"Old friends of Pleasant Ridge and of old Soules Chapel are cordially invited to share in this great blessing," the pastor states, "and to worship with us particularly during our revival."

Revival services will be held twice daily, 11 o'clock each morning and 8 o'clock each night, with the exception of the opening Sunday, when services will be held morning and afternoon.—The Laurel Leader-Call.

INDIAN SPRINGS CAMP GROUND

Bishop Arthur J. Moore, Dr. H. C. Morrison, Dr. John R. Church and Dr. C. W. Butler will be the leaders at the Indian Springs Camp Meeting at the coming session, August 7 to 17. Bishop Moore will be present for one service, Thursday, August 14, at the eleven o'clock hour. The other preachers will be present through the entire encampment.

Rev. Harry Blackburn will be the song leader and Rev. Henry Bennett will have charge of the Young People's work during the encampment.

Dr. Morrison has been one of the regular

visitors at the Indian Springs Camp for many years during the fifty-one years of the Camp's history. He has a standing invitation to preach in every session of the camp meeting as long as he lives.

The Camp is located one mile from Flovilla, Georgia, and about the same distance from the famous Indian Springs. It is on Georgia Highway Number 42, and the buses between Atlanta and Macon over route 42 make the stop at the Camp Ground.

This will be the fifty-first encampment at Indian Springs.

All full-time evangelists, pastors and superannuates are entertained without charge by the Camp, and ample provision is made for the accommodations of all who wish to come for the services.

Inquiries may be sent to Rev. L. H. Cochran, Savannah, Georgia, who is president of the Camp.

LEONARD H. COCHRAN, President.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: The General Board of Lay Activities has recently held its annual session in Chicago, and the Council of Conference Lay Leaders for the Southeastern Jurisdiction will be held at Lake Junaluska, N. C., this week. A report concerning these sessions will be furnished in due time and a diligent effort made to bring the lay organization into effective service in completing our work for the current Conference year.

As far as could be learned last year, only one charge in the entire conference failed to observe Laymen's Day. Since the date was earlier this year, it is hoped that every charge has now held the service and will report the fact to the District Lay Leader. If, however, any have delayed the Laymen's Day service up to this time, allow me to urge that arrangements be made to hold it not later than July. If speakers are needed, call on your district leader or either of his associates. Thank you.

The Board of Lay Activities is charged by the Discipline to provide a program of Lay Activities which shall include, among other activities, the Benevolences. This is accepted with a sense of the sacred responsibility involved. Between this time and the closing days of the Conference year, pastors are urged to use charge lay leaders or other efficient laymen to aid in impressing upon the membership the challenge in the Benevolences and their responsibility. If in no other way, three-minute appeals by selected laymen will accomplish much, as has been proven throughout Methodism.

I have recently received a report on the contributions to our Benevolences from the treasurer of the Mississippi Conference, and you are requested to give careful attention to the fact that this report includes all remittances made direct to Bro. Whitfield up to July 6, 1941, and in addition those remittances made direct to the Board of Education, Jackson, Miss., through May 7, 1941, which were then forwarded to Bro. Whitfield.

Brookhaven District—Total, \$2,683.10—Adams, \$145.27; Barlow, \$37.03; Bogue Chitto, \$88.93; Brookhaven, \$53.64; Crystal Springs, \$328.21; Foxworth, \$6; Gallman, \$35.86; Georgetown, \$40; Harrisville, \$43.86; Hazlehurst, \$307.77; Magnolia, \$177.41; McComb, Centenary, \$118.93; McComb, La Branch Street, \$41.52; McComb, Pearl River Avenue, \$187.50; Meadville and Bude, \$113.

BOOKS

The New Testament in Basic English, published by E. P. Dutton and Company, Inc., New York, pp. 548, price \$2.

Dr. Ralph W. Sockman, of New York City, says of this book: "At first I was inclined to be skeptical, but after I dipped into the volume my mood changed. Simplicity is the essence of genius, and you not only put the New Testament within reach of a larger reading public, but you have clarified many passages for the critical." Such will probably be the feeling of every thoughtful person who examines this book.

As has been well observed, it is not just another translation, but it is that and something more. It is a reduction of the vocabulary of the New Testament to a basic minimum to meet the necessity for conveying the thought in the simplest and plainest language. Less than a thousand words are used, and less than a score of verbs. Naturally one will miss some of the refinements and elegancies of the older versions,

discrimination and understanding, and with a delicate tracery of humor which lifts even commonplace incidents to a dignity upon the level with the seriousness of purpose in his works. The title of this little book exactly describes its type except that it does not indicate the Quaker background which is in a very real sense its more impressive foreground. The trivial and commonplace incidents of New England life seventy years ago, are treated in such manner as to show how the boy unconsciously became a part of the simple life and the devotional spirit which were his heritage from his less ecclesiastically trained, but deeply religious ancestors. It is an entertaining story and a book which will lift the thought of its readers from the humdrum and the common incidents of life to the sublime in achievement and devotion. It is worthy of a place on the library table of any American home.

Pastoral Psychology, by Karl Ruf Stolz. Abingdon-Cokesbury Press, New York, Nashville, pp. 284, price \$2.50.

No pastor can read this book without meeting his own life as a minister on nearly every page. The complex varieties of personality problems that perplex the pastor are treated in a non-technical, very readable manner. Specific examples of mal-adjusted lives from the impractical day dreamer to the insane are presented. Causes are discussed very frankly; such subjects as fear, inferiority complex, sexual conflict and the like are treated. Different personality types as explanation of conduct give a new light to the varying responses we see in people.

Most important of all, from the pastor's viewpoint, practical suggestions of method and procedure are given; the place of the minister as a counselor to individual souls is magnified, the importance of religion in every life is stressed, and the viewpoints of scientific psychology and genuinely Christian religion are brought together. The best cure for any life that lacks proper adjustment is a normal, healthy, religious experience, a deep faith in the goodness and power of God and a sincere practice of true prayer. "As an object of devotion the radiant personality of Christ can accomplish what no set of abstract rules and regulations for the reconstruction of imperiled or broken human lives can bring to pass." Chap. VIII, page 116.

J. T. H.

Everywhere we look we find our life encompassed by limitations. God has "beset us behind and before, and laid His hand upon us." We see, also, that this limitation of life is not the source of weakness, but of man's highest power and fame. It is not only for little men in little things, but for human life at its best and greatest. The strong man, the great man, whether hero or artist, poet, thinker, or saint, is not one who bursts the bonds of law and casts obedience away, but rather one who walks a narrower, severer path than weaker men are able to keep.—Theodore C. Williams.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

CHARGES COMPLETING
QUOTAS

Mississippi

Collins.....J. S. Noblin
Waynesboro.....J. H. Jolly
Newton.....Geo. H. Jones
Hazlehurst.....J. B. Cain

North Mississippi

Brooksville.....W. J. Dawson
Tchula.....W. T. Phillips
Sardis.....W. J. Cunningham

Louisiana

Belcher.....B. D. Watson
Delhi-Crowville.....S. S. Holladay
Gibbsland.....E. W. Day
Natchitoches.....C. F. Lueg
Houma.....David Tarver
Pelican.....A. A. Collins
Plain Dealing.....L. A. Carrington
Oak Ridge.....J. F. Dring
Lake Providence.....H. N. Brown
Sterlington.....J. W. Lee
New Orleans.....J. T. Harris
Mangham.....J. E. Hearn
Heflin.....A. M. Wynne
Winnsboro.....O. L. Tucker
Leesville.....A. T. Law

but the thought will stand out in such simplicity that one will be able to read the other versions with a clearer understanding of their meaning. Take as an example the rendering of Matt. vii. 3: "And why do you take note of the grain of dust in your brother's eye, but take no note of the bit of wood which is in your eye?" Or take Matt. v. 11, 12: "Happy are you when men give you a bad name, and are cruel to you; and say all evil things against you falsely, because of me. Be glad and full of joy; for great is your reward in heaven: for so were the prophets attacked who were before you." The directness and simplicity here illustrated will indicate the value of this volume for missionary use among those who have a very limited knowledge of the English language.

A Small-Town Boy, by Rufus M. Jones. The Macmillan Company, New York, pp. 154, price \$2.

Dr. Jones, a leader among American Quakers, is one of the most charming writers of our day. He always writes with

45; Monticello, \$60.46; Nebo, \$30.96; Osyka and Fernwood, \$7.92; Prentiss, \$381.82; Scotland, \$38.24; Silver Creek, \$34.58; Summit and Felder, \$109; Tylertown, \$125.37; Utica, \$113.43; Wesson, \$50.94.

Hattiesburg District—Total, \$2,892.18—Bay Springs, \$86.25; Bonhomie, \$20; Bucatons, \$34.39; Clara, \$38.68; Collins, \$54.77; Ellisville, \$187.12; Hattiesburg, Broad Street, \$290; Hattiesburg Circuit, \$61.35; Hattiesburg, Court Street, \$365; Hattiesburg, Main Street, \$64.63; Heidelberg, \$76.10; Laurel, First Church, \$550; Laurel, Kingston, \$43.29; Laurel, West Laurel, \$31; Magee, \$230; Montrose, \$5.63; Moselle, \$16.87; Mt. Olive, \$110; New Augusta, \$63.62; Ovette, \$3; Petal, \$51.38; Richton, \$32.06; Seminary, \$3.89; Sumrall, \$26.31; Taylorsville, \$103.21; Waynesboro, \$275.59; Waynesboro Circuit, \$57.50; Williamsburg, \$10.54.

Jackson District—Total, \$7,458.85—Benton, \$212.64; Bolton and Raymond, \$267.93; Brandon, \$233.51; Camden, \$3.70; Canton, First Church, \$310; Canton, North Side, \$13.55; Carthage, \$26.25; Carthage Circuit, \$3.50; Clinton and Ridgeland, \$21.20; Fannin, \$40.15; Flora, \$63.10; Florence, \$22.25; Forest, \$150; Greenfield and Richland, \$25; Harpersville, \$24.17; Homewood, \$86.51; Jackson, Bessie Shands, \$4.68; Jackson, Capitol Street, \$2,371.44; Jackson, Galloway Memorial, \$2,968.39; Jackson, Glendale, \$42.80; Jackson, Grace, \$29.53; Jackson, Millaps Memorial, \$44.37; Lake, \$54.03; Lena, \$51.50; Madison and Pocahontas, \$93.08; Mendenhall, \$52.06; Morton, \$27.50; Shiloh, \$54.22; Terry, \$36.84; Vaughan, \$68.23; Walnut Grove, \$54.86; Byram, \$1.86.

Meridian District—Total, \$2,439.96—Chunky, \$68.59; Cleveland, \$6.23; Collinsville Circuit, \$15.93; Decatur and Hickory, \$63.16; DeKalb, \$6.60; DeSoto, \$122.48; Enterprise and Stonewall, \$7.21; Hope, \$4; Marion, \$10; Matherville, \$19; Meridian Circuit, \$63.85; Meridian, Central, \$310.36; Meridian, East End, \$19.60; Meridian, Fifth Street, \$395.75; Meridian, Hawkins Memorial, \$65.38; Meridian, Twenty-Second Ave., \$10; Meridian, Poplar Springs, \$147.50; Meridian, Wesley, \$52.15; Newton, \$99.92; Pachuta, \$61.65; Philadelphia, \$338; Philadelphia Circuit, \$42.81; Porterville, \$14; Quitman, \$138.60; Rose Hill, \$30.24; Scooba and Electric Mills, \$16; Shubuta, \$141.56; Union, \$136.95; Vmville, \$32.44.

Seashore District—Total, \$1,598.04—Americus, \$30.35; Bay St. Louis, \$7; Biloxi, Main Street, \$50.06; Biloxi, Epworth-Wesley, \$8.20; Brooklyn and Bond, \$52.57; Coalville, \$5; Columbia, \$226.90; Escatawpa, \$43.87; Gulfport, First Church, \$361.28; Handsboro, \$31.94; Kreole, \$93.49; Leakesville, \$38.75; Logtown, \$9.49; Long Beach, \$83.19; Lumberton, \$17.65; Moss Point, \$78.44; Ocean Springs-Mentorium, \$20.08; Pascagoula, \$118.66; Picayune, \$110.22; Purvis, \$30.14; Saucier, \$81.61; Vancleave, \$58.45; Wiggins, \$40.70.

Vicksburg District—Total, \$2,412.55—Anguilla, \$62; Eden, \$3.78; Edwards, \$132.71; Fayette, \$73.50; Gloster and Crosby, \$13.39; Hermanville, \$62.50; Lorman, \$18.65; Louise and Holly Bluff, \$12.62; Mayersville, \$45.81; Natchez, \$362.07; Port Gibson, \$235.93; Rolling Fork and Cary, \$45.23; Roxie, \$30.94; Sattartia, \$115.37; Silver City, \$5.39; Vicksburg, Crawford Street, \$433.66; Vicksburg, Gibson Memorial, \$450.58; Washington, \$64.33; Woodville, \$16.08; Yazoo City, \$227.51.

Grand Total—\$19,484.68.

It will be noticed that twelve charges are not included in the above report. The pastors and lay leaders of these charges are urged to bring this to the attention of their boards.

J. M. SULLIVAN.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"The American way of life has its fountain in the American home. The American home is the spirit of the nation—in a significant sense it is the nation.

"The happiness, peace and helpful living of our people in the constantly changing order of society and the very life of our American Democracy depend upon the constant spiritual vitality of our homes. Here, too, rests the destiny of all peoples and the future of civilization."—General Federation of Women's Clubs.

* * *

A Letter from Our President

Dear Co-Workers: Another quarter, the third one, is now upon us. Your spirit and interest these first two quarters have been most heartening. I am looking forward to receiving, within a few days, reports from the district secretaries, and I shall study the record of your particular society with deep concern, then get out the second quarter's reports of last year to make comparisons and check for progress and growth in each society.

We must make this quarter lead the first two! The distress of the world is growing, the forces of evil about us take no holiday or siesta. We, as Christians and missionary women, must show ourselves alert, active and enthusiastic during these summer months as well as at other seasons. Our activities bespeak our attitudes and our concern. Christ is counting on each of us to show forth through our ministry and energy that we have an enthusiastic, positive faith that demands that we at all times be about our Father's business. Moreover, conditions challenge Methodism to meet greater responsibilities and become an undergirding factor of loving service and constructive power for the emerging world order. Each of us must give more of our personality, our time, our activities, our energy, our finances, for the program of Christianity.

Our conference per capita asking for World Service is .61 $\frac{3}{4}$, according to the figures Dr. Anderson recently sent me. Our per capita giving for the conference has been much less than \$5. Let us be mindful of the heavier missionary obligations resting upon us, American Christians, this year, because of our greater blessings. The missionary program of our sister nations is curtailed because of war, and unless we rally through more generous giving to the missionary enterprise, Christianity's program will be halted for an indefinite period. We are likewise aware that the missionary movement is the greatest power at work for the building of a stable world, wherein security, peace and contentment will abide—this challenges us to give generously and joyously.

The heart of woman everywhere is burdened because of the chaotic world situation with all its misery, wretchedness, insecurity, restlessness. We American women know that Democracy embodies the ideals which are dear to us. In its application of personality and the potentialities of the individual, it reflects Christianity; in its appeal for the brotherhood of men, it interprets Jesus' way of life.

We are to be given an opportunity on July 18-19 to aid Democracy through regis-

tering. We must register—each of us. The blessings of America will not permit one of us to do less. It has been suggested that you see the county chairman and offer your assistance as a volunteer, and also urge others to register. All persons above 16 years of age—male and female—should register. As you know, the purpose is to find out as much as is possible about what our people could do in an emergency—what they know, what they are doing, what they can do. In this way a vast pool of human resources can be built up which could be drawn upon whenever needed.

Methodist women, today challenges! Today demands activity! Let us give Christian loyalties our best!

Sincerely,

MRS. PAUL ARRINGTON,
Conference President.

* * *

The New Report Book

There seems to be some confusion concerning the report blanks for district officers found in the new report books for local societies. It must be remembered that these books have been prepared for W. S. C. S. in the entire United States, and that in areas where the districts include large territories (in New Mexico, for instance, where one district covers hundreds of miles) it is necessary to have district officers as well as conference officers.

In our Mississippi Conference, which is small, we do not have the district set-up. We only have the district secretary. It is most important that the corresponding secretary of each local society send a full report of all the activities, including number of members on roll, in study classes, subscribers to World Outlook and Methodist Woman, amount of money sent conference treasurer and for what purpose, whether there is a Wesleyan Service Guild, etc., to the secretary of her district. If your corresponding secretary has not sent a report for the second quarter to your district secretary, have her do so immediately.

* * *

Here's Good News!!!!

The special high cash rates for Octagon coupons, in effect until June 30, 1941, have been so successful in increasing our "coupon income" for our Methodist Home, in Jackson, that the manufacturer has extended the rates beyond the original expiration date. The special high cash rates will be paid until December 31, 1941.

So, right now—TODAY—start making your plans for the most intensive "Coupon Saving Program" your society has ever undertaken. Put special emphasis on the coupons carrying the highest value: Octagon Granulated Soap coupons bring \$10 per 1,000. \$5 per 1,000 is given for Octagon Toilet Soap, Rumford Baking Powder, Ballard's Obelisk Flour, Luzianne Coffee and Tea, and Health Club Baking Powder coupons. Other Octagon products bring \$4 per 1,000 for coupons.

* * *

Additional Suggestions for "The Christian Family" Study

When using the four-session course in the study of "The Christian Family," the fol-

lowing suggestions for the worship period may be helpful: With the lesson on "Marriage," the marriage ceremony, Paragraph 1587, in the 1940 Discipline, may be used, also the prayer, "For All True Lovers," on page 45 of "Growing Together in the Family." With the lesson on the "Home," the ceremony for the dedication of the home, Paragraph 1601 in the Discipline, may be used. There is also a very beautiful dedication service which may be ordered from the Federal Council of Churches, 297 Fourth Avenue, New York City, price 5 cents. With the lesson on "The Family" the "Ideals for Christian Parents," on page 124 of the text, may be woven in, and for the closing lesson on "Spiritual Foundations," the worship service might be one of dedication of the individual woman to the building of Christian homes.

Through the kindness of Mrs. C. C. Clark, of Columbia, president of the Mississippi Congress of Parents and Teachers, we give the following list of books which deal with the idea of preparing young people for marriage and family life. All are available from the local W. P. A. library, or may be secured by the local librarian from the Jackson office.

"Letters to Susan," by Margaret Culkin Banning, letters from a mother to an adolescent daughter; "What Men Live By," by Richard Clarke Cabot, essays on work, play, love and worship which have been favorites for 25 years; "Living Together in the Family," by Lemo T. Dennis, a text for adolescents on family life relationships; "Growing-Up," by Karl De Schweinitz, the story of how we become alive, are born and grow; "The Bent Twig," by Dorothy Canfield Fisher, a novel about a young girl and her growth in understanding of personal relationships; "The American Family" and "The Family and Its Relationships," by Ernest R. Groves; "Six Rooms Make a World" and "Time to Live," by Gove Hambridge, essays on love, marriage and family life; "Home and Family," by Helen M. Jordan and others; "Getting Along Together," by Marjorie D. Kern; "Love at the Threshold," by Frances Bruce Strain, the best book so far published for adolescents on sexual conduct.

The study of "The Christian Family" is not just a study for mothers of small children, it is a study for all the women of the church—a study from which should come an awakened interest in the place of the church in the building of Christian homes. Rev. George A. Buttrick says: "Religion and the home is everybody's topic, and not the concern merely of parents, with growing children. If you are young people, you are the home-makers of tomorrow. If you are grandparents, well—in our house the grandparents brought up the children. If you have no children you have shown your wisdom by being uncle and aunt to other people's children. In any event, every home shapes every home."

* * *

Senate Bill H. R. 2475

We have learned that the Senate has voted to separate H. R. 2475 into its two component parts, to be voted upon separately.

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Mississippi Woman's Christian Temperance Union

I have just learned that the U. S. Senate has voted to separate H. R. 2475 into its two component bills, which must be voted on separately. So please send wires or airmail letters to our two senators, urging them to actively support the SHEPPARD BILL, S. 860, to ban both liquor and prostitution from camp areas. Get prominent officers and directors in the organizations to write or wire. Promptness is vitally important.

Sincerely yours,

SUSIE V. POWELL.

* * *

Do you always read the mimeographed sheet that Rev. Roy A. Grisham edits? Thinking that perhaps you do not, I am copying an announcement that interested me as a possibility for getting to Junaluska.

Lake Junaluska During the Summer?

One Week Leadership School, July 17-24.
School of Missions, July 24-August 5; Two Weeks Leadership School, August 18.

Approximate cost for travel, board, room, fees, books: about \$35.

IF INTERESTED in making trip with a Bus Caravan, write to Rev. Roy A. Grisham, Grenada.

* * *

Reporting Your Vacation Church School?

If you do not have report blanks write for same to Rev. Roy A. Grisham, Grenada.

Mrs. M. E. Woodson will be very pleased to know what you are doing.

* * *

Program Material for W. S. C. S., 1941-1942—\$1.00

You have already used the July program. Only the August one is to be used before you need the new program material.

Part I.—Proof Sheets of Power contains programs and worship services for September, October, November and December, 1941.

Part II.—For the Facing of this Hour contains worship services for use during the calendar year of 1942, as well as programs and a number of suggested projects for use with each topic.

* * *

A Two-Dollar Credit Card!

That sounds as if our troubles about ten cents and a quarter are at an end. Send in your check to Literature Headquarters, 420 Plum Street, the next time you wish to make a small purchase, and have a credit in reserve for future use.

* * *

Remitting the Methodist Youth Fund

On the first of each month the local treasurer of your Epworth League or Young People's Division (The Methodist Youth Fellowship) should turn over to the local treasurer of the W. S. C. S. one-half of the total amount that the youth have paid in during the previous month. Then this youth treasurer should remit one-half to Mr. Bob Barham, Crenshaw, Miss., for the World Comradeship Plan. Mr. Barham will in turn remit this World Comradeship portion of the Methodist Youth Fund to Mr. J. H. Johnson, Conference Treasurer.

Raising the Methodist Youth Fund

Methods: First, we recommend the individual pledges as the BEST; Second, use free-will offerings as a supplement to pledges; Third, money raised by special projects will help.

* * *

Too Hot to Work?

Well, then, is it too hot to think about our weak points? We might plan a little about these weak spots so that when cooler weather comes we can be ready to work on them. Mind if we copy some very likely ones from Mrs. V. F. DeVenny's list on page 22, of the July Methodist Woman?

1. "Too much stress on finances and not enough on spiritual work, study, fellowship and promotion of evangelism."

Suggested remedy—Retreat at Castalian in August.

2. "Unwillingness of leaders in groups to really study plans for the promotion of the work."

Suggested remedy—Real live executive committee meetings once a quarter.

3. "Failure to respond to communications. Failure in reporting."

Suggested remedy—Need a new officer.

Mrs. DeVenny has other weak spots from her Idea Referendum. I hope you read them over to see if you belong in any of those classes.

* * *

Information About Study Courses, by Mrs. Helen B. Bourne, Secretary of Missionary Education and Service.

The above is a title of a most helpful page on fall and summer study courses. If you have not a copy of the July Methodist Woman, borrow one if you are planning a summer study of "The Christian Family."

* * *

Imperatives for Student Secretaries

1. Make an immediate census of your boys in camps and your girls in defense industries. The method is this: Provide yourself with white cards, 3x5 inches. Allow ONE LOCATION to a card, adding the names of all the boys in that one camp. Enclose the cards in an envelope and mail them as follows: (a) All cards for camps or any other defense center in your conference to your Conference Secretary of Student Work; (b) All other cards to Mrs. Lenore E. Porter, Secretary of Student Work, 150 Fifth Ave., New York, N. Y.; (c) Send in new cards as new recruits go to camp.

* * *

Wesleyan Service Guild

Summer Programs for the Guild

Where it is possible for the units to meet during the summer months, particularly novel and interesting programs may be arranged. The Guild HANDBOOK and "The Methodist Woman," for June, offer suggestions. Remember to send to the national Guild office your newly concocted fruit and vegetable drinks (without alcohol) for the Guild Recipes.

The Highest Use of Leisure

Probably the vacation period hits everyone hardest in trying to attain this Guild goal, and sometimes one seems to be too

fatigued or too hot to wish to consider just what would make one's choice qualify. Reading, movies, parties, picnics, sports, all give opportunities for choice in the use of leisure. Even conversation stands or falls when the test of this Guild goal is applied.

Vacation and Travel Club

Whenever a Guild member is able to attend a summer school or conference, to visit a mission station of the W. S. C. S. while on her vacation, and be prepared to make a report at an early fall meeting of her unit, she is open to membership in the Guild Vacation and Travel Club.

Yarns for Ewha

When clearing out your drawers and trunks this summer, remember Ewha! Here is a new kind of supply work in which everyone can have a hand. We hope at least one small package can go from each unit of the Guild this summer or fall.

Mark package "Gift" and send to the Home Economics Department of Ewha College, Seoul, Korea, in small packages all the materials you can possibly spare from your supplies: balls and skeins of embroidery threads; all sizes and kinds of needles, particularly Singer Sewing Machine needles; spools of cotton, white, black and colored, especially white; scraps of woolen and cotton (not rayon) cloth suitable for making quilts.

Leftover parts of balls, skeins, and spools will be better than new, for they will be duty-free.

(For the present, used Christmas cards and postals should not be sent to the Orient.)

* * *

Bolivar County Health Work

The Alpha Kappa Alpha Sorority, the Bolivar County Health Department, and the Christian Social Relations Department of the local societies of the Woman's Society of Christian Service, of Bolivar County, are cooperating this month in holding clinics at the Colored churches and schools in the county. The C. S. R. chairmen of the various societies have helped in the publicity, and show their interest by attending the clinics held in their communities. At Malvina, on Tuesday, Miss Shinn, Mrs. Roberts, Mrs. Dorrah and Mrs. Ernest Moore visited the clinic held at the Colored Baptist church. Dr. Wright was very quietly and efficiently pulling teeth in the right side of the church while the left was filled with posters illustrating food values. The county health nurse, Miss Patty Saunders, and her assistant, were helping in handling the crowd. The center of the church was used as a dispensary, if the bottles and drug store appearing equipment was evidence. Most popular of all was the lecture on food. Bread was made, fruit punches mixed and passed around, oatmeal, hamburgers and foods usually brought by the colored people were discussed and values explained. Outside, the recreational director had a small group of children who were participating in directed play. There is only one criticism to be made on work of this kind and yet there is nothing that can be done about it. The workers

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

A Letter from Ava Morton

Cotton Valley, La.,
June 20, 1941.

Dear Friends of the Louisiana Conference:

Seven months ago today I left Shanghai. These have been full months for me. I was at home in time for Christmas, but before four weeks there, was called to Houma, La., to take care of an influenza epidemic in MacDonnell French Mission School. After six weeks in Houma, I began traveling over the state, giving information on the China situation. From March 1 to June 1, I traveled almost constantly over Louisiana, dipping once into Texas and once into Arkansas, visiting about forty different towns and cities. I stopped one week of that time (in May) to nurse my nephew, following an emergency operation. His father, my brother, was in the Veterans' Hospital at Alexandria, for an operation, when my nephew became ill.

This traveling is quite different from the life I lived in China for the three years and three weeks I was in the interior inland from Shanghai during and after the occupation of that section by the Japanese. Then I was away from trains and buses and did very little traveling. What I did locally was by row boat. Except for one vacation in the Philippine Islands, I saw very few Americans during the three years. At times I was the only American.

Since returning to Louisiana, I have enjoyed meeting old friends and relatives as I have gone about over the state. I have enjoyed getting acquainted with friends I had not met before. I have enjoyed telling you about my Chinese friends. I am happy that I can tell you about their courage and fineness in carrying on in our absence the work we loved so much. All three of the Mission hospitals of the former Southern Methodist Church are continuing with full wards and full clinics.

On June 7, a doctor and a nurse from each of the three hospitals, six of us missionaries now in U. S. A., began a three days' conference in Atlanta, Georgia. We discussed present problems of the leaders of these hospitals as presented through letters by those leaders and by Dr. Rice, of Soochow, who is the only one of our medical missionaries still on the field. He acts as advisor and as middle man between the Chinese of all three hospitals and the Mission Board and various committees. He visits Changchow and Huchow for especially difficult operations. These tasks are extra to his own job in Soochow. He is rendering a great service, especially in helping the three hospitals secure money for carrying on in this time of stress and strain, of trouble because of high prices of food and materials. We also discussed policies and needs of the future for our medical work, making what plans we could to present as recommendations to the Mission Board. We asked that committees in China work out plans for raising the salaries of our staff members to meet the needs of the constantly advancing cost of living.

As it had been nearly six months since I had seen anyone I knew from China, I thoroughly enjoyed visiting all the China friends before and after the conference.

July 3rd.

I was camp nurse for a Young People's Camp at Camp Brewer, June 23-27, and appreciated this first privilege of contacting a young people's group. I have four more camps in July, two at Camp Ki-Ro-Li, and two at Lake Arthur. This takes me through August 2. I have speaking appointments in between camps and am attending a revival in Cotton Valley this week in between.

Our medical group asked that I be given full time for study in some hospital for at least three months this fall. It seems that my time will continue to be crowded. I had hoped to write letters of appreciation for courtesies and kindness shown me in my visits to our churches and homes, but it seems impossible to write individual letters. Therefore, I wish to take this opportunity to thank each of you for all you have done to make my travels pleasant and happy.

Sincerely,

AVA MORTON,
Your Missionary to China.

* * *

A Challenge to Others

Through its Board of Missions Chairman, Mrs. E. C. Gibson, the Monroe church is doing an interesting and effective bit of Christian Social Relations work. Following an Institute conducted by Mrs. Freeman, Mrs. Gibson conceived the idea of conducting a school with a group of Mexican children. The class was organized with eleven enrolled, not including the mothers who came with the children. One mother is seen each day walking to the school with a baby on her hip leading her "stair-steps" family.

Besides this group which is known as Mexican Project No. 1, another Mexican school was organized on North Seventh Street beginning July 8. In both schools the Daily Vacation Bible School literature from the Monroe church is being used and is creating real interest and meeting a definite need.

Plans are being perfected for organizing an "Over the Levee" Project, following along the lines of the two Mexican Projects.

All of this has been made possible because workers are asking to serve and to be allowed to assist in the schools. Think of it!

* * *

Program of New Orleans District Meeting of Woman's Society of Christian Service, May 20, 1941

First Methodist Church, Houma, La.

Morning

- 10:30—Prelude, Mrs. J. H. Thatcher.
- 10:35—Hymn 256, Henri F. Henry.
- 10:40—Devotions, Rev. David Tarver.
- 10:55—Welcome, Mrs. C. Ellender.
- 11:00—Recommendations and Plans, presented by Conference Secretary of Education and Promotion, Mrs. J. H. Thatcher; District Secretary, Mrs. Clare C. Hightower; Zone Leaders, Mrs. S. E. Castles, Mrs. Harry Hendrick, Mrs. Desire Beregeron.
- 11:45—Offertory.
- 11:50—Korea, Miss Kate Cooper.
- 12:15—Announcements.
- 12:30—Benediction—Rev. Oakley Lee.
- Lunch.

Afternoon

- 1:30—MacDonell Wesley House, Miss Ella K. Hooper.
- 1:45—St. Mark's, Miss Julia Southard.
- 2:00—Sager Brown Home—Miss Eva M. Calloway.
- 2:15—Supplies, Mrs. C. J. Jones.
- 2:20—Message from Songdo Korea, Miss Maude Nelson.
- 2:40—Spiritual Life and Message, Mrs. David Tarver.
- 3:00—Benediction, Dr. W. W. Holmes.

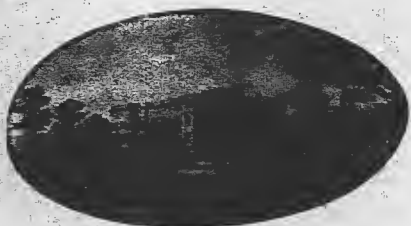
MORE ABOUT HOLLAND

We are able to give further detailed information about conditions in Holland, and especially about the spiritual situation there.

Generally speaking, there is an increasingly strong resistance against the Nazis, great attachment to the lawful Queen and Government, and a noticeable absence of any discouragement and defeatism among the people. The persecution of the Jews has been carried to extreme lengths by the Germans. Those with minute traces of Jewish ancestry are being moved from Civil Service employment, prevented from attendance at universities and being denied the right to practice in any professional way. This brutal treatment has provoked a vigorous reaction on the part of the kindly Dutch people. It led to the strike at Amsterdam, which was a spontaneous act of resistance to the persecution of the Jews. Violent reprisals were taken by the Nazis and Jews were forced to stand on all fours on the pavement while Germans walked over their hands. Protests by professors and students against anti-semitism in the universities led to the closing of Leyden and Delft. The churches remain well attended and the sermons are both biblical and relevant to the present situation. Prominent ecclesiastical personages have been imprisoned, sometimes with barbarous treatment, e.g., removal of all books, including Bibles and mediaeval methods of torture and inquisition.

Listening to the B. B. C. is almost universal, and German stock in Holland has sunk lower than at any previous time in history. The question of the blockade is not raised in spite of the difficult food situation, for the whole nation is united in one desire, namely, to get rid of the invader.—Special Issue of the War.

Doctor (examining patient)—Do you get plenty to eat?
Patient—Yes, doctor; but I'm always hungry.
Doctor—Do you drink?
Patient—No, doctor.
Doctor—Do you swear?
Patient—No, doctor.
Doctor—Do you run around nights?
Patient—No, doctor.
Doctor—Do you feel pains on each side of your head?
Patient—Yes, doctor, I do. But I can't understand it.
Doctor—Well, I understand it. Trouble is my man, that your halo is too tight.
—Selected.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JULY 20, 1941

By Rev. W. C. Newman

THE RESPONSIBILITY OF THE CHURCH REGARDING BEVERAGE ALCOHOL

Lesson Text: 1 Corinthians 5:9-13;
Titus 2:1-8

Golden Text: Ye are the salt of the earth.
—Matthew 5:13.

While we are thinking wistfully in terms of "the good old days," let us wish for the return of the time when the attitude of church members in general was unequivocal toward drinking and the sale of liquor. It was comforting to be sure that every effort against drunkenness would meet with the approval and cooperation of the people of the church, no matter how the liquor people shouted their resistance.

Unhappily there is no such unanimity of opinion in our congregations today. Otherwise respectable church members unhesitatingly serve alcoholic drinks at social functions in their homes. The prohibition amendment to our national constitution was repealed with the aid of church people. Women, once the arch enemy of all drinking, seem to have lost their hatred of this killer of their sons and husbands.

Churchmen Asleep at the Switch

It is as if the age old war on intoxicants and their dispensers had been recently sabotaged by moral fifth columnists. And indeed, this is exactly what has been attempted on the most ambitious and expensive scale. Brewers and whiskey sellers carry elaborate and costly advertisements in household magazines that once would have spurned such money. The psychology of this propaganda is worked out by high salaried advertising experts. Art, history, romance, adventure, even moralizing is employed to make the people of this nation believe that drinking is a gracious art which brings utter happiness to human beings.

Under the spell of such propaganda the keen edge of the temperance sword has been dulled. It can no longer be assumed that because a man is a member of the church he is either an abstainer or an enemy of drinking and of liquor selling.

Church People: In the World but Not of It

But it is exactly such people that Paul is writing about in this Corinthian letter. He is not urging upon them a self-righteous attitude, nor asking them to withdraw from association with every person who is not perfect. But he does insist that church people ought to be different, that they ought to set an example of true piety, maintain a higher standard of conduct than is expected or is possible of other folk.

Recently I was profusely complimented on being a "broadminded" preacher. But the person who paid me this compliment was staggering with drunkenness and over-affectionate with deceptive goodwill induced by too many cocktails. And I was ashamed of the implication of his praise. He evidently thought I was so broadminded as to ap-

prove his conduct. I hastened to correct his erroneous impression.

In this battle of temperance there is no neutral territory. Church people cannot straddle the fence. They are either for or against. It is the duty of the church to speak clearly and with unshakable conviction. A church that is half-hearted on so important an issue cannot hope to lead a confused world in its time of crisis.

Character is Still Our Highest Value

There has been a lot of loose talk and looser living in our world of late years, even in this land we fancifully call "Christian." It would seem as if we had lost our high regard for virtue, morality and Godliness.

But do not be deceived. I do not know a single man who would willingly agree for his wife or daughter to be impure. However much unwilling to live up to a high standard, we all want our children to escape the terrible consequences of immorality.

But how can we hope to keep our children pure if we, the church people, do not take a strong and unshakable stand on drinking, as well as on all forms of evil?

The answer is, we cannot hope to do so. And the shame of our present day is that we have relaxed our moral convictions, individually and collectively.

The future characters of our sons and daughters are in the hands of the church. If the church does not fight for them, they will have no allies. And the enemy is terrible, cruel, ruthless, powerful and never sleeps.

Let us of the church repent of our sins, renew our moral convictions, and fight with all our strength and intelligence against anyone who would foist any kind of evil upon our children.

THEY LIFTED THEIR EYES UNTO THE HILLS

By Dorothy Witmer

Vice-President, Christian Youth Council of North America

"Build Today for a Christian World." The grammarian would call it an imperative sentence. His technical mind lacks deeper insight. "Build Today for a Christian World." The cynic would call it wishful thinking. His prejudiced mind fails to catch great challenges. "Build Today for a Christian World." What do these words say to you?

Before you try to answer the question, let us turn our attention to the group which first phrased that sentence. Our eyes focus upon 189 young people and their advisors meeting together at Estes Park, high in the Rocky Mountains of Colorado. Their name you may have heard before—the Christian Youth Council of North America. The young people's department of your denomination or the interdenominational agency to which you belong is represented on this Council, and in all probability it was represented at this meeting.

Three years have passed since the last Council meeting in Columbus, Ohio. In 1938, the major part of the world was nominally at peace. In 1941, even the encircling peaks of the snow-capped Rockies could not ob-

literate the consciousness of a world at war. And so this group of young people and their adult advisors dedicated themselves to determining the task of Christian young people in America here and now—today—1941. They said, "Building Today for a Christian World."

The geographical and denominational diversity of the officers is typical of the composition of the Council. Officially represented at this meeting were eighteen denominations, eighteen state youth councils, and five national interdenominational youth agencies. Via auto, bus, train and even thumb, they arrived from thirty-seven states and the District of Columbia. As their associations through work, play and worship brought them closer together, external differences of race, color and creed faded into insignificance, and the spirit of unity which lies behind the ideals of the United Christian Youth Movement was reaffirmed.

Realizing full well the enormity of their task, they turned their minds to a careful study of the world of individuals and of nations around them. To do so, they divided themselves into seven study groups or commissions.

Commission One was asked to study the best means by which young people can develop a creative approach to the Bible. Their statement of the need for Bible study provides food for thought: "Despite the fact that most of our Christian youth have come through our Sunday school system of instruction, there appears to be a widespread ignorance of the Bible, amounting almost to illiteracy." Can we deny this indictment? Is it not a problem in your community? But the commission did not stop with negative criticism. In its findings are a wealth of suggestions which, if followed, will create a vast body of young Christians trained in a real knowledge of the basic literature of our faith—the Bible.

A second commission studied the means by which each one of us can practice Christianity in the disciplines of our own lives. Every one of us who calls himself a Christian needs to pause frequently, stand off from himself and take a searching inventory of his own manner of living. All of us must ask ourselves whether we have disciplined our bodies with a proper balance of work, relaxation and wholesome recreation. And finally, we must ask ourselves whether we have disciplined our spiritual lives by seeking always to live in the presence of God. In a confused world where individuals are torn by mental, emotional and spiritual conflicts, each one of us needs guidance in finding and clinging to those ideals which make for calm, purposeful living. The report of this commission offers such guidance for our Christian youth as individuals and as groups.

But the outreaches of Christianity extend from the individual to all of his fellows, and so a third group of young people sought to determine the place of the Christian church in a world of conflict. Do front line trenches make for a number of Christianities compartmentalized behind national boundaries? Do social distinctions in a local community justify one set of Christian ideals for the

(Continued on page 16)

THE CHRISTIAN FIRESIDE

EMMA JANE

By Rev. Vivian T. Pomeroy, D. D.

Emma Jane was seven years old. She was very pretty; she had large blue eyes and yellow curls. It is almost impossible to be pretty and not know it, and so Emma Jane found life very agreeable. She had early discovered that, when she wanted things she ought not to have, she only had to make her lip tremble and large tears come into her beautiful eyes, for then the hard hearts of grown-ups melted, and she got what she wanted. In very difficult situations she did more—she sobbed; and in the worst situations she cried and cried and cried. She did not mind being called a cry-baby by the less pretty; by crying she got her own way, so she cried. It was just as easy as that.

But Emma Jane's mother began to be worried. She saw that Emma Jane was going to become that most unlovable of creatures—a spoilt child; so she decided that the very next time there was a crying, Emma Jane should not get her way.

It soon happened. Emma Jane wanted to use mother's tubes of oil paint, and mother said no. Emma Jane tried the trembling lip and the upward look of pain. No, said mother. Emma Jane went on to Number Two—gentle sobbing. No, said mother. Then Emma Jane yelled. "Cruel, cruel mother," she said. But it was useless. No, said mother. And since Emma Jane was clever as well as pretty, from that time on she gave up crying for what she wanted and could not have.

But she did not give up wanting. She started smiling and coaxing. She would say: "Please, please do, darling mother." Her blue eyes were so full of sweetness that it worked even better than tears; and she did not at all mind that her brothers called her "Emma Jane at her new game." And mother saw the same thing happening all over again.

One morning Emma Jane got her bicycle and was setting out to play with her friend Anna. Now Anna lived two miles away, and there were several dangerous crossings, much traffic and no sidewalk. So mother said: "No. Wait till daddy comes in; it will only be a little while, and he will drive you." Emma Jane said: "I'll be ever so careful. You know you can trust me, Mummy darling." "No," said mother. Emma Jane smiled

adorably: "Yes, please, dearest Mummy," said she. "No. You must wait for daddy," said mother.

And suddenly Emma Jane stopped smiling, and she stamped and yelled and shrieked. Really it was astonishing. She cried and cried and cried, and her eyes swelled up, and not even the prettiest woman can stand swollen eyes. Mother was at her wits' end when father came in. He understood at once; and he carried the screaming Emma Jane to her room, and he closed the door, sat on the bed and let her cry.

Since nobody can cry forever, after a time Emma Jane stopped, and she said: "When I'm grown up I'll get all I want."

"Oh, indeed," said father. "That will be a great mistake. Somebody else might want what you want, and what then?"

"I'll get it," said Emma Jane.

"Dear me!" said father. "How I shall hate having a daughter whom everybody dislikes! Even fathers and mothers don't get all they want. They don't always get the kind of daughters they want."

Emma Jane peeked at father, and then she said: "What do they do when they don't get what they want?" And she gulped because the crying was not quite over.

"I'll tell you," said father. "When you can't get what you want, you have to want what you can get."

"Oh," said Emma Jane, "that's hard."

"Quite hard," said father. "It takes bravery and good temper and a very strong heart."

"Do you have to want me just because you've got me?" asked Emma Jane.

Father brushed the damp curls out of Emma Jane's eyes, and he said: "Luckily I have a daughter who isn't finished yet, and that's just what I want. Now let's go to Anna's. —Reprinted by special permission of the author and The Christian Leader.

\$5,000 GIVEN FOR NEGRO CAMPS

By S. E. Evans

At least 300 Negro Children from New York City, who have never before been able to afford a summer outing, will go to camp this summer because of a \$5,000 gift to the New York City Society of the Methodist Church from the income of the Paul Laurence Dunbar Apartments. The office of this special camp service is at 49 Edgecombe Avenue, New York, Alvin L. Wilks, a graduate of the Atlanta School of Social Work, being the director. The following Methodist churches and their ministers are cooperating in this special service program: Butler Memorial Church, Elmer Wendell Dean; East Calvary Church, William James; Epworth Church, George A. Taylor; First Spanish Church, Diego Flores; Mt. Calvary Church, Joseph C. Hill; St. Mark's Church, Samuel H. Sweeney; Salem Church, Frederick A. Cullen.

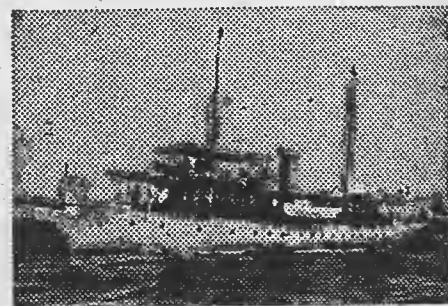
"There are 70,000 Negro children of camp age in Greater New York, but only 5,000 of these have been able to go to camp. This new Methodist work won't solve the problem, but it's a step in the right direction. Truly it is reason for great rejoicing," says Dr. Frederick B. Newell, executive secretary of the New York City Missionary Society.



● What makes a quiz fun quizzical? That's one you don't have to know to win a high rating in this intelligence test. Just dig into the problems below, mark your answers in the space provided and then check the answers and add points for your rating.

(1) You don't have to be a constant visitor to the Naval Observatory to know that when it's 4 p. m. in New York, clocks on the banks of the Mississippi register (a) 2 p. m.; (b) 3 p. m.; (c) 5 p. m.; (d) 7 p. m. ☐

(2) Calling culinary experts! Here's one that's your "dish." If there was a "brulot" served you, you'd know it was (a) a heavily spiced roast; (b) a baked redfish; (c) a lighted pudding; (d) a pastry topped with whipped cream. ☐



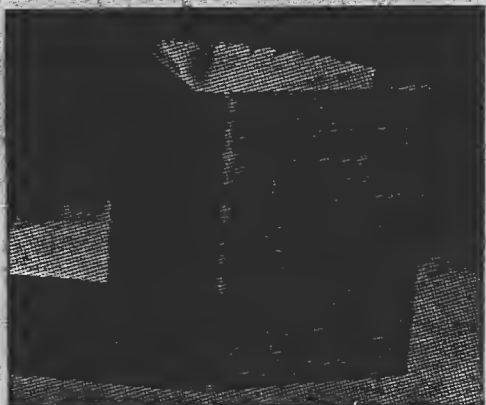
(3) The boat above is making 15 knots, which is more than 15 miles per hour. (True or false.) ☐

(4) Paging historians! The invincible Spanish grand fleet that England conquered "way back when" was (a) the Armada; (b) the Great White Fleet; (c) the Banacubo; (d) the Del Marbo Fleet. ☐

(5) Jewels are hard, so is this one. (Today's toughie.) The Rosetta Stone is priceless in the eyes of (a) jewellers; (b) archeologists; (c) the Royal Family of England. ☐

(6) The word "fore" is associated with golf, but the word "contact" makes one think of (a) bridge players; (b) a tennis game; (c) airplanes; (d) road building. ☐

(7) How's your angling knowledge? Fishermen have an old superstition that the best time to catch crabs is (a) after dinner; (b) when the moon is full; (c) at high tide; (d) following a rainstorm. ☐



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"GUESS AGAIN" ANSWERS

Tally
Score
Here

1. (b) for 10 pts.
2. (c) for 20 (yummy!)
3. (True) for 10 more.
4. (a) for 10.
5. (b) for 20.
6. (c) for 10 pts.
7. (b) for the same.

RATINGS: 90-100, goodness! 80-90, plenty well; 70-80, not bad at all; 60-70, you got one 20 anyway!

TOTAL

CONCERNING GENERAL AND ANNUAL CONFERENCE BENEVOLENCES, WORLD SERVICE SUNDAY AND FOURTH SUNDAY OFFERINGS

Dear Brother Dameron:

There seems to be some misunderstanding yet about the fourth Sunday offering, World Service Sunday, and their relation to the General and Annual Conference Benevolences. I think the following questions with answers will help to clear up the misunderstanding.

1. Q—Is the World Service Sunday and the Fourth Sunday Missionary Day the same?

A—Yes, and it is known as—"World Service Sunday."

2. Q—When and how is it observed?

A—On the fourth Sunday of every month: In the Church School, with missionary program and offering; In the Church Service, with missionary emphasis and an offering if practical.

3. Q—When and to whom is offering sent?

A—Every month—to Mr. Paul M. Brown, Conference Treasurer, Shreveport, La.

4. Q—How is it designated, or marked?

A—"Fourth Sunday Offering."

5. Q—For what purpose is it used?

A—For General and Annual Conference Benevolences, or what we usually speak of as our—"Conference Assessments."

6. Q—Does the local church get full credit on "Conference Collections" for what is raised in the fourth Sunday offerings?

A—Yes.

7. Q—What is the difference between the "Askings" and the "Acceptances" in our General and Annual Conference Benevolences?

A—The "Askings" is what is actually needed, and is what every church is asked to pay, this asking based on the proportionate share every Methodist church should have in the great benevolent program of the whole church. The "Acceptances" is what every church agrees to pay. It may be that sometime the "Askings" are too large, but it is nearly always true that the "Acceptances," when less than the "Askings," are entirely too small.

8. Q—If the local church "accepted" so much on Benevolences last year, and paid it, and also paid a certain amount on fourth Sunday offerings—What should be paid this year?

A—At least as much as was paid on both "The Acceptances" and the fourth Sunday offerings last year. Most every church could pay more. Certainly none should pay less. Never was the need greater than now.

9. Q—Would it be permissible for a local church to raise its full "askings," including an amount equal to last year's fourth Sunday offering, by the fourth Sunday method?

A—Yes. This method might give a larger opportunity for missionary cultivation.

10. Q—Last year the Annual Conference Board of Education received 40 per cent of the fourth Sunday offerings, and by an order of the General Conference, was to receive an equal amount this year; but since the World Service Sunday (fourth Sunday)

offering is to be credited to the General and Annual Conference Benevolences, and since several of the churches are attempting to raise the full amount of their "Acceptances" through the World Service Sunday offerings, the question arises—Is it fair to other boards and interests for the Board of Education, under these conditions, to receive 40 per cent of all the money raised on World Service Sundays?

A—NO. The Executive Committee of the Conference Board of Education met recently and gave interpretation to the provision of the Discipline touching this point. (See 1940 Discipline, Par. 847—Item 2) Viz: That when the amount received from 40 per cent of World Service Sunday reached the amount received last year from the fourth Sunday offerings, the conference treasurer is instructed to place all remaining World Service Funds for proportionate distribution among other General and Annual Conference Boards. This makes sure the proportionate distribution of this money among the different claims of the church.

The per capita giving of Methodists last year for Benevolence was only \$1.53. In such an hour as this it certainly behooves us all to give heed to the world need and the call of God.

Yours sincerely,

W. W. HOLMES.

CHRISTMAS CARDS FOR CHINA RELIEF

The Church Committee for China Relief is to have four different, delicately colored Christmas cards this year and promises that they will be extraordinarily attractive and perfectly processed. They will be four-color reproductions of some wonderfully fine paintings by Chinese artists (Biblical scenes with Chinese figures—the Nativity, the Holy Family in Winter, the Flight of the Holy Refugees, and a Madonna and Child). These cards, boxed with envelopes to match, will sell for \$1.00 per dozen (three of each card). Deliveries after September 1st. We shall send actual samples to leaders like yourself.

RELIGION AND MORALS

(The Courier Journal, Louisville, Ky., March 25, 1941).

To the Editor of the Courier Journal:

Education and religion are separate and distinct fields of human endeavor. Neither is necessary nor dependent upon the other for success in its especial field of work. A person may be highly educated and not religious; or very religious and not educated.

It is unfair and unjust to, and a gross misrepresentation of, our fine common school system, conceived and founded upon the principle of a complete separation of Church and State, to insist that "religious" instruction, under the guise of "moral" instruction, should be added to the work of our schools.

The common school is a highly moral institution, teaching morality from the very highest incentive, namely, to improve both mind and body because it is best and not for fear of punishment or hope of reward hereafter.

To say that religion is morality or vice versa is a confusion of terms. One can be moral without religion or religious without being moral.

The home, the Sunday School and the Church are the natural and proper places for religious instruction and not the common school, which is purely a secular institution maintained alike by people of all faiths and no faith.

JESSE RUSSELL

Bowling Green, Ky.

MRS. EMILY MOORE JUMPER

On Sunday, June 1, 1941, God, in His infinite wisdom, called Mrs. Emily Moore Jumper, our beloved friend and co-worker, to her heavenly home. Some part of heaven must be brighter since she is there. We feel that our loss is heaven's gain.

Our society will miss one of its most valued and faithful members. Always sweet and strong, wearing her Christian faith as a shining light for all to see, hers was a radiant life, ever loyal to her friends, family and church. Her unselfish and untiring devotion was an inspiration to all who knew her. Her memory will be cherished and our faith will be stronger because of her life among us.

"There is no time that we could set
For parting. We who must remain
Are never ready for such pain.
Even our prayer would be: 'Not yet!
Not yet, dear God—another day
With us let our beloved stay.'
We must believe, when falls the blow
That wisely, God has willed it so."

MRS. R. B. SCHLATER,
MRS. V. H. HUGHES,
MRS. A. N. WILLIAMSON.

RESOLUTIONS OF APPRECIATION—MRS. HARDIN

Whereas, on June 22, 1941, the kind, true and gentle spirit of Mrs. Pamela Hardin, our beloved co-worker, returned to the giver of life; and

Whereas, Mrs. Hardin was a faithful member of the Woman's Bible Class of the Macon Methodist Church School and for years one of its untiring workers; and

Whereas, her unfailing courage, her unfaltering trust in God, her love of His Word, sustained her and was an abiding inspiration to those who knew her; therefore be it

Resolved, First, that we bow humbly to the providence of God, thankful for her life;

Second, that we, realizing the proof that "The word of the Lord shall stand forever" as manifested by her, follow her example of engraving in our hearts His blessed word;

Third, that we extend our heartfelt sympathy to her loved ones and pray that they may feel the heavenly Father's compassion and look to Him for comfort.

"Think—

Of stepping on shore and finding it Heaven,

Of taking hold of a hand and finding it God's hand,

Of breathing new air and finding it celestial air,

Of feeling invigorated and finding it immortality,

Of passing from storm and tempest into unbroken calm,

Of waking up and finding it Home."

MRS. E. E. DANTZLER,
MRS. J. M. BRADLEY.

Do not talk about the disgrace of a thing being known when the disgrace is that the thing should exist.—Falconer.

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refreshes and brings comfort. Used 65 years.
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Mentholatum will quickly soothe the injury and promote healing.

MENTHOLATUM

Great COMFORT Daily

THEY LIFTED THEIR EYES UNTO THE HILLS

(Continued from page 13)

privileged and another for the underprivileged? Our first impulse is to answer indignantly, "Of course not!" But how far have we translated into reality our ideal of Christian unity which crosses all barriers and embraces conflicting groups and peoples? The time to begin is now. This commission hoped to inspire you and me and our small nuclei of friends to revitalize our church and give it a new sense of urgency in resolving individual, national and international conflicts. For that purpose its report is alive with specific suggestions for individual and community action in the face of conflicts.

The fourth study group consisted of those young people who place uppermost in their thinking a dream of a post-war world organization based on Christian ideals. They took cognizance of the strength and weaknesses of the League of Nations, and tried to formulate the principles on which a just and durable peace must be founded. Their own words describe what they hope Christian youth will do: "The presentation of abstract though essential principles of a just and lasting peace is not enough. Church members need to be fired with a passion for world understanding, and the ideals need to be translated into practical terms which come to grips with the actual world situation. Lack of a sense of urgency and responsibility, on the one hand, and ignorance of historical backgrounds, economic and social drives and political theories, on the other, seem to us to be the major obstacles to effective Christian work in this field. Consequently, we feel that Christian groups, if they are to make a real contribution to the establishment of world order consistent with Christian principles, must undertake earnestly the two-fold task of study and action."

The fifth commission was especially concerned with bringing about harmonious relationships among those who differ. They studied the problem from five different angles: racial and interfaith relations, civil liberties, military service and conscientious objection, religion and labor, and immediate peace action. In the suggestions contained in their report they have combined recommendations for practical actions which young people in Christian groups across the country have tried and found workable.

Because our lives are bound up in the communities in which we live, our problems are the problems of local communities. Therefore the sixth commission devoted hours of study to finding means of solving youth problems through united community action. This is not the place to reproduce their suggested projects, but no leader in young people's work in any community, whether it be rural or urban, can afford to neglect giving this section of the Council's report thorough study.

One of the obligations of such a Council meeting was to analyze the past history of this seven-year-old United Christian Youth Movement. The last commission therefore looked to the past to ascertain how much correlation there has been between the program of the Movement and the programs of the member agencies. It looked to the future in making specific recommendations to the officers and administrators designed toward developing a more inclusive and cooperative youth program. In the months immediately ahead will come the results.

In 1934, the first Council, meeting at Lake

Geneva, Wisconsin, adopted as its theme for the years ahead the words with which we have become so familiar and around which we have planned so much of our activity, the theme, "Christian Youth Building a New World." Out of the 1941 Council comes our special emphasis of that theme—a challenge just as alive and vital as the former one. You have already been introduced to it in the opening sentence of this article: "Build Today for a Christian World." Do these words have a new meaning for you now? Are you ready to answer their challenge? In your own community will you open your eyes as never before to the needs around you? Will you tackle them with your prayers, your money, your lives? Will you put your shoulders to the wheel beside thousands of other young Christians who have pledged themselves to "Build Today for a Christian World?"

LEMONADE AND CATS

It happened at a village Sunday school picnic. Two little boys had lemonade stands—one on either side of the entrance. The pastor came along and going up to George, said:

"Well, little man, how much do you charge for your lemonade?"

"Five cents a glass," replied George.

"And how much do you charge?" he asked, turning to Harry, who ran the competing stand.

"Two cents a glass," replied Harry.

The pastor cast a censorious eye upon George and said to Harry, "I'll try a glass of yours, my boy."

As he drained his glass, he smacked his lips and said, "That's good, I'll have another glass," and he smiled when he thought he was getting two glasses at less than George asked for one.

"Tell me, son," he said to Harry, "how you can afford to sell your lemonade for two cents a glass when George is asking five cents?"

"Well, you see," said Harry, "the cat fell in my bucket."—Selected.

WISE OR OTHERWISE

By Rev. James H. Felts

The present world war will go down in history as about the strangest mixture ever brewed by the imps of hell—aided by men who care for themselves only.

"Money makes the mare go." Thrift keeps the old mare on the move.

When a man has only imaginary importance he is generally a first-class nuisance.

That part of yesterday that abides is generally worth considering well.

There is a great gulf between wanting a friend and being a friend.

Blessed is the man who knows how to use his assets.

When a pleasing personality is combined with a tricky character you have a successful failure.

"Flaming youth" reminds me of a grey mare traveling at top speed while two bundles of fodder blaze from her extended tail.

Sometimes a long tongued woman sticks pins in the preacher's back, and short tempered men puncture his faults until he looks like a porcupine defending himself.

He was making a noisy, wordy speech, jesticulating spasmodically. A pesky fly lit on his nose. The third time it happened a convulsed audience finished the speech.

He lived so quietly that his greatness was not known until he "fell on sleep." His wisdom was not unlike that of Cincinnatus, the Roman patriot.

Inventive genius and great wealth have utterly failed in world building.

Saul began well and ended badly. God was sorry that He had made him king. Peter began badly and ended gloriously. It is easy to suppose that Jesus was glad that He had given Peter another chance.

True or false? The mid-week service is not necessary to the life of the Church?

North Mississippi W. S. C. S.

(Continued from page 11)

time is too limited. Everything is done in a rush.

Dr. Boulding Ferebee, of Washington, D. C., and her trained staff of Colored assistants will hold Dental Clinics (extracting teeth), Food and Nutrition Clinics, Personal Hygiene Clinics, Vitamin Therapy, and for other public health work at Pace, July 17; Francis, July 18; Mound Bayou on the 19; Scott on the 20 and 21; Grapeland and Angosta on the 22; Symonds on the 23; New Mt. Olive on July 24.

If you are concerned for the health of your section visit these women, who give free of charge their time during these hot months. They will appreciate your interest, and you may find an opportunity for service in building the kingdom of God.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

ly. We must work hard to have both provisions enacted. Much pressure is being placed upon the banning of prostitution, without banning alcoholic beverages.

Write again to our senators, especially to our new Senator Eastland, stating that you want both evils banned. Do this immediately.

* * *

Zone 3, Meridian District

The second quarter's meeting of Zone 3, Meridian District, was held in Newton, with the W. S. C. S. of Hickory leading the very inspiring program—a Spiritual Life Retreat. Mrs. O. S. Hopkins led the program, Mrs. Frank Cross was soloist, and meditations were led by Mesdames Hutto and Weems. During the business session interesting reports were made by six societies and two Guilds.

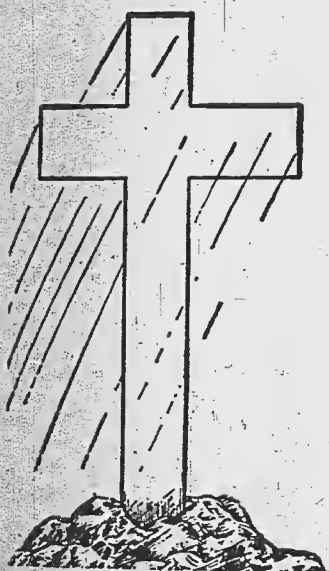
Mrs. W. A. Prince, zone leader, spoke briefly of Mrs. L. O. Todd's splendid leadership while district secretary, with particular reference to her aid to Zone 3 (her home zone), and presented to her a lovely white pottery vase holding a graceful arrangement of sweet peas and carnations in appreciation.

A Baby Life Membership was presented to Master Winner Kent Prince by the zone. Mrs. Prince expressed her joy in the gift and stated that it inspired her not only to be more missionary-minded, but to instill missionary ideals into her small son. Our male citizenry needs to grow in missionary understanding and spirit.

The hostess society served punch and cookies.

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

I bind unto myself the Name,
The strong Name of the Trinity,
By invocation of the same,
The Three in One, and One in Three,
Of whom all nature hath creation,
Eternal Father Spirit Word,
Praise to the Lord of my salvation:
Salvation is of Christ, the Lord.
—St. Patrick.

THE PRAYER-ROOM TODAY

Call us together Omnipotent Lord, this
day, and stir us up to ask of Thee Thy
best, Thy indispensable gift. Our sore
need cries aloud to Thee; our impotence
is an offence unto Thee. If Thy faithful
promise is not fulfilled in us, set us seek-
ing the reason thereof, even us Thy
chosen, Thy Church. Surely in ourselves
alone must that reason be discovered. Call
us from our wayward thinking, our self-
absorbed despondency, our futile human
contrivances. Centre us newly in Thy liv-
ing, regnant Person.

Why I Know

By Louis M. Waterman

"I know that my Redeemer liveth."—Job

When I hear His heavenly teaching;
When I see His hands out-reaching,
Healing sick and raising dead—
I behold Him far out-looming
Human stature He's assuming,
And divinity crowns His head.

When I see Him suffering, bleeding,
On the cross my place succeeding—
Dying that the dead may live—
I am whelmed with sad conviction
That I cause His crucifixion
That the Father may forgive.

Facing anguish so appealing,
Low in ashes I am kneeling,
Crying, Show me, Lord, thy will!
But He gives me no reviling;
From the cross He greets me, smiling,
Thou art cleansed by blood I spill.

Then I feel, by His instilling,
Life immortal through me thrilling,
Keenly conscious, wholly new!
Thus I know my Lord is living;
Nought but Life can life be giving,
Vital, true as Truth is true!

—The Baptist Standard.



WALLET OF THE WEEK



A GERMAN SCHOOL in Bogota, Colombia, South America, is reported to have asked the Government there to exempt it from taxation on the ground that it is a non-profit organization. In defense of the claim, the spokesmen said: "The chief object of the school is to aid children of German parents to procure an education of German spirit and principles." The Colombian Government postponed its answer to the request until it should be able to search into its alleged charitable character.

* * *

THE SEVENTH DAY ADVENTISTS, according to a statement credited to the *Christian Century*, have graduated four thousand men and women following a brief training course designed to prepare them for orderlies, nurses and general helpers in any war which may come upon the country. The members of the Adventist churches are conscientious objectors, but it seems that this medical cadet corps is designed to serve in a ministry of healing rather than that of military combat.

* * *

THE AMERICAN BIBLE SOCIETY received from the British and Foreign Bible Society, in London, an order for a million Portuguese Gospels for use in the work of the Society in Brazil. This order supplements the work which the American Bible Society itself is doing in Brazil. The order, placed because of the war, which hampers the work of the British Bible Society, is said to be the largest order for foreign language Scriptures ever placed. The Bible is being supplied to prisoners in German camps and in other places in Europe.

* * *

THE REFUGEE AS A PERMANENT PROBLEM of the world is something of which no one dreamed a generation ago. Instances of persecution were more or less local, but today vast hordes of people in many lands are facing starvation with nowhere to go. They are victims of war, and of political, religious and racial persecution, who seek a home, safety, freedom and justice. They are numbered by the millions. Some of them are Jews, some of them are Christian. They present a problem of destitution the like of which the world has not seen before.

* * *

THE CONFEDERATE RAIDER, *Shenandoah*, was built and outfitted in England for the Confederate Government. It left England, ostensibly on a two-year trading cruise, but in the Madeira Islands was transferred to Lieut. James I. Waddell, of the Confederate Navy, and the name changed from "Sea King" to "Shenandoah." It was two hundred and thirty feet in length, travelled fifty-eight thousands miles as a sea raider, sank about forty vessels, most of them after the surrender of Lee, eluded all pursuers, and landed in England after a sustained flight of twenty-three thousand miles. It destroyed eleven whaling vessels at one haul in the Bering Sea.

CHURCHES IN CHUNGKING, China, which are bombed and destroyed, are said to be rebuilt as fast as they are destroyed, and the bombed missions carry on in temporary buildings. At one of the bombed churches, rebuilt just outside Chungking, it is reported that several Chinese officials are regular Sunday morning worshippers. Although Chungking is described as being "one of the most bombed cities on earth," it seems that neither the spirit nor the faith of the people has been destroyed.

* * *

THE SWORD OF THE SPIRIT MOVEMENT, launched in England about a year ago, is being organized in Canada by a small group of clergy and laymen associated with St. Francis Xavier University. It hopes to set up units of the organization in each of the nine Canadian provinces. The movement was originally launched by Anglican, Roman Catholic, and Free Church leaders, and its purpose is to lay down the principles which are to serve as a guide in the setting up of a Christian post-war order.

* * *

OUR CULTURAL REVOLUTION, the most stupendous of recorded history, is credited with being responsible for a debacle in Church School attendance and the breaking up of congregations which is simply appalling. It is claimed that one single Christian denomination has lost four hundred and fifty thousand Sunday school members in the last ten years, and that another denomination has lost a church every day of the week, including Sundays, for the last four years. If such be true, it can mean only one thing: The forces of righteousness and the light bearers are facing a task of staggering proportions.

* * *

GEORGE WASHINGTON HILL, president of the American Tobacco Company, is listed as having received compensation of \$380,976.17 for the year 1937. In addition to this enormous stipend, twenty-one other men received a total of \$1,979,720.91 from the same company. Over against this, is the fact that the highest average wage in the tobacco industry is slightly less than \$16 a week. The sum paid the twenty-two top men would pay the wages of 2,836 tobacco workers working steadily for the entire year. This disparity in compensation offers something to think about, to say the least.

* * *

IN ALSACE-LORRAINE, where the population is predominantly peasant, and religion has played a major role in shaping public affairs, the Nazis are said to have laicised the religious teaching bodies, and to have licensed only a limited number of churches for public worship, and those licensed as places of worship have been heavily taxed. Other churches have been turned into covered markets and political centers. Strasbough Cathedral has been made the headquarters of the National Socialist party. On reaching the age of ten years, school children are enrolled and taught the Nazi theories of government and society.

New Orleans CHRISTIAN ADVOCATE

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C. MILTON CHALMERS, Publisher

EDITORIAL

WHAT IS A CHRISTIAN COLLEGE?—II. CROSS CURRENTS OF THOUGHT

Last week we discussed briefly what seem to us to be the initial difficulties in the way of formulating a consistent definition of a Christian college. We shall now deal with cross currents which further complicate the problem. The issues raised may be more in the nature of a challenge of the ideals of the church than a sincere search for truth, but we shall try to meet the problems with reason rather than dogmatic statement.

Those who raise this question appear to us to fall into two groups. The first asks, "Is there such a thing as Christian mathematics, or Christian chemistry?" To begin with, such a question assumes that Christianity is abstract in its nature, something inherent in the subjects involved. That assumption was no small factor in determining the attitude of the Pharisees toward the ministry of Jesus. There were laws, traditions and interpretations which had become as authoritative as the Scriptures. It is not necessary to argue here that the ministry of Jesus was an uncompromising rejection of that assumption. He said to some of his Jewish converts: "Ye shall know the truth, and the truth shall make you free." For more than nineteen hundred years, Christianity has been accepted as life rather than a servile adherence to abstract law.

Aside from Jesus' teaching, the question has no real point. It is a piece of casuistry which is devoid of originality and would seem to be but a poor disguise of wishful thinking. Why not ask the question: "Is there anything in the record to indicate that Jesus did not participate in the social frivolities of occasions at which he happened to be present?" To ask the question is to answer it. The whole atmosphere of his life, in every circumstance and relation, shows that he was in the world, but not of it—his bearing was always a condemnation of the sinful and the frivolous. To ask the question as to Christian mathematics, or Christian chemistry, is to offer a suggestion whose effect is to estop argument rather than to discover truth.

A second group who ask this question is made up of timid souls who do not seem quite sure of themselves, and who are more or less confused by the irrelevant challenges of those who have a definite design. This is a much larger group and is not less influential in determining the course of Christian education. One wonders whether the question does not mean for them a defeatist attitude. Some offer the suggestion that Christianity in education is largely a matter of curricula—studies in Scripture interpretation and ecclesiastical literature. Unquestionably these have a place in Christian education, but if such shall ever become the sole dependence for maintaining the Christian character of our colleges, it will mean a

return to the pharisaism of two thousand years ago. What does this suggestion amount to? It means the substitution of the ecclesiastical for the academic, the Bible and doctrine for mathematics and chemistry as terms of the equation. Certainly Christianity may be taught, but it will be neither dynamic nor regulative until it becomes an experience and a controlling emotion of the life.

There is too great a dependence upon the scholastic and the abstract in the Christianity of today. The church is burdened with the literature of a psychology which proposes to take people to pieces and to adjust their interior mechanism so as to turn out rebuilt personalities, to make them "click" socially. That may accomplish some good, but its whole tendency is to emphasize routine psychological processes to the virtual elimination of the atonement and its transforming work. Jesus wrote one single time and no one knows what that message was. It is not a factor in Christian literature or history. But by his living he created a moral atmosphere and attitude which have changed the life of the world, and there never has been any doubt as to what the nature and the moral quality of that life was. The most unclean spirit, though nearly twenty centuries removed from the day of his earthly ministry, can still say: "I know thee who thou art; the Holy One of God." Christianity may use mathematics and science, but it is preeminently an experience. The individual may be schooled in Scripture interpretation and ecclesiastical literature, but they can only have meaning as they are the means of expressing his own experience of salvation. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned."

EVANGELISTIC CYCLES

It is a common remark that man is inherently religious, but it is doubtful that history would sustain such an optimistic view without some qualification. Man is inherently religious in the sense that, when he has exhausted the resources of his self-willed and materialistic course, he instinctively returns to God as a last refuge. Again and again the prophets of the Old Testament hurled their anathemas against the generations that set God at naught, and as a consequence great spiritual deserts are dotted with oases of revival. From Pentecost until now, the course of Christian history has had its periods of spiritual fervor, emotional disturbance. But such movements have been brief, limited in scope and of painful infrequency as compared with the lapses which form their world background.

The last great revival in the English-speaking world

was that under the Wesleys. That revival, like all its predecessors, was sandwiched between long and barren eras in which the current values of Christianity were practically denied. More than we realize, perhaps, our own age is dominated by such an attitude. The symbol of our enterprise is the sword, not the cross. To be sure we are not unmindful of the value of relating our course to Christianity in a formal and philosophic way, but in the last analysis the church, like the world, is thinking in terms of force.

History, however, has still another suggestion for us. The sword, sheathed or unsheathed, is the symbol of war. With it we may fight our way to a temporary triumph over opposing force, but never win the citadel of love. Love alone is peace-making and creative, and when men undertake to build something that will last, serve as a stabilizer of a tottering civilization, they always have to return to the motivating love of the Kingdom of God. We need not expect to achieve a happy and harmonious world by process of destruction. Whatever may be required by any national emergency, love and good will must in the end be a fundamental prelude to the peace for which we long and pray.

"MEN OF ONE WORK"

When Paul wrote to Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee," he was laying the foundation for that ideal of ministerial character which had much to do with building the Church. To use a phrase which has become a classic in Methodist terminology, the Christian Church has become powerful under the leadership of "Men of One Work." Its greatest asset is the consecration to a prophetic task.

Dr. Joseph Parker was once asked by an interviewer, "What is your hobby?" The laconic reply was, "Preaching." The interviewer, assuming that he had not understood his meaning, said: "But tell me what other things you are interested in." To this Dr. Parker's answer was: "Preaching, nothing but preaching." It was exactly this that made City Temple a beacon light in the great metropolis and made Dr. Parker one of the outstanding preachers of the Christian world.

In this day of books on psychology, economics, recreational fads, and social substitutes, it might be well for our preachers to listen to the words of that message of Paul to the Corinthians: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." The right of sin and spiritual destitution will continue long after the ecclesiastical fireflies have ceased to illumine the way with their feeble flashes of worldly wisdom and cultural methods. Opportunism never made a great prophet, but the being a man of one work has.

THE NEED OF A CREED

By Henry H. Crane

What do you really believe? Can you state it even with relative clarity? Is it significant and meaningful enough to control your conduct? Would you willingly die, if need be, for your faith?

Of course you have a creed of some sort. The very fact that you do any real thinking at all implies a belief that is true or false, good or bad.

If you declare you have no creed, that you do not believe in creeds—well, that is your creed: not believing in creeds.

The real issue, therefore, is not "creed versus no creed"; but an intelligent, inspiring, vitally effective creed versus an irrational, cynical, futile creed.

And no creed that is merely handed down from one generation to another, like some family heirloom, can ever be creative and compelling as it should be if it is to elicit great loyalty and to develop triumphant living; it must be thought through, struggled with, and actually re-won by each person and by each generation.

Human history is evidence that souls and civilizations are fashioned and fortified or enervated and emasculated by the quality of their faith.

The character-life of an individual or of a community is the outcome of their most serious convictions.

There is faith enough, belief enough, and creeds are plentiful. But the tragedy is that they are so frequently founded on falsehoods, derived from delusions, and perverted to serve evil purposes.

When the Master said, "I am the way, the truth and the life," and urged men to believe on Him if they would be saved, He incarnated the ultimate creed.

Do you really believe Him? Dare we trust His truth? Can we accept His way?

This is the creed we need.

—Michigan Christian Advocate.

Editorial Miscellany

By Dr. H. T. Carley

A LETTER

"H T Carley. Your article on telling the truth gives me the idea to tell you that many Advocate readers wish you would forget to write all time unless you would tell the truth

"last year you said some folks fish with a line smaller than No 80 sewing thred and rather loose a large fish than catch a small one

"and you said you cast your hooock and caught a 2 pounder and another one and another one and another one and some one ask you if they were all 2 pounders or was that the name of the fish your reply was that you had lyars licese

"and you said the road machine on the road was a sign of rain and a rooster crowing was a sign of sun up with you

"Now we all know all of those things are not the truth
"If not the truth then what you call it it is not fit to come in home where there is children"

Unfortunately, the writer of the above epistle, which is quoted verbatim et litteratim, forgot to sign his name. I really think the omission of the name was unintentional; so I do not feel that it is a willfully anonymous letter. In fact, I have an idea that whoever wrote it intended for me to know who it was that was getting me told.

The thing that distresses me most is that the writer, in spite of his (or her) intense dislike of my pieces, evidently has kept on reading them. Possibly, though, that was with the purpose of accumulating evidence.

The second thing that distresses me is that apparently the writer is lacking in a sense of humor.

I give up!

ADDITIONAL PERSONALS

Mrs. Charles Higgins, of Woodville, Miss., adds to a business note a very helpful message: "Have taken this magazine for several years and enjoy every copy."

Public announcement of Mr. C. O. Holland's resignation of the post which he has held at Centenary College since January 1, 1938, was carried in the Shreveport papers a few days ago. We have known of this plan for some time.

Rev. H. P. Lewis reports a good meeting at Byhalia in which he had the assistance of Rev. A. P. Stephens. Four members were received into the church. Bro. Lewis is now in a meeting with his son, Rev. Huntley Lewis, at Sherman, Miss.

A letter from Bishop A. Frank Smith expresses his sincere sorrow on account of the death of Bro. W. W. Carre and Bro. S. H. Radcliffe. The Bishop says: "I knew the latter better than the former, but I felt as though I knew Mr. Carre best because I sat under Henry Beach Carre for two years at Vanderbilt and admired him greatly."

Dr. Fred R. Chenault and his family were in a serious automobile accident near King's Mountain, North Carolina, on July 15. Mrs. Chenault, who was more seriously hurt than other members of the party, was in a hospital in Danville, Virginia, but indications were that she would be able to leave the hospital in a little while. Dr. Chenault is pastor of First Methodist Church, Birmingham.

Friends of Dr. J. Stewart French, pastor of State Street church, Bristol, Tennessee, will be distressed to learn of his recent illness. He suffered a heart attack due to overwork and is in a hospital for complete rest. The doctors attending him report that he will soon be restored. Dr. French is a member of the Judicial Council of the Methodist Church, and is one of the best beloved ministers in the South.

Friends of Rev. C. B. White, of the Methodist Orphanage at Ruston, will regret to learn of the passing of his mother on last Thursday. She died at the home of Mr. R. B. White, in Zimmerman, La., following a long illness. She was a member of First Church, Alexandria, and the services were in charge of Dr. B. C. Taylor, who was assisted by Dr. Guy Hicks, of Ruston, and Rev. Jeff Paul, of Glenmora. Interment was at Glenmora, her old home.

Rev. Andrew J. Boyles, pastor at Magee, Miss., reports a Christian Workers Training School in which he had the assistance of Dr. Lanier Hunt, and eleven credits were given. He had also a Bible Vacation Church School with an enrollment of 71. He had six to attend the Intermediate Camp at Camp Dantzler. Bro. and Sister Boyles were also workers at the Camp. Last week a revival at Sharon was in progress. Dr. Rolfe Hunt, of Jackson, Miss., preached on Sunday morning, July 13, and the meeting was continued by the pastor. Three members joined the church and eight subscriptions to the Advocate were secured.

OXFORD-HOLLY SPRINGS UNION

Dear Dr. Duren: The Oxford-Holly Springs young people met in New Albany, Thursday evening, July 17, for their regular monthly meeting. After a short business session the program was given by the young people of Holly Springs. The subject was,

"Lord, Teach Us to Know Thy Son." Keener Ragsdale made a talk on "Jesus As Our Sin Bearer"; Frances Newsom told of "Jesus As One Who Looks for the Good in Others"; and Ruby Sigman's talk was on "Jesus as Life's Best Example." In these talks the importance of following Jesus was brought out. The privileges and opportunities Christian people of today have of serving the Master were emphasized. Our earnest prayer for the young people is that they will realize more the greatness of the task set before them and that they will take up their cross and follow Jesus. The program was closed with the League benediction. After a delicious picnic lunch was served, the group enjoyed games and contests. The next meeting will be at Holly Springs, Aug. 14, with the New Albany young people in charge of the program and recreation.

Yours truly,

RUBY SIGMAN,

Reporter.

CHARGES COMPLETING QUOTAS

Mississippi

Collins.....	J. S. Noblin
Waynesboro.....	J. H. Jolly
Newton.....	Geo. H. Jones
Hazlehurst.....	J. B. Cain
Moselle.....	G. H. McBride
Hazlehurst.....	J. B. Cain
Laurel.....	J. W. Leggett
Newton.....	G. H. Jones
Fayette.....	J. M. Corley

North Mississippi

Brooksville.....	W. J. Dawson
Tchula.....	W. T. Phillips
Sardis.....	W. J. Cunningham

Louisiana

Belcher.....	B. D. Watson
Delhi-Crowville.....	S. S. Holladay
Gibbsland.....	E. W. Day
Natchitoches.....	C. F. Lueg
Houma.....	David Tarver
Pelican.....	A. A. Collins
Plain Dealing.....	L. A. Carrington
Oak Ridge.....	J. F. Dring
Lake Providence.....	H. N. Brown
Sterlington.....	J. W. Lee
New Orleans.....	J. T. Harris
Mangham.....	J. E. Hearn
Heflin.....	A. M. Wynne
Winnsboro.....	O. L. Tucker
Leesville.....	A. T. Law
Wisner.....	J. M. Alford

CHANGES IN THE EPISCOPAL ASSIGNMENTS, SOUTHEASTERN JURISDICTION

Associated Press reports indicate the following changes in episcopal assignments for the Southeastern Jurisdiction:

Bishop J. L. Decell released from the North Mississippi Conference and takes over the Alabama Conference.

Bishop W. W. Peele, of Richmond, Va., was released from the responsibility of looking after the work in Europe and takes over the North Mississippi Conference.

Bishop Arthur Moore, Atlanta, Ga., assumes responsibility for the work in Europe.

These changes were made necessary on account of the impaired health of Bishop W. T. Watkins, of Columbia, South Carolina, who suffered a slight heart attack several weeks ago. Bishop Watkins gives up the Alabama Conference, but retains the two South Carolina Conferences.

OXFORD CAMPGROUND

Dear Dr. Duren: Through the courtesy of my good pastor, Bro. J. A. George, I am enjoying the Christian Advocate, of which I have been a constant reader since the administration of Dr. Boswell, back in the early nineties, when I married and joined the Methodist church with my husband.

The Advocate grows better and better. I thoroughly enjoy your editorials, and Dr. Carley's and Bro. Felts' contributions each week, and Bro. Newman's comments on the Church School Lessons which, like those of Dr. Countiss, his predecessor, are matchless and of great inspiration as well as a convenience to both teacher and student. All of these brethren are pleasantly and profitably remembered by this writer from Oxford, at which place our work progresses under the guidance of Bro. J. A. George, the beloved consecrated pastor, and Bro. Lott, our district superintendent. Our young pastor, Bro. Milton Peden, at Abbeville, is giving a good account of his work on that charge. I thoroughly enjoyed joining him in a fine service at Abbeville last Sunday evening.

Dr. Duren, I am sure many of your readers will be interested to know that we had the misfortune to lose by fire, quite a number of our cabin homes on the old Oxford Campground a few months ago, but we who have loved and worshipped at this dear and sacred place throughout the years, are rallying to its need and cooperating to replace and repair and make ready for our annual meeting which convenes the first Sunday in August, with Bro. R. R. Scott, of New Albany, Miss., as key preacher. We are making this homecoming year and inviting both our preachers and laymen friends to come this way and worship again with us around the altars of this sacred institution, where thousands have volunteered and became true soldiers of their Savior and King, Jesus.

Dr. Duren, we should be happy to have you join us.

Sincerely,

MRS. FOUNT CALLAWAY.

THE POLLOCK CHARGE

The three churches on the Pollock charge—Pollock, Selma and Liberty Chapel—have all had successful Vacation Church Schools this summer and are planning for better ones next year. The studies and activities of each group dealt with the church. In each community the children gilded a cross two feet by three feet in size and presented it to the church. The girls made for each church two pine straw offering baskets. These were all presented at the morning worship service, following the completion of the school and were dedicated at that time. All other handwork was connected with the study of the church except the scrapbooks, which were given to the children's ward of the Huey P. Long Hospital at Pineville.

In addition to this work the boys and girls at Liberty Chapel made contributions to the church, which at the time was being repaired and repainted. Under the directions of an adult member the older boys replaced defective window panes and the girls made and hung drapes at the two windows near the pulpit. These drapes were the gift of a friend of the church.

The schedule for the revival services of the three churches is as follows:

Selma: July 14-20.

Liberty Chapel: July 28-August 3.

Pollock: August 10-16.

REPORTER

CONFERENCE NEWS AND PERSONALS

Rev. George H. Jones, pastor at Newton, Miss., is no slacker in the Advocate cause, nor in any other interest included in his program of work. He has what it takes to make success in any field.

Rev. Hugh C. Castles, unfailing friend of the Advocate and its editor, is doing a good work at Philadelphia, Miss., and we appreciate his assurance of forthcoming evidence of his devotion to the paper.

Rev. Ashley T. Law, pastor at Leesville, La., is off for a brief and well-earned vacation, according to a card received in the office. We trust that Bro. Law may be greatly refreshed by his outing.

Rev. Henry A. Rickey had the assistance of Rev. Guy M. Hicks in a successful series of services held at Coushatta, June 20-July 6. The singing was under the direction of Mr. Paul Stephens, of Coushatta.

Rev. H. E. Raley, pastor at Bay Springs, Miss., reports everything as going well with his charge. Good revivals are reported throughout the section and he is achieving great success in his efforts for the Advocate.

Rev. E. M. Mouser, pastor at Hall Summit, was assisted in revival services by Rev. Henry A. Rickey last week. Bro. Rickey assisted Bro. Mouser at East Point also. Bro. Mouser is reported to be doing a splendid work on that circuit.

Rev. J. C. Wasson assisted Rev. R. E. Wasson in a meeting at Black Hawk last week. Reports are that the heavy schedule of work on that circuit is being carried well and effectively by the energetic young pastor.

Mr. W. R. Grayson, a splendid layman of Moselle, Miss., sends us a list of fifteen subscriptions from that town and ten of them are new. This is not only a good list as respects new subscriptions, but it more than doubles the number of readers at that place.

Dr. Dana Dawson, pastor at First Church, Shreveport, has our thanks for pressing the Advocate campaign in that great church. Dr. Dawson has announced his intention of contacting every reader in his congregation and others who ought to be readers as well.

Rev. E. C. Driskell, who was changed to Pickens, Miss., in the early part of the year, says that he is delighted with his new charge and that the people are thoughtful and kind. We appreciate his loyalty to the Advocate cause.

Dr. Nolan B. Harmon, of the Virginia Conference, and Book Editor of the Methodist Church, was recently made a trustee of Drew University, at Madison, N. J. Dr. Harmon is the son of Rev. Nolan Harmon, a veteran of the North Mississippi Conference.

Bro. P. L. DeLoach, Greenwood, Miss., in enclosing his check for an Advocate subscription, adds this word: "Please put my name back on your subscription list. Sorry not to have cooperated as I used to and should."

The Ministerial Association of Greenville District met at Moon Lake for the July session. Rev. G. C. Gregory was the preacher. Following the business and worship hour, they are reported to have consumed about fifty pounds of fish. Nothing is said about how they got the fish.

The General Board of Activities, in its recent meeting held in Chicago, insistently urged the subscription to church papers by official boards to be sent to boys in service camps. We believe that this would be helpful and a worthy gesture on the part of the church.

Bob Feller, well-known baseball star, pitcher for the Cleveland Indians, hails from Van Meter, Iowa. He is a member of the Methodist church and when at home is a regular attendant. He provides a scholarship for a student at Morningside College, Sioux City, Iowa.

Mrs. C. M. Martin, Advocate representative at East End, Meridian, continues her work in that church and her loyalty to the Advocate. We appreciate the calendar which shows the activities of that congregation under the leadership of its pastor, Rev. T. O. Prewitt.

Rev. W. W. Perry, pastor at Donaldsonville, La., went to the Eye, Ear, Nose and Throat Hospital early the past week expecting to have an operation for the removal of a cataract, but his physician did not find his condition entirely satisfactory and his waiting continues.

Bishop Hoyt M. Dobbs, who is making headquarters at Birmingham, until the time of his departure for the mountains in North Carolina, was the preacher at First Church on Sunday morning of last week. His subject was "The Light of the World." Rev. Fred R. Chenault is the pastor.

Rev. S. B. Potts writes that he has started well on a new church building at Sallis, Miss., the building to cost between \$12,000 and \$13,000 when completed. The new church is the gift of Mrs. Munford Jones, in memory of her mother, Mrs. Alice Brown, who was a life-time member of the church at that place. The membership will contribute in various ways, such as memorial windows and furnishings, we understand.

Mrs. Wm. C. McDonald, who was formerly of Cotton Valley, La., is now a worker in the church at Rodessa, where Rev. S. S. Bogan is doing a really amazing piece of work. Mrs. James D. Nelson is chairman of the Advocate Committee. Sister McDonald says that the little brick church is modern throughout and that the work is moving forward in a fine way. Under the leadership of its untiring pastor, it is growing every day, and members are joining almost every Sunday.

Power is even more dangerous in the hands of a little fellow than a big man.

NOTICE

Bishop J. L. Decell authorizes the announcement of the appointment of Rev. Lewis Farr (supply), of Edwards, Miss., to fill the pastorate of the Waterford Circuit for the remainder of the year, in the place of Rev. L. K. Alexander, supply, student at Lambuth College, who has been released at his own request to go to the assistance of his father who is ill.

W. R. LOTT, D. S.

Corinth, Miss.

CAMP MEETING NOTICE

Please announce through the Advocate that the Oxford Camp Meeting will begin on Sunday, August 3. Bro. Rudolph Scott, of New Albany, will be the preacher this year. Services at 9 a. m., 11 a. m., 3 p. m. and 8 p. m. We cordially welcome all visiting ministers and laymen.

MILTON J. PEDEN.

COLUMBIA (LA.) EPWORTH LEAGUE

Dear Sir: If you have space in our Advocate, I would like to tell you about "Our League."

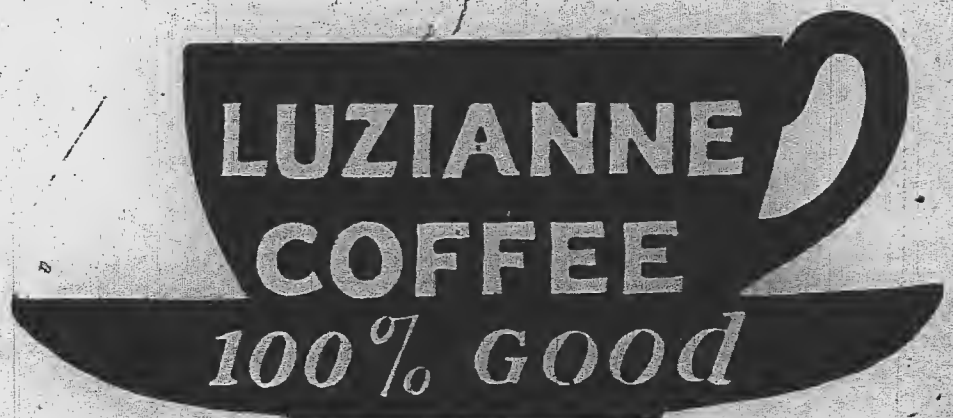
The Intermediate League, under the leadership of Mrs. Lee Wells, was well represented at Camp-Ki-Ro-Li, beginning July 7th and ending July 12th. We had five representatives, and would have had more, had they been of the camp age. Those who went were Urcin Brandin, president of the League; Pauline Meredith, vice-president; Marjorie Morris, pianist; Barbara Thomas, program chairman; and Paul Meredith. We have twenty-two members and meet each Sunday afternoon at 6:45.

We are working to build a tennis court for our young people.

ADDIE MAE MCGINNIS,
Reporter.

SUNDAY SCHOOL PARTY

On Saturday afternoon, July 12, all of the Sunday school children of twelve years and under in Hernando, and their teachers, the pastors and superintendents, enjoyed a picture show party given them by one of the most beloved laymen of the North Mississippi Conference, Mr. J. H. Johnson, of Clarksdale. After the show the guests, about one hundred in all, were carried to "The Cedars," the old family home of the John-



son's, that has been in their possession since before the Civil War. Mr. Johnson received them, shaking hands with as many as possible, and then they skipped over the grounds from the barbecue pit to the turkey house. Hundreds of ducks, chickens, guineas, geese and pea fowls after the first minute of confusion seemed to stand at attention on the hillside in silent questioning. Gay colored balloons were given the children, and ice cream, pop-cicles and cookies in abundance were served. The party was one of the highlights of vacation time for the youngsters in Hernando.

MRS. GRADY JOHNSTON.

BARLOW CHARGE

We closed a fine Epworth Training Conference at Pleasant for the Barlow charge a few weeks ago. We had three splendid instructors: Rev. J. B. Cain, of Hazlehurst; Rev. David Watts, of the Board of Education; and Miss Jennie Youngblood, of Meadville. We had Rev. T. E. Nicholson, of Wason, and Rev. R. H. Clegg, our district superintendent, with us in a service during our worship each evening. We feel that much good was accomplished and that the Epworth Training Conference, started by my predecessor, Rev. W. S. Cameron, a few years ago, will prove to be of great value to the Barlow charge in the years to come.

Revival at Center Point

We have just closed a very successful revival at Center Point church. Rev. David McKeithen did the preaching and Mr. Homer Peden led the singing. We had many to testify of the presence of Christ being realized in their lives during the revival. Only one was added to the church on profession of faith, but we feel a need for members of the church to really have an experience in the Lord. We saw this come to pass in this revival.

A. C. WALLEY, Pastor.

FROM OUR MAIL BAG

From a well-known layman: "If the minutes of the Mississippi Conference had read that trustees or others who vote to divert shall be held **FINANCIALLY RESPONSIBLE** instead of morally responsible, there would perhaps be less of this playing fast and loose with endowment funds."

A pastor says: "Your editorials the last few weeks, concerning church colleges in general, have hit the nail squarely on the head, and I want you to know that your stand on this all important matter has won for you and the paper many additional admirers."

A leading minister writes: "I want to heartily commend you for the editorials on the college situation in the two conferences. We are going to have to have a complete house-cleaning... before the rank and file of... conference has the interest in the college that it ought. There are some good men on the Board of Trustees, but there are some that ought to have been off years ago. Keep up the fight."

RESOLUTIONS OF APPRECIATION

Whereas, God, in His infinite wisdom, has called one of our oldest and most faithful and loyal members, Mrs. Pamela F. Hardin,

from our midst, to her heavenly home, on June 21, 1941; and

Whereas, she exemplified in her life the greatest devotion and loyalty to her home and loved ones, and the highest type of Christianity in her simple and unswerving faith in God and service to her church, and radiated the law of love in her entire life; and

Whereas, we rejoice that our loss is her gain, and that we sorrow not as those who have no hope; therefore be it

Resolved, First, that we bow in humble submission to God's will, knowing that "He doeth all things well," and that we rejoice in her life of usefulness and her noble example of Christian living.

Second, that we extend to her loved ones our deepest love and most sincere sympathy, and commend them to the comfort and care of our Father in Heaven.

Third, that these resolutions be spread on the minutes of the Sunday School, a copy sent to the family, a copy sent to the New Orleans Christian Advocate, and a copy sent to the Macon Beacon.

Respectfully submitted,

MRS. M. M. SAUNDERS,

ANNE McCASKILL,

C. D. FEATHERSTON,

Committee.

MEMORIAL

Lake Arthur Camp Meeting Association met the 12th of July, 1941, in memory of their deceased.

President S. W. Sweeney called the meeting to order.

The Rev. L. N. Hoffpauir gave the devotional.

The secretary called the roll of deceased since we last met: Mrs. J. C. Mack, the Rev. R. S. Weldon, Mrs. Mary Allen Shafer, Mr. C. A. Hughes and Mrs. Nancy McRay.

The president read the memoir of Mrs. J. C. Mack and Dr. R. S. Weldon. Then quite a few spoke words of comfort of these two and of the other three as well. All the members of the Association had regrets of not having time to speak what they felt should be spoken of these great souls gone to their reward.

After the memorial service they elected the following men as the board for 1941 and 1942: S. W. Sweeney, J. C. Mack, F. H. Helms, Howard Clayton, Rev. Lastie Hoffpauir, R. A. Lyons and Rev. T. J. Holladay.

Respectfully,

MRS. GORDON MACK, Secretary.

UNDERPAID PASTORS—A REMEDY

For some years efforts have been made to provide a plan for better salaries for our underpaid pastors. None of them have succeeded. They were tried a year or two and then abandoned. The remedy is in the benevolences, and in a better support of the same. The Conference Board of Missions would like to supplement the salary of every underpaid pastor up to a living level, and would if it had the funds. Its funds come from the benevolences. The question is, how to secure more?

For over twenty years our North Mississippi Conference has been on the downward grade in missionary interest. In 1920, there were 74 charges that paid assessments in full. In 1934, when we were crawling out of the depression, there were thirteen such charges. Last year there were only seven.

There are forty-seven charges in our conference paying from \$1,800 to \$4,200 sal-

aries. Only seven of these paid the askings in full. The other forty lacked \$22,000 of paying the askings. Their average deficit was over \$500. One charge with a \$2,100 salary and askings of \$800, paid only \$100. Another with a \$2,400 salary and askings of \$1,225, paid only \$100. Another \$2,100 appointment with \$1,000 asking, paid only \$122. Yet all these charges reported salaries paid in full and their pastors were retained in the better salary class. If these forty charges were cultivated to pay full askings, our Conference Board of Missions would, on present basis of distribution, receive \$4,000 more to distribute to the weaker charges.

When our pastors serving the better paying appointments fail to secure the benevolences and make such shameful records as mentioned above, what can you hope for from the pastors who receive much smaller salaries?

Some of these better paid pastors maneuvered around so as to reduce the benevolences in order to boost or maintain their good salaries. Many, when the Conference Claims and the Bishops' Fund were placed in the ministerial support fund, had reduced from the benevolences an equal amount, when they were already accepting less than the askings.

In many charges the acceptance of benevolences is entirely out of proportion to the salary paid. Why should one charge paying \$2,000 salary accept only \$250, while another paying \$1,400 accepts \$450? Why is it that some charges under the leadership of certain pastors will pay an increasing amount to benevolences, and drop to almost nothing under the leadership of another? Why is it that these pastors who allow the missionary interest of the Church to dry up under their leadership are kept in the stronger appointments? So long as the appointive powers continue to appoint men who are concerned only about their salaries to the better paying charges, just so long will the conference lag in missionary interest. There should be an equitable balance between pastor's salary and the benevolences on every charge. To bring it about, some charges need to reduce the pastor's salary and pay more to benevolences. If our conference leaders would stress such a standard, and let it be known that promotion will come only on that basis, a revolution would be brought about in missionary interest. And, mark my words, when the benevolences are properly supported, we will have funds to pay a living wage to our mission pastors, and all other connectional interests of the Church will prosper.

Who will say, "Amen" to this?

H. P. LEWIS.

WISE OR OTHERWISE

By Rev. James H. Felts

If big words solved problems, Mr. Blowhard would be our leading citizen.

Dorcas SEWED her way into the heart of the world. Mary "wrought a good work" that is preached about wherever the gospel is heard.

I believe with all my heart that we lose our children before they are weaned, and the job is generally finished by the time they are ten years of age.

The role of iconoclast is the easiest, therefore the most popular of the roads that lead to windy nothing.

The fulminations of seersucker thinkers

(Continued on page 16)

HISTORY OF LONG BEACH AND PASS CHRISTIAN CHARGE

By Rev. J. L. Sells

LONG BEACH

The first place of worship for the Methodists of Long Beach was a discarded box car some time in 1874, as far as is now known. Rev. Joseph Nicholson organized the church in 1875. A Mr. Henry Ware built the first church building and gave it to the congregation in 1879. It was dedicated as a place of religious worship under the pastorate of Rev. Joseph McLaurin, the third Sunday in October, 1880. The following are the pastors who served the church in this building: Revs. Benjamin Jones, J. W. Forsyth, J. P. Drake, Bro. Savage, N. B. Harmon, J. S. Parker, W. W. Cammack, J. G. Galloway and J. L. Sells. During the year of 1903, the church gave for all purposes only a little over \$200. At the conference in the fall of 1903, J. L. Sells was assigned to Long Beach in connection with the 28th St. Church of Gulfport, with instructions to spend half of his time in Long Beach. There being no parsonage on the charge, plans were made and by diligent effort, by April, the parsonage was near enough to completion that the pastor and family could move into it. In the fall of 1904, a revival was held, with overflowing crowds. As a result of the revival, 51 members were added to the church, just doubling the membership. At the conference, Mr. Sells was returned to the Long Beach charge and began the new year by urging the need of a new church building. A building committee was appointed. A canvass for funds was begun and plans for the building secured. The Dantzler Lumber Co., of Moss Point, gave the flooring and ceiling, thus helping greatly. Such was the progress made, that by September of that year, the building was ready for occupancy, and great was the rejoicing of the membership. With the passing of the years, the Sunday school grew under the efficient and consecrated leadership of C. B. Gates. The construction of the Mary Abarr Memorial Sunday School building was completed in 1928, the most



PASS CHRISTIAN METHODIST CHURCH

ber of the Long Beach church, Mrs. Fannie Donovan, belongs the distinction of having organized the first Sunday School many years ago. In doing so she also had the Colored children taught the Scriptures. The following named ministers have served the Long Beach church: Revs. Joseph Nicholson, J. W. McLaurin, Benjamin Jones, J. W. Forsyth, J. P. Drake, N. B. Harmon, J. S. Parker, W. W. Cammack, J. L. Sells, W. T. Griffin, L. E. Alford, R. F. Witt, E. C. Gunn, C. P. Jones, H. B. Perritt, H. C. Castle, C. H. Williams, H. A. Roberts, W. G. Forsyth, Geo. H. Jones, H. L. Daniels, G. E. Allen,

Church Membership: Two hundred and seventy-eight.

Church School Enrollment: One hundred.

PASS CHRISTIAN

During the year of 1904, Rev. Geo. H. Galloway, pastor of the First Methodist church in Gulfport, began preaching in Pass Christian on certain Thursday nights. These were the first services to be held by a Methodist preacher in the town. Mr. Galloway's time was so fully taken up in Gulfport that he could not continue the work in Pass Christian. At the Conference held in the fall of 1904, Long Beach and Pass Christian were put together as a pastoral charge and Rev. J. L. Sells was to be the pastor. Mr. Sells found that there was one devout Methodist in Pass Christian, Mrs. Sallie McClagherty, and that the Presbyterians there would allow him to use their church building for regular services. So he began the work there by diligent inquiry and visitation. Friends were found and a revival meeting was held, with the result that a Methodist church was organized with a membership of 25, and by August of that year became 30. During all this time, Mr. Sells had in mind the need of a Methodist church building. It was found that some years ago, Henry Ware had left two or three lots in the town to the Methodist church. One of these lots was in a suitable place for the church. A canvass was made for funds, a plan for the building secured, and a contractor found who would build the church and take one of the lots left by Mr. Ware as pay in full. The Dantzler Lumber Co., of Moss Point, gave all the flooring and ceiling. So the new building soon was completed. By the help of the Conference Board of Church Extension, the building was finished and seated without debt. Not long after this came a yellow

(Continued on page 16)

Do not forget the Advertisers listed on the opposite page. They made this historical sketch possible.

J. M. Lewis, H. J. Moore, P. H. Grice, and the present pastor, R. I. Moore.

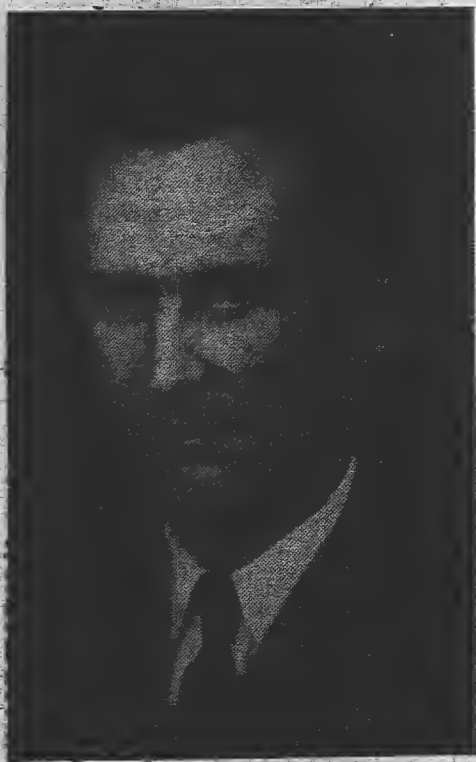
Stewards: H. F. Danielson, F. L. Martin, G. A. Alexander, F. A. Skellie, H. C. Lucas, John W. Allen, Eugene Murphy.

Trustees: J. W. Allen, D. L. Hays, A. H. Skellie, C. H. Parks, F. C. Gates, G. A. Alexander.

Church School Officers and Teachers: F. A. Skellie, General Superintendent; Mrs. H. C. Lucas, Secretary; J. W. Allen, Treasurer. Teachers—H. C. Lucas, Miss Nell Johnson, Mrs. Eugene Murphy, H. F. Danielson, Mrs. R. I. Moore, Mrs. H. F. Danielson, Mrs. Mitie Julian.

Woman's Society of Christian Service: Mrs. H. C. Lucas, president; Mrs. Geo. Turner, vice-president; Mrs. G. A. Alexander, corresponding secretary; Mrs. J. D. Dedeaux, treasurer; Mrs. C. J. Parks, local treasurer. Number of members, 22.

Epworth League: Miss Elizabeth Allen, president; Miss Audrey Sells, vice-president; Miss Sara Moore, secretary and treasurer.



REV. R. I. MOORE, Pastor

liberal donation coming from Miss Mary Abarr. All honors belong to C. B. Gates for his faithful work in connection with this building. To the one remaining charter mem-

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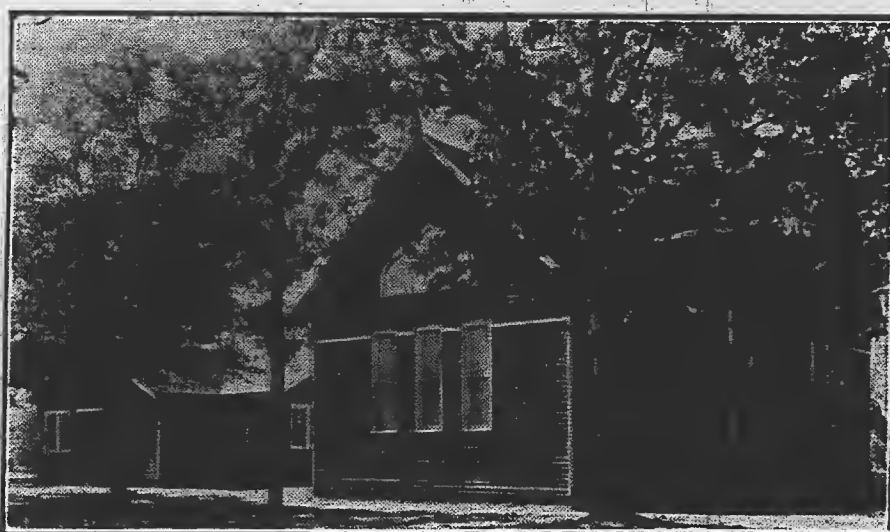
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GREAT SOUTHERN HOTEL

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"HOME OF MISSISSIPPI'S FINEST COFFEE SHOP"

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Complete Business Course

Personal Supervision

Special Civil Service Instruction

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Service

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RATES—\$1.00 AND UP

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Gulfport

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Gulfport

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ROY BAXTER, Gulfport, Miss.

A FRIEND

M. J. AGUR—Real Estate, Gulfport, Miss.

J. C. CLOVER FURNITURE CO., Gulfport

J. C. PENNEY COMPANY, Gulfport

A. P. O'NEAL, Coast Tire Service, Gulfport

COAST BROKERAGE & INVESTMENT CO.

Gulfport

LAZAR DRUG STORE, Pass Christian

K. F. McCOLLUM, HARDWARE CO.

Long Beach

ELIAS GROCERY and MARKET

Long Beach

NINA G. WEST & SON—Real Estate

Gulfport

GRANT DRUGS, Walgreen Agency, Gulfport

QUIGLEY'S MORTUARY, 1410 23rd Ave.

Gulfport

VOGUE FLOWER SHOP, Gulfport

BARRETT'S CLEANERS, Gulfport

SHORTY'S TIRE SERVICE, Gulfport

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A. & P. STORE, 19th St., Gulfport

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KREMER MOTOR CO., Gulfport

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"The Unseen Partner"

"Happy is the family
In which God is an unseen partner,
And the religion of the home,
Is to treat one another as God wills;
And to seek good
For all families of mankind."

—Leland Foster Wood.

* * *

The Summer Trek to Lake Junaluska

The representatives from the Mississippi Conference, leaving for Lake Junaluska for the School of Missions, July 25-August 5, are: Mrs. D. L. St. John, Conference Secretary; Mrs. E. E. McKeithen, Spiritual Life Director; Mrs. E. V. Perry, Secretary of Missionary Education and Service; Mrs. Stanley Wilson, Secretary of C. S. R. and L. C. A.; and Mrs. J. C. Porter, Secretary of the Meridian District.

The conference officers are making a "command appearance," those attending being the ones designated by the Woman's Division.

The days will be filled with class work, seminars and platform hours, and we will try to give you as much of the information received as possible, on this page.

* * *

C. S. R. and L. C. A. Institute

The C. S. R. and L. C. A. Institute of Zone 2, Hattiesburg District, was held with the Ellisville W. S. C. S. as hostess.

Mrs. F. A. Haden presided during the business session, and the W. S. C. S., of the West Laurel church, had charge of the program.

The program as outlined was closely followed: "The Place of Christian Social Relations and Local Church Activities in the Local Church" was presented by Mrs. Paul Arrington, Conference President, and "A Co-ordinated Program of Christian Social Action in the Local Church," by Rev. M. F. Lytle, pastor of the West Laurel church.

During the discussion period, members of the W. S. C. S. represented, told of the problems and plans of their local communities. Mrs. Mollie Garner, a member of the Conference committee on L. C. A., and Mrs. H. Ogden, a member of the conference committee on Alcohol and Other Narcotics, assisted with this part of the institute.

Mrs. E. E. Deen, district secretary, was present, and the societies leading in attendance were Ellisville, with 16, and Moselle, with 15.

* * *

Alcohol Education at Delta State Teachers' College

Miss Winnie Buckles, State Director of Alcohol Education, expresses appreciation for the interest of the women of the Mississippi Conference, in the course on alcohol education taught at Delta State Teachers' College, in June. Miss Buckles states that the course was better than she even dreamed it could be, that it was the biggest course at D. S. T. C. this summer. Twenty-eight teachers, five of them men, took the course, and it was necessary to close regis-

tration with several others requesting the course.

Dr. Wm. M. Kethley has planned to make the course a permanent one at the college.

* * *

Mrs. Wilson Visits Union

Mrs. Stanley Wilson, Conference Secretary of C. S. R. and L. C. A., spent Monday, July 7, as the guest of the Committee on C. S. R. and L. C. A., of the W. S. C. S., of Union.

At noon a delicious luncheon was served in the home of Mrs. Perry Kelly, chairman of the committee, to which each member had contributed a part of the menu. The table was centered with a bowl of lovely summer flowers, and Mrs. Wilson's place was marked with an exquisite Fostoria crystal vase. Seated around the table were: Mrs. Kelly, Mrs. Wilson, Mrs. Roy L. Lane, Mrs. W. E. Prince, Mrs. A. N. Staton and Mrs. J. E. Freeman. Because of illness, Mrs. Bruce Cannon was not present.

Following the luncheon, the duties, problems and plans of the C. S. R. and L. C. A. committee were discussed.

In the afternoon, Mrs. Wilson assisted Mrs. Kelly with the first lesson of the study of "The Christian Family," at a joint meeting of the circles. The women entered enthusiastically into the study and are expecting to have an accredited class.

The Union W. S. C. S. is doing outstanding work in many lines, one of which is the large group of employed women from the local shirt factory enrolled in their Wesleyan Service Guild.

* * *

Hill-Rollings

An interesting announcement to the friends of Mrs. R. E. Rollings is the following:

"Mrs. Bessie Hurst Hill announces the marriage of her daughter, Evelyn Hurst Hill, to Mr. Robert Henry Rollings, on Saturday, the twelfth of July, nineteen hundred and forty-one, Hattiesburg, Miss.

The women of our conference who have watched Robert "grow up," wish for him and his bride every happiness.

* * *

The New Program Material

Announcement is being made that the Program Material, 1941-42, is ready. This material includes programs for sixteen months, September, 1941, to December, 1942.

Part I. "Proof Sheets of Power" contains programs and worship services for September, October, November, December, 1941.

Part II. "For the Facing of This Hour," contains the twelve programs and a number of suggested projects for use with each topic, for the twelve months of 1942. Worship services are included with materials.

In the Mississippi Conference, each W. S. C. S. has been contributing to the Cultivation Fund (10 cents a year per member), and a part of this fund will be used to purchase the above materials for each of the societies in the conference.

The conference secretary will order a sufficient quantity to supply one copy to each society; the conference treasurer will pay

for them; the district secretaries will mail them to the individual societies.

This material will be mailed in time for the September program.

* * *

Waynesboro W. S. C. S. Assists With Negro Vacation Church School

For several years the W. S. C. S., of Waynesboro, Hattiesburg District, has been assisting the Negro church in their town in many ways, one of which was sponsoring a Vacation Church School each summer.

This summer the enrollment was sixty, and several workers from Rust College assisted with the school, which was most outstanding.

The women of this society, through the leadership of Mrs. Edgar Horne, have made possible the high standard now reached, and they are planning to send a woman from the Negro W. S. C. S. to "Gulfside," for the School of Missions, August 18-25.

* * *

For Leaders of Spiritual Life Groups

Since material for the Spiritual Life Groups has been very limited, leaders will be glad to order the following:

1. "Study in Prayer and Personal Religious Living," price 25 cents (packet).
2. "Stewardship," price 25 cents (packet).
- When ordered together, 45 cents.
3. "The Presence of Jesus," pamphlet, 20 cents.

Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

We have been told that no one enjoys a Scotch joke as much as a Scotchman, so here's another:

Jock MacPherson and family sat down to Sunday dinner.

"Now, children," he said, "do ye want the cold meat or a nickel apiece?"

Three hands went up for the nickel. The meat was removed and Mrs. MacPherson then served apple pie.

"Now, children," said Jock, "who wants a piece of pie for a nickel?"—Exchange.

MISERY OF SUMMER COLDS

Don't endure sniffing, sneezing, stuffiness, and running due to the cold—don't blow your nose sore. Check these discomforts by inserting Mentholum in your nostrils now. Soon you'll be able to breathe freely again—you'll feel blessed comfort.

MENTHOLATUM

EYE COMFORT

Relieve Irritation due to over-use, exposure to Dust, Glare

JOHN R. DICKEY'S EYE WASH

OLD RELIABLE
refreshes and brings comfort. Used 65 years.
Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropper.
DICKEY DRUG COMPANY, BRISTOL, VA

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Spiritual Life Groups

"Reveal Thyself to this, our country, Lord. Our independent declaration stands, Yet lift Thy clarion voice and let Thy Word Direct our listening hearts, our minds, our hands, That we may know the part that we should play In the vital shifting of the world today."

Dear Spiritual Life Groups:

The prayer above was written by Grace Noll Crowell, but it is a prayer that each of us might well pray. Never more than now, has the world needed a new revelation of the wonders that set men free; never more than now, has it needed to be brought to an appreciation of the Fatherhood of God and the Brotherhood of man. All of us need meekness in order that we may have power; we need patience in order that our faith may keep sweet and strong; we need love in order that we may be merciful toward our fellow men. These are included in the meaning of Christian living today. Have we discovered this meaning?

During the second quarter of the year, some groups have found joy in expressing their Christian stewardship in the following ways:

Scouring houses to bring into the Church School children who could not attend otherwise (in this way the attendance in one school was increased from 27 to 70); cooperating with their pastor in conducting prayer meeting and special prayer services during the revival season; urging people to read the Bible more prayerfully and diligently, and planning for charge-wide retreats. One group that is newly organized chose Micah 6:8, "What doth the Lord require of thee?" as their thought for meditation. A more timely verse could not be found! And, one chairman says that "the prayers and the experiences of members of my group, put new courage into our hearts for the living of these days." But—quite a few groups have not yet reported. Won't you share your experiences with others who are trying to find out not only what God wants them to BE but also what He wants them to DO?

Mrs. Alexander, Division Chairman, suggests that we study "The Stewardship Parables of Jesus," by Long, and the elective course in the Adult Student on Stewardship. This is excellent material and is available to all.

Remember our Conference Retreat will be held at Castalian Springs, August 13-14. Please plan to attend. A most helpful program is being worked out on the subject, "God Working." A copy of the complete plans will be sent to the Advocate and also to each society at an early date.

And, let us not forget, that the abundant life has its beginning in the desire to trust and obey God—the Omnipotent God who, despite a war-mad world, still reigns—our Father who said, "Fear thou not, for I am with thee, be not dismayed, for I am thy God."

Sincerely,
MRS. W. R. McCORMACK.

First Executive Meeting of South-eastern Jurisdiction

It will be convened promptly at 2 p. m., in the Mission Inn, at Lake Junaluska, on July 23. There will be a night session and as long the following day as seems necessary. Finances will be discussed, the time and place of the Jurisdictional Conference for 1942, reports from each officer and secretary, plans for the future, etc. It is hoped that several officers of the Division will be with us.

The above announcement is of value to the great membership of the Woman's Society of Christian Service only in that we like to know what is going on. We cannot be a part of this group, but if we are so fortunate as to be in Junaluska on the 28th of July, we can be a part of that great audience when Mrs. Bourne allows the Jurisdiction meeting to be held in the auditorium. The plan is to make this a sort of get-acquainted meeting, to present each officer present, and give her a brief time to present her work. A speaker will talk on the place of the Jurisdiction in our work.

* * * *

The President's Letter

Dear Friends of Scarritt:

You will be interested to know of the significant action taken by the Trustees of Scarritt College at its recent meeting, in the adoption of the following resolution:

"The Trustees of Scarritt College, after careful consideration of the Institution's unique service to the church, the gratifying progress being made, the financial problem under present world conditions and the challenging opportunities now faced, are impressed with the necessity of developing a Living Endowment whereby Scarritt may successfully meet the urgent situation. The Scarritt Alumni have just completed a splendid donation to the College in the Gibson Dormitory. Many of them are SCARRITT ASSOCIATES, but their contribution is not sufficient to meet the pressing financial needs of their Alma Mater. We are, therefore, appealing to the men and women throughout the church to join us in becoming SCARRITT ASSOCIATES by making such annual contributions as may be possible. In this way and in spite of the very difficult conditions today, Scarritt College will be able to meet the situation and go forward with its program."

If there is an adequate response to this appeal of the Trustees, Scarritt College will make a large and increasing contribution to the church of tomorrow. When the present crisis is past, trained lay workers will be greatly needed for Christian service at home and abroad. Now is the time to prepare them. It is earnestly hoped, therefore, that the call of the Trustees will receive a hearty response.

Deeply grateful for the progress of the year just closed and looking forward to larger service in the year ahead, I am,

Very sincerely,

J. L. CUNNINGGIM.

* * * *

"Scarritt Associates" are: Those friends of Scarritt College for Christian Workers

who are so interested in the ideals and distinctive purposes of the Institution that they desire to have a part in their realization: to this end they associate themselves with other interested friends of like mind, that they may assist by soliciting new friends, by interpreting its work and spirit, and by subscribing to its financial support.

* * * *

Students at Scarritt

The enrollment has been the largest in the history of the school. The statistics, including the four quarters, summer, fall, winter and spring, are as follows:

Graduate students, 121; senior college students, 47; special students, 27; total Scarritt enrollment, 195. Students from other institutions, taking one or more classes from Scarritt, 404. Total number studying at Scarritt, 599. States represented at Scarritt, 35. Foreign countries represented, 17. Number of men enrolled, 23. Number of married couples, 110. Number of denominations represented, 12. We have enrolled during the year missionaries on furlough from Algeria, Bolivia, Burma, China, Congo Belge, Cuba, India, Iran, Japan, Korea, Malaya, Mexico, Syria, and the Union of South Africa; and Nationals from Belgium, Canada, Cuba, Czechoslovakia, Korea and Mexico.

OUR CHOICE OF FRIENDS

By Mrs. Irvin Rowland

What type of people do we seek to be our friends—the flatterer, the most popular, the one who is financially able to return a favor, the open sinner, or the honest, sincere and God-fearing folk? Do we want our friends always to think as we do, regardless of our opinions? Then that is a dangerous friendship. Are we big enough to face and accept the kindly remonstrations of Christian friends? "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful."

Do we try to make friends with those who gossip maliciously, who seek our company when angry at others, or who always carry a grudge against others and the world? "Make no friendship with an angry man and with a furious man thou shalt not go: Lest thou learn his ways, and get a snare to thy soul."

Do we avoid those persons who are wise and straightforward in all their relations, who seek not to flatter but offer the real roots of fine friendship? Do we abhor circumstances which test our depth and quality of living? Are we willing to admit our shortcomings, our ignorance of truth, our lack of knowledge? We can never hope for the fullest and greatest things from life if we can't face the truth about our own selves.

"He that getteth wisdom loveth his own soul: he that keepeth understanding shall find good."

The use of alcohol deteriorates the mind and body of man, adds nothing to his abilities or worth, and might better be reserved for use only at the order of physician or in industry.—Dr. Haven Emerson

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

(The copy for this page failed to arrive.
—Editor.)

FIRST-HAND CONVICTIONS OR SECOND-HAND OPINION?

By Don Norman

Picture for yourself the scene. It is early in the morning. The Jewish leaders have hurriedly brought to the palace of the Roman governor a Young Man—heroic in bearing, even as a prisoner. Pilate, resentful perhaps at being so early aroused, faces them. He hears their charges. He realizes what they want—the death of the Young Man arraigned before him. Moreover, he knows that he—Pilate—alone of all those in the city, has power to say yea or nay. He looks at the prisoner and is impressed. He would like to tell this pack of howling coyotes what he thinks of them, but they know too much about the six years of his administration as governor. So, to please them, he determines to question the Young Man before him.

So simple did that first question seem to Pilate that he used no forethought in framing it: "Art thou the king of the Jews?" But the answer of the Young Man to whom he put it becomes for all men, everywhere, the burning question mark which closes every sentence relative to faith in him: "Sayest thou this of thyself, or did others tell it thee of me?" First-hand convictions or second-hand opinion? That is the final, yet basic, test for all our beliefs.

Beliefs do matter. Their very make-up determines our line of action, alike in crisis and in everyday living. Donald Hankey, that English student soldier lad in World War I, left us a fine word when he said, "True religion means betting your life that there is a God." There is no second-hand opinion in this definition; it is wrought out in the white-heat of personal experience. Millions have repeated in essence the words of others before them, "Religion means belief that there is a God." Other millions have recited with fervor the majestic sentences of the Apostles' Creed. Donald Hankey's great contribution lies in the positive plus of those three words, "betting your life." Far from discrediting the credo of any sincere faith, he raised it to a new and higher level—the place of first-hand experience.

"What think ye of Christ?" More than ever before, today this question must find its answer in our lives. It must have its root in a personal experience with him; it must have its expression in an outreach of love and sympathy, joy and self-forgetfulness, that will make every contact count for our Savior and Lord.—Baptist Standard:

CHURCH'S RIGHT

A youth knocking at the door of the Methodist Church for admission as a minister objects to having to conform to a lot of "narrow rules and regulations." For example he can't understand why he must train at only those schools accredited by the Methodist Church. Perhaps he objects to signing

the "no-smoking pledge" and other minor and major requirements of the Methodist ministry. He is typical of some young men who annually seek admission into our church. They want the privilege of ministering in this church but they can't see why they have to conform to a lot of "silly requirements" laid down by the Board of Ministerial training or the Discipline.

It ought to be self-evident that the church has a right to set its own standards and insist that they be maintained. Especially is this true of the Methodist Church, which is as nearly a perfect democracy in its organization as it is possible to get, patterned as it is after our national government. If, then, there is something about Methodism we do not like, it is at least the outgrowth of democratic procedure and represents the will of the majority.

Its organization can be changed by the same methods which set it up. Those who object to the present arrangement are permitted to voice their opposition, agitate and educate to bring about the needed reform. Methodism has always had its vocal minorities who have won their cases again and again.

No hierarchy exists in Methodism. Even our bishops, who hold the highest offices the church can confer upon men, are subject to the Discipline and the Judicial Council (Methodism's Supreme Court). And as every informed Methodist knows the Discipline is written by the General Conference, composed of delegates elected by the Annual Conferences.

No doubt some were a bit surprised to hear the emphatic statements made at the Detroit Annual Conference by our resident bishop when he declared that he would insist upon our ministers adhering to the "no-smoking pledge." Those who signed such a pledge should keep it, he felt. And one gathered that the bishop was concerned more in preserving Methodism's reputation for high standards which the pledge implied than he was in making a fuss about the pledge itself, as important as that is.

However unreasonable some things seem to the newcomer in our ranks, it remains that a church maintained of, by and for the people, has the supreme right and the final decision. Without that right anarchy would prevail and the church would cease to exist.—John E. Marvin, in Michigan Christian Advocate.

INDIAN WORKERS STRESS NEED FOR COOPERATION

By S. E. Evans

Interdenominational and government cooperation by missionaries among American Indians was emphasized by the Fellowship of Indian Workers in national conference in the Navajo Methodist Mission School, Farmington, N. M., recently. The presence of more than 200 delegates from 22 states and Alaska, representatives from fifteen denominations and fifteen Indian tribes, made the gathering the most representative in the history of the group. Meeting to consider the problems and opportunities presented

by Indian work, the group recognized that "the most significant contribution that can be made at this time to American democracy is to ease social tensions and racial conflicts within our nation."

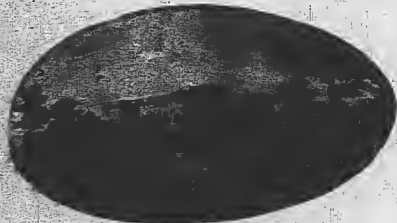
Future interdenominational cooperation was urged in joint young people's institutes, camp meetings, institutes and traveling or motor schools, in local ministerial associations to provide religious education in nearby schools, in the preparation of publicity material, possibly in syndicated articles, in establishing health centers, and in a Christian cooperative service to Indians in cities where opportunities are limited for social and religious fellowship. Particular mention was made of conditions in Chicago, Oklahoma City, Los Angeles and Seattle, where it is hoped that denominations affiliated with the Home Missions Council of North America and with the Indian Fellowship will "unite for action on behalf of Indian young people who are separated from influences for good with which missionaries and religious education workers have tried to surround them."

The group asked that the Home Missions Council sponsor the Fellowship and that missionaries "strive to cooperate in the efforts of the government for the good of the Indian." Expressing its belief in Christian citizenship for American Indians, the conference recommended that all cooperating agencies lend the influence to the enactment of a law defining the Indian's status.

Prominent on the program were discussions of Indian education. Concluding that "the relationship of religion to education has been such as to place our hope in a co-operative rather than a competitive society," the majority of delegates expressed a preference for public schools for Indians wherever possible over mission and government school education. They stressed the need for "teachers of sound moral character, positive Christian attitudes and adequate technical training."

Suggestions offered new workers among Indians by "veterans" in the field, included the following: "Go slowly"; "Don't get in a hurry, but always go ahead"; "Remember that Indians will read the workers before they will read the Bible." "Meet them on the level"; "Use the simple words of the Master"; "Look at problems through the eyes of the Indian people"; "Supreme forgetfulness of self and of denomination is essential"; "Ours is the task of bringing to the Indians the best thought in the world in such simple language that they can understand it." "Programs are better planned in the hogan on a reservation than at a mahogany desk in some office." "It is the glorious duty of the church to free the Indian by aiding him to wish to be free." "Our main task is not to win Indians to one particular denomination, but to win them to Christ."

WHEN IN NEW ORLEANS
SHOP AT HOLMES
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Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON JULY 27, 1941

By Rev. W. C. Newman

THE HOLY SPIRIT INSPIRES NEW TESTAMENT LETTERS

Lesson Text: Gal. 1:11-12; 1 Thess. 2:13;
1 Tim. 3:14-17; 2 Peter 3:14-16; Jude 3

Golden Text: Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness.—2 Tim. 3:16.

It is an astounding fact that a large part of the New Testament consists of letters written by a globe-trotter who never knew that they would become a part of the Holy Scriptures. When this fact was first called to my attention years ago, I had a sinking feeling, a sense of having had the ground cut out from under my feet. If the Scriptures were mere letters written by one man to other men, how could they be called "Holy," divine, inspired?

Inspired Words? Or Inspired Men?

But as something of the implications of this fact about those letters became clear to me, I began to have an appreciation for and an understanding of the Epistles, as well as other books of the Bible I had not known before.

No longer did they seem to me to be timeless generalities or untimely platitudes to be puzzled over, twisted about, and distorted in the vain effort to make them fit some specious argument of our own making. They became real letters, written by real men of great faith, to real people who were earnestly seeking to know God and to find the Christian Way for themselves and their times.

These New Testament letters were not mechanically copied by robot secretaries blindly taking down verbal dictation during some kind of psychic trance—like the fake "mediums" who claim they can communicate with the dead.

They were written by men who were inspired not only to write those particular words, but to labor and to preach, to sacrifice and to die for the Gospel.

To such men I must listen; they have earned the right to be heard.

Letters Are Interesting

To know that these portions of the New Testament are personal letters also gives them a very strong and intriguing appeal. No longer do they seem to be vague utterances couched in unfamiliar language and dated in some unthinkably distant past. They are warm and affectionate communications between friends. They live, and have meaning and reveal intimate secrets. Names become familiar to us, and places. We visualize the First Methodist Church of Corinth, or Ephesus. We see the intense drama involved in Paul's writing to Philemon to tell him that his run-away slave, Onesimus, has been converted, and asking Philemon to accept him back, not as a slave, but as a brother, and sending the letter by Onesimus. The Epistle to Timothy becomes some-

thing infinitely more than a moral treatise when we know of the friendship that had existed between Paul and Timothy ever since Paul used to visit in the home of Timothy's mother, Eunice, and his grandmother, Lois, when Timothy was a small boy. And how Timothy looked up to Paul, wanted to be like him, was later consecrated to the ministry by Paul, and now Paul wanted Timothy to stay on as pastor of the church at Ephesus a little while longer, and was writing the young preacher some words of kindly advice.

Unopened Letters

But, unfortunately, the general run of church folk do not any longer read or understand the Scriptures. Although the Bible is still the very best seller of all the books in the world, it is probably the least read and the most neglected book in any average home.

Once-upon a time it was not so. Paul reminds Timothy that from babyhood he, Timothy, had known the sacred writings, and urges him to remember that the Scripture is most profitable for instruction in doing right. To Paul and Timothy the scripture was the very Word of God, revealing God's will for each individual life. To neglect the Scripture was to neglect God and to be ignorant of Him.

The Word of God to Us

So the meaning of the inspiration of the New Testament Letters by the Holy Spirit is that they are letters to us from God. Unopened and unread, they lie neglected upon our desks and tables. God cannot reach us with His Word until we open and read His Letters.

ARMY AND NAVY CHAPLAINS

It is the Army and Navy Chaplains who carry the direct responsibility for religious work in the Army and Navy. By government decision all religious services inside camps and on the ships of our ever more far-flung Navy, are in their hands. They have the most direct possible contact for personal counsel and moral instruction. Nearly two million of our young men in the Army, Navy and Civilian Conservation Corps, are finding in the chaplain of their unit the man whose job it is to be their guide, philosopher and friend. Outside the camp, chaplains cooperate with the pastors and other religious agencies of the local communities.

Starting with well established Chaplains' Corps, the Army had about 125 Protestant chaplains on July 1, 1940, and the Navy 75. On July 1st, of this year, the Army had about 986 Protestant chaplains on active duty, and the Navy 118. The new chaplains are for the most part young men. They have given up their parishes, sometimes with jeopardy to their future careers, at the call of this opportunity for spiritual leadership. The Selective Service Act has given the churches the most marvelous opportunity in our history for carrying the gospel and its implications to American youth, and these young ministers have appreciated the fact and accepted the challenge. Today many

soldiers are hearing Christian preaching for the first time in their lives, and it is the chaplains who are doing the preaching. In many cases larger attendances, proportionately, are reported at church services in Army camps than are to be found in civil life.

The churches do not pay for this service. The salaries of chaplains, the building of chapels, the provision of helpers and general equipment, are all paid for, at the cost of millions of dollars, by the United States Government. This does not mean, however, that "everything is taken care of." The churches themselves are asked by the War and Navy Departments to select and recommend all candidates for the chaplaincy, and none are appointed by the military and naval authorities who do not have this ecclesiastical endorsement. The machinery for such action by Protestant churches centers in the Woodward Building, Washington, D. C., in the office of the General Commission on Army and Navy Chaplains, of which the chairman is Bishop A. W. Leonard, and vice-chairman, Dr. William B. Pugh. The director is the Rev. S. Arthur Devan.

The General Commission is the cooperative agency recognized by the Government for certifying ministers of nearly thirty denominations who desire to apply for a Chaplain's commission, and while the final decision regarding all applicants rests, of course, with the Army and Navy authorities, endorsement by the Commission is normally the deciding factor after the basic requirements of physical health, education and pastoral experience have been established. After chaplains have entered the service, the Commission is responsible for strengthening their work, sustaining the ties between them and the denominations to which they belong, and in general acting as official liaison between the churches and the Government in all matters affecting the religious life of men in the national service. Chaplaincies in the Civilian Conservation Corps are included in the Commission's responsibilities.

The principal part of the cost of the General Commission's work—which has been in existence since the World War period—is borne by contributions from the denominations, based on the number of chaplains each denomination has in the service, augmented by individual contributions. The work has been expanding so rapidly, however, that authorized grants are inadequate to enable the Commission to carry on its work effectively during the remainder of the current year. Protestant leaders familiar with the situation are greatly concerned at any possible crippling of the Commission's activity, for its work is indispensable in enabling the churches to make the millions which the Government is spending, serve to the best advantage the objects which the churches have at heart.

If Jesus, by a heavenly hope, could endure Gethsemane, we ought, by our share of the same spiritual force, to keep awake during the short hours of an earthly night, meanwhile looking for the coming dawn.

—Selected.

THE CHRISTIAN FIRESIDE

THE WEE MAN

By Rev. Vivian T. Pomeroy, D. D.

Once a week there comes to work in my garden one of the tiniest of little men. He looks like the little men one reads about in fairy tales, and he is so strong that it is like magic. He came to America a long time ago from Ireland, and he has never forgotten his Irish home. Nor has he forgotten his Irish speech, which sometimes I find as hard to understand as he does mine. But we liked each other from the moment my friend John the gardener, who is Scotch, brought him to the door and said: "I've brought the wee mon."

For many, many years the wee man worked on a beautiful place in Milton, and the master of the place, though stern looking, was so pleased with the wee man that one day he said to him: "I've been thinking that you've never been back to Ireland, and I want you to go for a vacation. I shall pay your fare there and back. Tell me when you want to go, and go you shall."

The wee man thanked him in a way which I cannot imitate, because I am no good at Irish. Englishmen rarely are. And the wee man said he would decide when to go.

Months passed, and the wee man said nothing about his trip, and at last the master said to him: "What about that vacation in Ireland? Have you decided when to go?"

The wee man straightened his little strong back, and he replied: "Sure, and I have, sir; and I was thinking that, if I was to go, maybe I'd be missing my work and the trees here and such like; and, when I come to be thinking of it, I thought to myself I'll not be going because I'd stay where I am."

The master looked astonished, and then he said: "Well, it's as you wish. If you care to go, it will cost you nothing."

The wee man smiled, and he said: "Sure, you're very kind indeed, sir; but maybe it would cost me something. The old folks is dead, and the young folks wouldn't be knowing the likes of me, now, so maybe it would cost me the picture of the way it was once; maybe the small green places is changed, and the way the hawthorn trees do be growing is gone too; so I'm thinking I'll stay right here and keep the old home the way I have it." And then he put his worn hand on his heart, and added: "Safe it is with me here."

That was all. And the wee man never went back, and, so far as I know, he was not given anything instead of going back.

But I think it is a lovely story, because I learned from it that the most precious things are forever safe within one's heart, and that is what the poem means which says: "And having nothing, yet hath all."—Reprinted by special permission of the author and The Christian Leader.

THE FRIENDLY MAN AND—ANOTHER FRIENDLY MAN

We met in a bookshop.

He was looking round the shelves from right to left. I was looking from left to right. Consequently we met.

Somehow we began talking, he and I. We talked of books, of our respective tastes in literature, and so on; and before we knew where we were, an understanding had sprung up between us. I told him of my sorrow. He told me of his.

"She was a lovely girl," he said quietly, almost smilingly, "at the door of life. She was all we had, and she lived twenty summers."

There was a pause, and then he went on. "God gave her to us and to the world for a season. She worked and served and loved and made many happier. I think she helped to show us the way of life God loves most. She fell asleep after sunset; and she would wake in heaven just about the time the stars were beginning to shine."

He said it so simply and reverently. Yet I knew something of the depth of his feeling—it was in his face, deeper than the serenity there.

"And you?" I asked.

He smiled oddly. "I have my bad days," he confessed. "Sometimes I feel I can't go on—she died so few months ago. And Alice, my wife, she has had bad days, too—days of depression, days when faith is hard."

I nodded. There seemed little I could say.

Then, looking up, squaring his shoulders as he did so, he said: "But listen, friend: I have my bad days, and Alice has hers. Yet God is good; for never yet have both of us had a bad day together!"

—Methodist Recorder.

TOLERANCE

The new-born church was not to be swathed in the restricting clothes of Judaism. Christians were free from the law; all that mattered was their individual relationship to Jesus Christ.

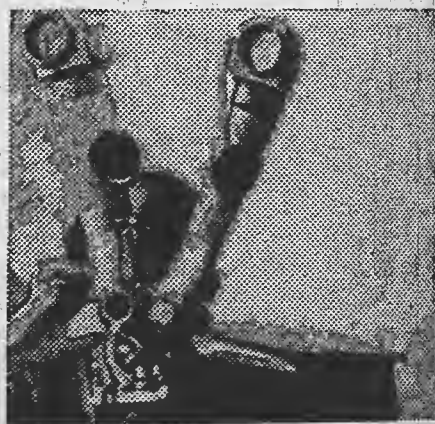
It is timely and interesting to confront this ancient struggle from the standpoint of our own day's increasing religious tolerance. The conflict is one that has raged down the centuries; and each battle has left the world with a broader, freer conception of liberty of conscience and of worship. Giant minds have done heroic battle for the liberation of truth; and the Christian church today honors a brilliant galaxy of names, such as Luther, Knox, St. Francis of Assisi, Wesley, Zinzenford and many others. Now we have a tradition of liberty, and our present struggle is for fidelity. Out of one of the great church controversies came the new battle-cry, "In essentials, unity; in non-essentials, liberty; in all things, charity."—From The Birmingham News (William T. Ellis).



● Columbus sailed West on his way (so he thought) to the East Indies, but instead he found himself in America. See if you can steer a straight course through these questions, placing your answers in the indicated spaces, and then check the right answers and get your rating.

(1) The Amtorg corporation is (a) the manufacturing division of the American Target company; (b) purchasing agency of the Russian government; (c) social organization of Americans resident in Austria; (d) name for any ☐ dummy corporation.

(2) That odd animal, the duckbill platypus, is a native of (a) Australia; (b) Yucatan; (c) Central Uganda; (d) the ☐ Himalayas.



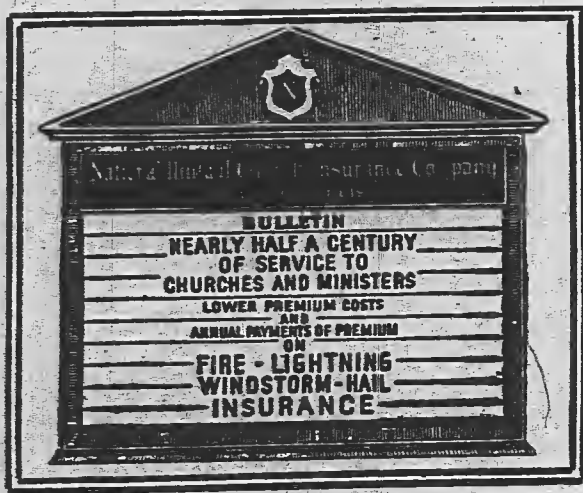
(3) The instrument pictured here is used in warfare. It is (a) a periscope; (b) a range-finder; (c) a weather forecasting device; (d) a listening post ☐ for airplanes.

(4) The centenary of the postage stamp was celebrated last year. Postage stamps were invented by (a) Alphonse Daudet; (b) Elias Howe; (c) Thomas Jefferson; (d) Sir Rowland Hill. ☐

(5) If you are chary of doing something, you (a) hesitate to do it; (b) are cheerful of the opportunity to do it; (c) refuse pointblank to do it; (d) will do it ☐ within a reasonable time.

(6) "Give me liberty or give me death" was said by (a) Stephen Decatur; (b) Patrick Henry; (c) Nathan Hale; (d) ☐ General Warren.

(7) Gunpowder was invented by (a) the Carthaginians; (b) the French; (c) the Spaniards; (d) the Chinese. ☐



"GUESS AGAIN" ANSWERS

	Tally Score Here
1. (b) for 10 points.....	
2. (a) for 15 points.....	
3. (b) for 25 points.....	
4. (d) for 10 points.....	
5. (a) for 15 points.....	
6. (b) for 10 points.....	
7. (d) for 15 points.....	
RATINGS: 90-100, perfect seamanship; 80-90, you'll get there; 70-80, watch where you're going; 60-70, you missed the boat.	
TOTAL	

WORLD SERVICE AND FINANCE COMMISSION MEETING

Thankful that the eight million Methodists of the new united Church had given more than \$90,000,000 for the support of all phases of religious work during the first fiscal year of union, which ended May 31, members of the World Service and Finance Commission, meeting in Chicago, July 9-10, made plans for carrying on a healthy growth in the financial program of the Church during the present year.

With Bishop Ernest Lynn Waldorf, of Chicago, presiding as president, the Commission heard the annual report of Treasurer O. W. Auman, which shows the total giving of the Church, for local, conference, World Service and all other funds to be \$90,333,961. Of this sum, \$7,950,303 was applied to Disciplinary Benevolences, including World Service and the work of the Woman's Society of Christian Service.

Other amounts of the grand total were disbursed as follows: \$33,659,066 for ministerial support, \$24,965,098 for current expenses in the local churches, \$17,638,028 paid on buildings and indebtedness—these three figures represent the amounts applied to the maintenance of the Church in its home parishes.

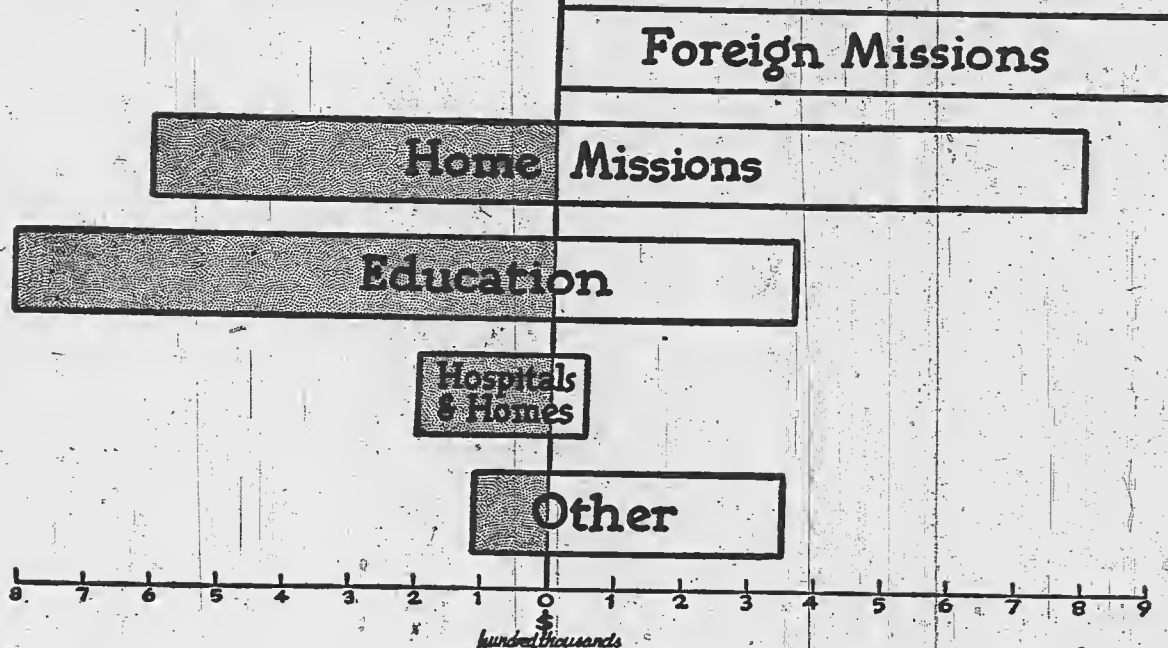
The remaining \$14,011,769 of the ninety million dollars, was applied to World Service benevolences as noted above; \$5,919,778 went for Annual Conference benevolences and expenses, and \$141,688 for general administration and Jurisdictional Conference expense.

World Service funds totalling \$4,539,953 came from amounts received on apportionments by the treasurer and including special gifts received by the various Methodist Boards. This amount was divided among the eleven Methodist agencies and the American Bible Society on fixed ratios established by the General Conference last year.

Another interesting item which the annual report shows is that of the 69 Annual Conferences which have adopted a ratio for the division of World Service benevolences

Annual Conference Benevolences

General Benevolences



and Annual Conference benevolences, 16 of them have voted that at least 75 per cent shall go to World Service.

In the matter of the use of the name "World Service," the commission decided that the term shall designate the General Benevolences of the Church only.

The Commission approved plans for the survey, requested by the General Conference, of the total benevolence giving of the Church, "the causes, agencies and institutions receiving support from World Service, Annual Conference and other benevolences; and all other data necessary for formulating a practical benevolence program for the Church and a plan for equitable distribution of these funds."

One of the charts in the annual report of Dr. Auman shows the peaks and valleys in the curve of monthly receipts of World Service funds. It was pointed out to the Commission that regular monthly forwarding by the Conference Treasurers of all World Service monies to the Chicago office would eliminate the necessity of borrowing

funds, caused now by most of the receipts coming in the months of September, October, April and May.

The annual report made on the Episcopal Fund, which gives support to our bishops and their Council of Bishops, shows that receipts for the year amounted to \$895,402. The General Administration Fund received a total of \$125,999, which went to the support of General Conference expenses, the Federal Council of Churches, the World Council of Churches and the Commission on Public Information.

Bishop Cläre Purcell, head of the Charlotte, North Carolina Area, was the inspirational speaker at a luncheon of the Commission on the second day. He pleaded for a strong Methodist voice that would be heard through the newspapers and the radio among the masses of people who are not cultivated in Christian thought.

"I suggest the establishment of a national radio minister of The Methodist Church who would devote his full time to directing the finest religious broadcasts. Through this program, we might be able to reach the millions in the world who are not being reached today by any of our regular church programs."

On the first day of the meeting, Rev. Ralph E. Diffendorfer, of New York, executive secretary of the Foreign division of the Board of Missions and Church Extension, challenged the Commission members and invited guests, including several bishops not members of the Commission and members of the Chicago Methodist Social Union, with these words:

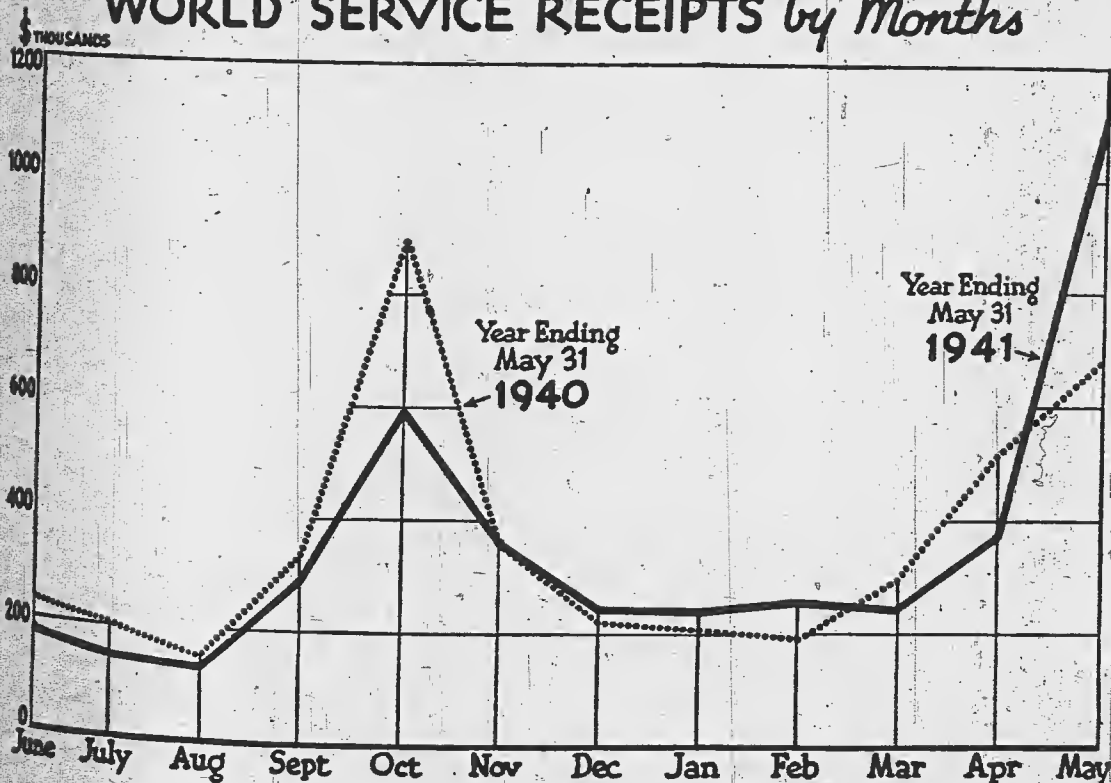
"In a world in which the Church has carried on missionary efforts for many years, we still find that one-half of the people of the world go to bed hungry every night, one-half are beyond ordinary medical assistance, and one-half are still illiterate.

"We must, as Christians, make a better integration of people and things in this day of world-revolution."

At the closing session, Bishop Raymond J. Wade, head of the Detroit Area, inspired the Commission members by stating that "The light of Christianity is not going out and still shines in the dark places of the world." He told of the efforts being made in North-central Europe, over which he has Episcopal jurisdiction, to keep the Methodists together and true to Christian principles.

A life that will bear the inspection of men and of God is the only certificate of true religion.—Johnson.

WORLD SERVICE RECEIPTS by Months



A glance at this graph, with its seasonal peaks and intervening low months, makes clear why an increasing number of efficient church treasurers are co-operating by making monthly remittances of World Service money. Complete regularity of payment, while making little difference to local churches, would entirely prevent the interest charges on borrowings now necessitated to maintain the even flow of support to the various projects that otherwise would suffer during the lean months.

DAY OF COMPASSION OFFERING SAVES THOUSANDS OF WAR SUFFERERS

By Floyd Shacklock

For us, vacation days are bright and happy. Rest and recreation strengthen tired bodies and wholesome food brings renewed energy.

But for the millions of innocent victims of war, in a score of countries, summer days are like all other days—no vacation, but starvation! NO VACATION FROM STARVATION! While we grow strong and fat, they grow thin and weak. In the midst of food, can we forget God's other children who cannot still the pangs of hunger?

Methodists, in their Day of Compassion offering (March 2, 1941), laid upon their altars a magnificent gift of nearly one million dollars. One-fourth of this fund goes to religious work for Methodist sons in the camps in the United States. One-fourth goes to the mother church in Britain for relief and for the many urgent needs of the home and foreign mission work there.

One-half of that offering is now at work around the world "in the relief of human suffering without distinction of race, color or creed." It helps to feed the starving fifty million homeless people of China. It gives milk to hungry children of Europe. It provides social, educational and religious work for prisoners-of-war in camps on both sides of the lines. Bibles in a dozen languages are sent to prisoners, evacuees and refugees. Where doctors in China are forced to operate without anaesthetics, for lack of drugs, this fund comes to the aid of the wounded and the sick. Disease quickly strikes at undernourished bodies, and the prompt gift of food saves lives before sickness or plague can take their toll. Uprooted humanity is helped to establish new homes as new trades are taught in the refugee camps. Orphaned missions of European Protestant churches are given the aid which keeps them at their work.

For all of this, uncounted multitudes will bless these Good Samaritans who joined in the Day of Compassion offering. Food is given to the hungry, and medicine to the wounded—but these Compassion gifts do far more. Physical suffering is only a part of the world's misery today: the deepest hungers are spiritual. Those spiritual hungers demand relief by and through the church. Man does not live by bread alone, and material relief, through secular agencies, is not enough.

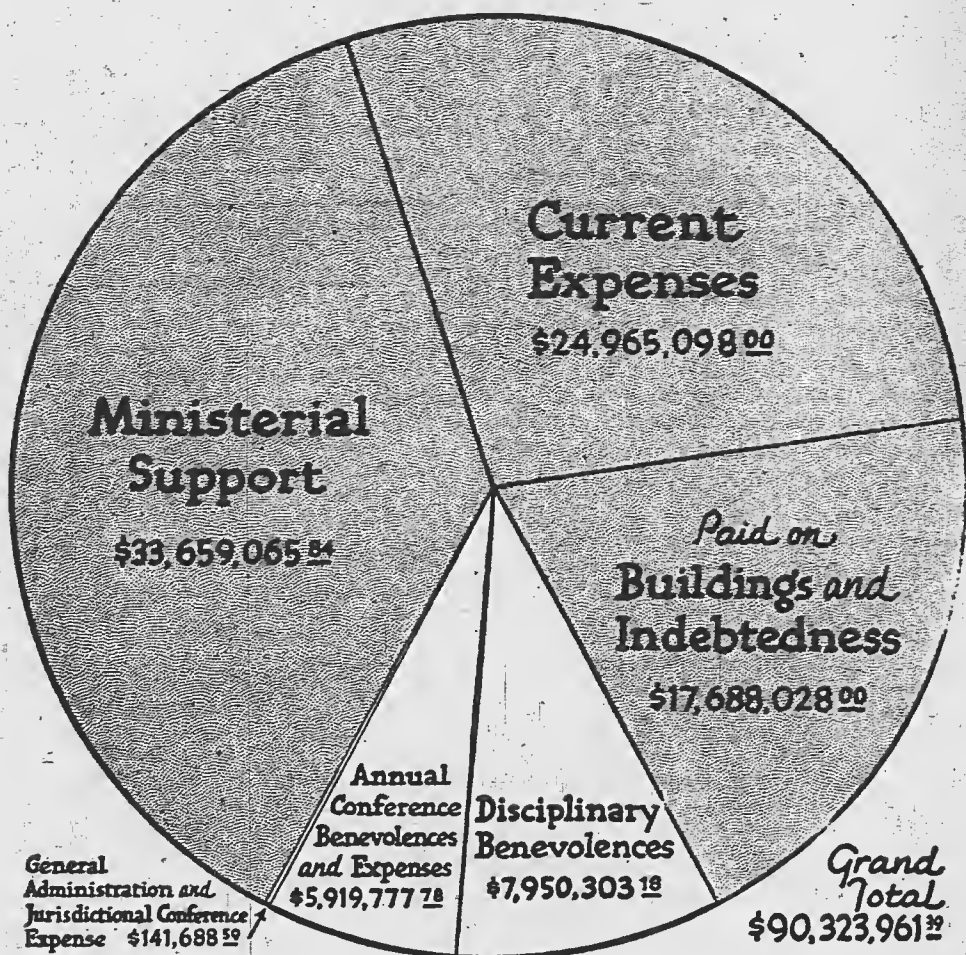
Refugees are confronted by systems of thought and life which utterly debase human personality, which scoff at the individual and his conscience. Loneliness and despair crowd out hope in the breasts of millions of these victims. This is no doctrinaire crisis. It clutches at the heart of world-wide Christianity. It imperils the future of Christian faith in every land.

What is the Christian response to this challenge? One part of that response is a demonstration to those sufferers that God is Love. As Christians, ours is a message of brotherhood and goodwill across the barriers that divide men, in words of love and friendship that cannot be shouted down by harsh voices of hate. As the "lights go out" across the continents, the Christian church stands as the only source of hope—the one great common bond of brotherhood. To Christians, then, is given the ministry of reconciliation—suffering with those who suffer in order to show that God is Love.

The needs today are staggering. Informa-

THE GIVING OF THE METHODIST CHURCH

(For all purposes)



According to the latest assembled statistics, The Methodist Church contributed last year \$90,323,961.39 for all purposes. The chart presented above shows the proportions applied to the several purposes of the Church. The three shaded sectors represent the amounts applied to the maintenance of the Church in its home parishes. The white sectors represent the amounts applied to benevolences. The total for Disciplinary Benevolences includes the amounts raised for the General Benevolences and the work of the Woman's Society of Christian Service.

The important question before the Church is the allocation of the proper proportion of the resources of the Church to its world-wide obligations. One Annual Conference reports a reduction of approximately \$10,000 in its budget for Conference Benevolences for next year in order to release a corresponding amount for missions and the general program of the Church. Perhaps other Annual Conferences will be inspired to take similar action. This spirit should carry through to every local church.

A devout consecration to Kingdom purposes must characterize the life and work of every Christian, church and conference.

tion reaching the Methodist Committee for Overseas Relief reveals a world-wide panorama of need and of despair. The gift of last winter is not the end. Don't give up your vacation; just share a small part of your abundance. You will get more value out of your period of rest and refreshing because you have helped the child, or the mother, or the Christian worker, over there, to keep alive and to maintain his faith in God.

HISTORY OF LONG BEACH AND PASS CHRISTIAN CHARGE

(Continued from page 8)

fever scare, and some of the best members left town. But the church kept on and is to this day a helpful factor in the town. The roll of official members follow:

Stewards: Mrs. F. L. French, Mrs. Allen Barksdale.

Trustees: Floyd Bishops, Mrs. Mary Epperson, W. R. Robinson, Mrs. Allen Barksdale.

Woman's Society of Christian Service: Mrs. F. L. French, president; Mrs. S. C. Ladner, vice-president; Mrs. W. D. Barksdale, secretary and treasurer. Twenty-five members.

WISE OR OTHERWISE

(Continued from page 7)

do no appreciable damage save to the most gullible.

Our chief troubles are found in our homes. Here, not in our colleges, nor in our youth, is found our greater problems, our bete noir.

We dress our children in lion's skins and expect them to roar. We are actually surprised when they bray. Our neighbors are not specially surprised.

The merchant who cheats his customers should not have his porter arrested for stealing.

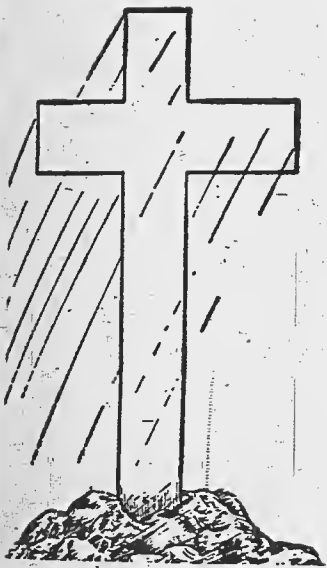
Personal interest and prejudice often put lead in the wings of faith, and chaff in the grain of reality.

Jesus gave us no scientific analysis of flowers. He just gave us the flowers and said: "Behold," "Solomon in all his glory was not arrayed like one of these."

Is your preacher a necessary nuisance, just a nuisance, an expensive luxury, or a leaven that is necessary to life and hope?

True or false? A good wet nurse would make the best possible preacher?

New Orleans CHRISTIAN ADVOCATE



THE LIVING CHURCH

I sought Thee 'mid the leaves,
I find Thee on the dry and blasted tree;
I saw Thee not, until I saw the thieves
There crucified with Thee.

—Dora Greenwell.

THE PRAYER-ROOM TODAY

Dear Father, so lead us that we shall
neither stumble nor fall. Help us to know
the way in which we should go. Be pa-
tient with us when we falter. We ask
Thy forgiveness when we err, and pray
that the end of our journey may be cer-
tain and joyous. In Jesus' name we pray.
Amen.

—Front Rank.

MEET BISHOP PEELE



Bishop W. W. Peele, who has recently
been appointed to the Presidency of
the North Mississippi Conference



WALLET OF THE WEEK



COFFEE IS CALLED THE FULCRUM OF BRAZIL. It is its national drink, a chief commercial product, and a chief source of wealth. It is the symbol of Brazilian hospitality and is the product in which is written the biography of its people, political, economic and religious. A history of that great South American country was written with ink made from coffee. It is a crop which furnishes year-round employment for a large part of the population.

* * *

THE MIDDLE EAST—China, Japan, India, the Netherlands East Indies, and other strategic outposts in the Pacific and in the Arab lands fringing Europe and Russia, is said to hold the key position in determining the outcome of the war and the post-war world. The people are a type who are accessible to propaganda, and consequently the civilization which has the wisdom to win their loyalty now will be in a position to profit by their key positions and their tremendous possibilities in the war now in progress and in the peace of the years ahead.

* * *

ENGLISH CHURCHES destroyed or damaged number two thousand six hundred and fifty-nine. Among those listed as "more seriously" damaged are the cathedrals at Coventry, St. Paul's, London, and City Temple, London. Churches less seriously damaged include Westminster Abbey, Westminster Cathedral, and the Deanery at Canterbury Cathedral. Other damage includes one hundred and eight vicarages, three hundred and four church bells, two hundred and thirty-six church schools, and thirty-six convents. In some instances precious records were destroyed by fire.

* * *

THE INTERNATIONAL CONVENTION OF GIDEONS in session at Grand Rapids, Michigan, has for its slogan, "Arm Them With the Gospel Too." This has been adopted as a means of promoting the program to provide a copy of the New Testament and Psalms for every soldier in the armed forces of the United States. On the afternoon of July 27, a great number of New Testaments will be dedicated and the Gideon President, R. G. LeTourneau, will be the speaker. This effort to provide the Scriptures for the men in camp will be the central theme of the convention.

* * *

THE CHIEF OF THE SOVIET AIR FORCES, General Jacob Shmushkovitch, is a Lithuanian Jew who was born in Rokishkis, where his father is a tailor. The air chief is now forty-three years old and is waging a titanic battle against the ruthless invaders, who throughout the great struggle now in progress have made such large use of their "pirates of the air" and other instruments of a reckless war from the skies. At the present time little is known of the relative strength and effectiveness of the combatants, but the very fact that Russia is still holding back the German war machine is something to take note of.

THE WORLD COUNCIL FAMILY of churches, according to the first issue of *The World Council Courier*, has been increased from seventy church bodies to seventy-two by the addition of the Presbyterian Church of New Zealand and the United Brethren in Christ in the United States. The Council representation now includes church bodies in twenty-six countries. From the Geneva headquarters, the Council is conducting extensive work in the prison camps of Europe, especially among French war prisoners.

* * *

ORIENTAL PEOPLES seem to have a horror of "losing face." In Japan, the diplomat who fails does not become angry, but instead he expresses profuse regrets. In Korea the gentleman goes to work with a fishing pole to appear that he is going on an outing, and in China, many people will not go into a Gospel hall, but they will listen to the Gospel over the radio, because they may do so and still maintain their standing in the community. For this reason radio is becoming more and more an instrument of Oriental evangelism.

* * *

UNMARRIED TEACHERS IN THE HEBREW SCHOOLS of Palestine between the ages of twenty and thirty are to be conscripted for army service according to a recent decision of the Jewish Board of Education. At the same time the Board announced that eleven hundred and fifty young Jews who had undergone military training in special camps during May and June had enlisted in the British Army of the Nile in Egypt. The soldiers of Palestine are said to have fought well, particularly in Greece.

* * *

THE PHILIPPINE ISLANDS are said to be the most densely populated agricultural lands on earth. More than sixteen million people live on seven thousand and eighty-three islands which constitute the archipelago. The tenant farmers receive a part of the crop, and all agriculturists are exploited by supply merchants from whom they buy and to whom they sell. More than half the people are dependent upon six major industries: sugar, coconuts, abaca, tobacco, lumber and embroidery. It is a land of peasants with a birth rate of four per cent, a high rate of illiteracy and a corresponding political credulity.

* * *

THE WAR CRY, official organ of the Salvation Army in Holland, has been ordered by the Nazi authorities to suspend publication. The reason assigned was that the circulation of the weekly was too high and that the paper saved could be used for other purposes. The Salvation Army in the Netherlands was dissolved some weeks ago, but a few of the former officers were permitted limited activity. The heads of Protestant synods are said to have instructed church editors to ignore the suppression orders on the ground that church journals are privately owned and the state cannot intervene in their affairs.

New Orleans CHRISTIAN ADVOCATE

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W. L. DÜREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

WHAT IS A CHRISTIAN COLLEGE? III.—ESSENTIAL DIFFERENTIATION

We have discussed the difficulties encountered in arriving at a consistent definition of a Christian college, and we shall speak now of the factors which distinguish it from other colleges whose appeals are based wholly upon their scholastic offerings without reference to church affiliations.

We have already intimated that the Christianity of a college, as of an individual, is neither a formal relation, nor is it something abstract. It may not be achieved through a religious regimentation of campus life, even though such regimentation be legitimately a part of the approach to the ideal. Its Christian character is not determined by the doctrines of the church which founds and maintains it, notwithstanding the fact that those doctrines furnish a theological background upon which the Christian ideals and virtues of the institution are projected. Christianity does not consist of negations in education or anywhere else. At its best, it is released life—emotional, moral, spiritual, altruistic, social. It is a shining through of the Christ character which touches campus life and beyond with the glory of the sacrificial and the pure by which student life, thinking, and purpose, are lifted into the atmosphere of Christ's regenerating spirit and are stamped with His loyalties and His high consecration. It is never a compromise with the world any more than the ministry of Jesus was a compromise with the worldiness of His day.

We do not hold the view that responsibility for making a Christian college rests wholly upon administrative shoulders. On the other hand, we think that a Christian college sums up church history, the purpose of the founders, and the spirit of those who maintain it—the off-campus phases of its life. To this endowment, we would add the Christian mind and purpose of those who direct its affairs, the Christian character of the faculty and administration, and the Christian background of the life which converges upon the campus—the immediate element through which its Christianity registers. A college whose sole aim is to develop and extend the scientific and mechanical reach of the human mind may be classed as scholastic or academic and, if it lives up to its claims, it is entitled to the respect and esteem of the patronizing public. No institution can make an appeal for patronage as a Christian college unless and until the virtues and the values of Christianity are registered in the very life and atmosphere of the institution. Without that distinctive atmosphere on the campus, not in the catalog, the appeal as a Christian college is false, fraudulent, unworthy, and reflects upon the supporting church.

We have said that no institution is made Christian by the

fact that it is the creature and the property of, or because it reflects the peculiar doctrinal views of any group. We return to that statement to extend it by saying that we do not believe that any college administration can accept the support of a church group and flaunt its social and religious views without violating the fundamentals of loyalty and honor which are of the very essence of Christianity. As long as the institution's staff of life is the benevolence and the support of a church, the administration may not outlaw the teachings and the historic position of the church without stultifying itself to the extent of vacating its own Christian character. The character of the unjust steward is written in the changed bill of the debtor, fifty, fourscore, and the true character of the college, no matter who is responsible for it, is written in every act of sidestepping ideals and principles which it does not wish to obey. A college administration is the servant of a church group who have a right to require loyalty to the trust imposed.

The moral perversity of campus life reflects upon those who have been commissioned to guide it, just as its loyalties attest the Christian character and strength of those who occupy the position of leadership. There is no place for a weak, vacillating and morally indifferent man in college administration. The student is quick to discover his vulnerability and to capitalize his weaknesses. The designing launch their attacks against those who are disposed to capitulate rather than defend the historic position of the church which they are pledged to serve. In setting up the administration of our church colleges, we have thought too much of the leadership of money and set too great store by political prestige and power. We have ignored the fact that a definite, personal Christian experience is absolutely essential for those who would make a Christian college. Only such can be just stewards of the ideals, teachings, and practices of the Man of Galilee. No college can make an appeal as a Christian institution except upon the basis of its maintenance of worthy intellectual and educational standards plus its loyalty to Christian ethics and honor. If the church cannot deliver upon its assumption of "Christian," it should abandon its unctuous claim, or get out of the educational field.

The question which should be faced by a church and a college administration is not what a man is, but what a man could be if he realized his full possibilities. For realizing this end, Christianity has certain fixed meanings and dynamic qualities with which no intelligent person is at liberty to tamper to suit the convenience either of his skepticism, or of a difficult situation. Frankly, we can think of nothing more intrinsically dishonest than to advertise a distinctly Christian atmosphere while moral laxness is condoned, if not winked at, and there is a covert

stabbing of the church whose support makes the institution possible and the claim plausible.

"I'M TROUBLED ABOUT OUR WORLD"

A few days ago we received a letter from a good friend of ours in which was the sentence: "I'm troubled, as I know you are, about our world." Such is the feeling of every thoughtful person in the land whether his approach be military, political, economic, social or religious. It is easy enough to voice, as some do, a blind optimism as to the ultimate outcome of the chaotic conditions now prevailing throughout the whole earth; but it is a much more difficult task to justify by a course of reasoning such a declaration. The whirlwinds of the gods have been loosed upon the peoples and human reason knows no path which leads to a haven of safety and hope. The nations of the earth are weltering in the fury of a storm which is as yet unabated, and the only way of hope in this desperate hour is our faith in God. If that anchor fails, then we have left only the vain guesses of fatalism. We have every right to be troubled about our world and equal reason to seek refuge in the bosom of an infinite and all-loving God.

DECISION OR CONVERSION

Occasionally we note accounts of card index revivals, and in some instances pastors report splendid results. In most cases, however, the enthusiasm seems to be on the side of the promoter and the pastors of participating churches are ominously silent. We would not deny the good that these visitation efforts may do, but our own experience with such campaigns does not cause us to expect great things from them. As a mere matter of discovery and enlistment they may have great value when they are skillfully followed up by an energetic pastor. They do not seem to us to leave a deposit sufficiently great to enable accommodating signers to follow through on their own power. We like the old vocabulary of the Methodist saints: "conviction," "conversion," "experience" and "consecration." "Christian decision" seems to us to be an apology for a back-door entrance rather than a testimony to faith which may lead to a definite expectation and a worthy Christian growth.

ADVANCE NOTICE

In keeping with the custom established in past years, we will not get out an issue of the **ADVOCATE** for the week of Labor Day, September 4. This is done in order that the staff may have a holiday and because the copy at that time is not sufficient to make a satisfactory issue. Please take due notice of this omission and it will save you the trouble of writing us about failure of your paper to arrive. The issue of September 11, will be the first paper after Labor Day.

THE ADVOCATE ANNIVERSARY VOLUME

We set July 25, as the date when we desired the pictures, statistics, and the \$2 remittance for the cut should be in our office. That time is past and the response has not been sufficient to make the book a success. Some have sent sketches and no pictures, some have sent prints from cuts which we cannot use, and some have sent no

remittance. We are extending the time to August 10, in the hope that we may be able to get this material and make the volume possible. That is absolutely the deadline. The only remittance required is \$2 for the charge—one church or ten churches. That gives you the cut of your churches and a volume of the book without additional cost. Extra copies \$1. Remember, we cannot use newspaper prints.

Editorial Miscellany

FAITH

The World is bankrupt for the need of a little faith. There is no other way of accounting for the condition in which we find ourselves. When men lack faith, they mistrust. When they mistrust, they plot and scheme. And their plotting and scheming eventually leads to a fight of some kind. All the peace pacts and peace proposals will come to naught, indeed they have come to naught, because people lack faith in each other. Of faith, hope and love, love is the greatest, but the Apostle Paul was wise when he listed faith first, for without it there is no hope and there never can be any love.

Like most things, faith begins with the individual. A person to live heroically must believe in himself and any man who has this faith can perform miracles. Sometimes these miracles work out to the detriment of humanity, as in the case of Mr. Hitler, but they can work out to indescribable good also as in the case of Jesus Christ. In any event it's faith that gives men spiritual legs upon which they can stand, walk or run forward. Many who fail do so because they've lost faith in themselves and have lost these facilities for progressive movement.

Once having acquired faith in one's self, faith in others follows as logically as the night the day. You trust your neighbor because you yourself are trustworthy. You are not suspicious of him because you are assured of your own integrity. People who generally suspect others are suspicious of themselves. The gossips in any community are quick to tell about the faults of others because they are exceedingly conscious and wish they could cover up. They attempt to do so by the malicious practice of telling what may be, but probably isn't true of somebody else.

Faith in God is the crowning achievement of all faith. It is the bridge over which man passes from the easily demonstrable world to the more real world of spiritual things. Right now a little faith that God is not dead, that He is still on the job 1,440 minutes per day, and that He keeps the universe running efficiently, would do faithless humanity a lot of good. It would make the world's black-out into "lightins," and cheer the weary hearts of the hopeless and despairing. Faith in God is mightier than the sword, more powerful than gunpowder and utterly permanent in its constructive results. In the words of the poet:

We live by faith, we cannot know
For knowledge is of things we see.

What a day in which to let the radiant, vibrant Christian faith shake the nations to their senses and turn men unto God! Now is the time to exercise it. Now, today, is the time to have Faith!

—Michigan Christian Advocate

THE INDEPENDENT DENOMINATIONAL COLLEGE

By Henry Nelson Snyder
President, Wofford College in "The State"

Before we had a country, that is before the adoption of the constitution in 1789, the English colonists in the New World had founded eight colleges—Harvard, William and Mary, Yale, Princeton, Columbia (King's), Brown, Rutgers, Dartmouth. They were all children of the church, and therefore products of the religious motive. These early Americans could not conceive of education without religion or of religion without education—the one guided by the light of sound learning, the other controlled by the ethics of the Christian faith.

For the next hundred years one of mankind's greatest movements of immigration took place. Millions of people were on the march from east to west during this century in this country. Their churches went with them, and they established colleges even before each new state was carved out of the wilderness. They did this in the conviction that the democracy they had set up could not long endure if they allowed the old culture and religion to die out while they were transplanting civilization into new and unfamiliar conditions. The founding fathers had told them this, and believing them, log cabin colleges were built wherever they settled themselves into permanent communities.

The impressive thing is that some of these earliest and even later colleges have become the nation's greatest and most influential institutions of higher learning—Harvard, Yale, Princeton, Columbia, Vanderbilt, Tulane, Chicago, Johns Hopkins, Duke, to name only a few. In their support and patronage they are national in character, and when they speak on important issues they are listened to by the nation as no other institutions are. If there are free voices in America today, voices independent of any sort of political, social or religious compulsions, they are apt to come from these institutions. Therefore, whatever they say has about it a certain authenticity and independence which characterize messages from no other type of institution.

It is to be remembered and to be emphasized that institutions of this type, including nearly a thousand smaller colleges scattered throughout the nation, were born under a common impulse and have been supported by common methods and for common ends. In their endowments and physical properties there are no taxes from the public treasury voted by state legislatures or the federal government. These institutions are the free gifts to public service by patriotic and religious Americans who had convictions that education and religion represented a marriage of two forces which could be separated only at great peril to the country—the training of the conscience through religion and the training of the mind through education. They had the further conviction that these things could be done in an atmosphere of freedom and independence subject to dictation from no outside influence. Thus back of the great institutions, back of the smaller institutions throughout the country, are these controlling aims, and there is a growing feeling that as never before in the history of the nation they are needed now when the pressure of dictatorship on the part of the state has crushed into slavery so much of the world and where there is the menace of the same type of state control incipient in even those

countries as yet outwardly free from the totalitarian conceptions of government.

What has been said in general concerning the independent and church affiliated colleges of the nation may be specifically affirmed with reference to this type of institution in South Carolina. There are ten independent, or denominational colleges in this state—Coker, Columbia, Converse, Erskine, Furman, Lander, Limestone, Newberry, Presbyterian and Wofford. These institutions possess a property value of \$8,187,344, and invested endowment funds of \$6,998,731.37, making a total of capital resources amounting to \$15,186,075.37. This represents a great deal of wealth and raises the question as to how these colleges in South Carolina came by it. They came by it as such institutions have always acquired their resources—from the free gifts of people who believe in them and who have faith

and history of all of them the story of such sacrifice, there are about them those intangibles of the spirit that come only when human beings have really suffered for the sake of others and for causes which they love.

It should be further noted that these ten institutions received and distributed for the education of the students that came to them in 1940-41, \$1,790,888.82. This is quite a sizeable sum, and represents an enormous burden taken from the shoulders of the taxpayers of the state by those private enterprises in the field of higher education. South Carolina might have to double its appropriations to its tax-supported institutions, were it not for these independent colleges.

The student enrollment at these institutions in 1940-41, was 4,419. That is to say, more than one-half of the college students of South Carolina are in process of being educated by the so-called private institutions without cost to the state and under the great motive of service, and there is thus a certain consecration in what they are trying to do. Moreover, they still keep alive the ancient purpose in their founding—that education and religion can only be sundered to the peril of human society.

Now these institutions have never been greatly concerned with the vocational and utilitarian aspects of training but have been more concerned with the development of the whole human personality—mind, spirit, hand, with a deep conviction that if mind and spirit are together enriched and developed the hand will have the kind of guidance needed for its successful and safe use. They are, therefore, not so much interested in jobs for making a living as they are in the big job of living. They would not obscure the importance of any sort of training that contributes to economic success, but they know that there is no enduring economic success either for the individual or for society that is not based on soundness of character and a proper estimate of spiritual values as applied to the common uses of life. Moreover, as they have observed the careers of job-trained men and women and the careers of life-trained men and women, they think they have found that the life-trained man or woman has proved even more successful on the job of making a living than those whose education has been narrowed to the thought of the job alone.

What has just been said suggests that these institutions in South Carolina, like their kind in every state in the union, are standard four-year liberal arts colleges. And here we need to remind ourselves that the standard four-year liberal arts college is the one distinctive contribution which this country has made to the educational experience of the world. There is nothing anywhere just like it. It is native to American soil and has grown under American conditions and life—a central campus with appropriate buildings where students live together for four years in that happy fellowship which belongs only to youth; courses of study based upon a certain unified body of knowledge and discipline shared by all; activities of many kinds that add zest and vividness to a group not too small to be provincial and not too large to be broken into unrelated fragments; methods of organization and ways of living that bring students and instructors and students and students into individual personal contact; a stimulating atmosphere in which character counts, ambitions are stirred, ideals are born, hopes of achievements are nourished, and a faith that the best things of life in the long run are forever on the side of its spiritual values.

(Continued on page 16)

CHARGES COMPLETING QUOTAS

Mississippi

Collins	J. S. Noblin
Waynesboro	J. H. Jolly
Hazlehurst	J. B. Cain
Moselle	G. H. McBride
Laurel	J. W. Leggett
Newton	G. H. Jones
Fayette	J. M. Corley
Magee	A. J. Boyles

North Mississippi

Brooksville	W. J. Dawson
Tchula	W. T. Phillips
Sardis	W. J. Cunningham
Coldwater	C. A. Northington

Louisiana

Belcher	B. D. Watson
Delhi-Crowville	S. S. Holladay
Gibbsland	E. W. Day
Natchitoches	C. F. Lueg
Houma	David Tarver
Pelican	A. A. Collins
Plain Dealing	L. A. Carrington
Oak Ridge	J. F. Dring
Lake Providence	H. N. Brown
Sterlington	J. W. Lee
New Orleans	J. T. Harris
Mangham	J. E. Hearn
Heflin	A. M. Wynne
Winnsboro	O. L. Tucker
Leesville	A. T. Law
Wisner	J. M. Alford
Monroe	W. A. Cross
Merryville	H. W. Leuoetter

in the kind of education they furnish. In the building of them they did not ask support for the taxes of the state, but preferred to render service without expecting any favors in the way of financial aid from South Carolina. In fact, in 1940-41, these institutions paid taxes on their invested funds to the amount of \$12,302.18. Thus out of their limited income they even paid the state for the privilege of serving South Carolina in the high matter of religious education. For 50, 75, 100 years, the churches to which these institutions belong and their friends, in good times and bad, through wars and political confusion, amidst all the uncertainties of life, have out of their own resources maintained these institutions. In fact, there is about these denominational colleges of ours in South Carolina a sort of beauty that comes only from sacrifice. Men and women through the years have done without that their college might have a little more money with which to do their important work. Because there are in the traditions

CONFERENCE NEWS AND PERSONALS

Mrs. Wills P. Johns, of Woodville, Miss., places us in her debt by the gracious message concerning the Advocate: "I am enjoying each successive copy more and more."

Rev. J. L. Nabors, Jr., is having a good year on the Mooreville charge. He held recently a tent meeting in East Tupelo, where he had the assistance of Rev. S. M. Butts.

Rev. A. S. Brisco, pastor of Poplar Creek charge, heartens us with the message, "I like the Advocate. It is worth many times its cost." We thank Bro. Brisco for his encouraging words.

The editor acknowledges the urgent invitation of Rev. J. M. Alford to spend a Sunday with him in August. Much as we should like to do so our own burdens make it necessary that we decline.

Rev. Osmond S. Lewis favors us with a copy of his calendar for Sunday, July 20. The editor appreciates his words of personal commendation and no less his loyalty to the paper.

Rev. Howard Williams, traveling evangelist, is engaged in a tent meeting at Wiggins, Miss. From Wiggins he goes to fill some engagements in Alabama, and then to Florida for the remainder of the summer.

Rev. C. C. Clark, Columbia, Miss., adds his word of commendation and the assurance of his loyalty to the paper to a business note which gives substantial evidence that he means exactly what he says.

Rev. J. M. Alford, whose energy and enthusiasm have never been discounted, is giving a good account of himself in his ministry at Wisner, La. He is an unfailing friend of the Advocate.

A card to the editor from Mexico City indicates that Rev. and Mrs. E. B. Chaney, of Franklinton, La., are vacationing in the heart of our sister republic to the south of us.

Mrs. Bennie D. Flowers, in a business note to the office, expresses her appreciation of the Advocate and says that Bro. McCormick is doing a great work and is in high favor with the Methodists of Brookhaven.

Mrs. C. M. Purvis, representative at Tchula, Miss., and good friend of the Advocate and its editor, has returned from a delightful trip in Florida which she celebrates by sending a list of renewals for the paper.

We rejoice to learn that the health of Rev. M. A. Burns is somewhat improved, at least to the extent that he is able to be up and about part of the time. Bro. Burns is a retired member of the North Mississippi Conference.

Rev. Mrs. Lula Wardlow, pastor at Montgomery, La., says that Rev. Robert A. Cross, once a member of the Louisiana Conference, now living in Memphis, Tenn., preached for her on a recent Sunday when he and his wife were on a visit to Montgomery.

District superintendents B. H. Andrews and A. M. Serex, of the Lake Charles and Shreveport districts respectively, were business visitors in New Orleans on Tuesday of last week and paid a call at the Advocate office.

Our good friend, Rev. St. S. Bogan, creator and leader of the Rodessa, La., charge, has

our thanks for his words of commendation and for continued evidence of his friendship and goodwill. Bro. Bogan is truly one of the choice spirits of the Louisiana Conference.

Rev. W. F. Howell, pastor at Bonita, has been much occupied with his revival meetings recently, but this preoccupation has not caused him to lose sight of other items of the church program. He is doing a good work in that charge.

Dr. G. F. Winfield, pastor at Magnolia, Miss., was long a member of the Committee on Publishing Interests of his Conference, and has been a friend of the Advocate through the years. We appreciate his abiding loyalty.

Rev. Virgil Morris and wife, of Lafayette, La., were Crescent City visitors last week for the International Convention of Lions. Bro. Morris called us by telephone, but we had gone from the office for the day and failed to make connection with him.

Mrs. W. E. Moreland, Powhatan, La., is the Advocate representative for the Natchitoches charge, of which Rev. Carl Lueg is pastor. Mrs. Moreland says: "Natchitoches church continues to grow in grace as well as in numbers. Our church anticipates a good revival in September."

Dr. R. H. Harper was a caller at the Advocate office on Wednesday of last week. We are delighted to report that he is making rapid progress toward the complete recovery of his health. He is already planning and counseling for the completion of every detail of the year's work with an "in full" opposite each item.

Rev. Andrew J. Boyles, pastor at Magee, Miss., has a credit of 41 subscriptions on a quota of 14. His list just received includes twelve renewals and 17 new subscriptions. That is a magnificent record and we dare any other pastor to shoot at it. It is characteristic of the loyalty and effectiveness of Bro. Boyles.

Dr. George Lott Harrell, Professor of Physics at Millsaps College, was an appreciated caller at the Advocate office on last Friday. He and the editor have been friends since the days when they were students together at Millsaps College, and his visit brought back the memories of those happy days.

Rev. Morelle H. Wells, pastor at Edwards, Miss., has been carrying a heavy burden this year on account of the addition of Oak Ridge, Bradley's Chapel, and Bovina to the Edwards charge. We feel sure that he will measure up to every responsibility of the

enlarged work which he is undertaking to administer.

Our good friend, Rev. H. L. Johns, commends our card, "Why Keep Us Guessing," and answers by saying because the people keep him guessing. Bro. Johns is a loyal friend of the paper and has a noble representative in Mr. M. L. Hurlbut. We appreciate the interest and labors of both of them.

Mrs. L. E. Westbrook, McComb, Miss., says: "I would feel lost without the Advocate. Its weekly coming always brings interesting news and food for my soul. After reading it I always feel refreshed and more like going to church. The members of our Methodist churches who do not take it do not know what a treat they miss."

We regret to learn of the illness of Dr. O. E. Kriege, a retired minister of the Methodist Church, living in New Orleans. It appears that he had some rather serious trouble with his eyes which his physician feels may have been caused by bad teeth. We hope that the weeks ahead may bring him both encouragement and health.

Mrs. J. B. Pollard, President of the Woman's Society of Christian Service, of the Louisiana Conference, has had three busy months in her new task. She says that she is "anticipating a few months of quiet and rest," an anticipation which we very much fear she will not be able to realize, as the responsibilities of an official relation do not travel in that direction.

We regret to learn of the continued illness of Rev. H. W. Rickey at his home in Biloxi, Miss. Mrs. Rickey writes that he appeared to be better after treatment in a Biloxi hospital for a week, and he improved slowly until July 20, when his condition took another serious turn. We feel sure that the friends of Bro. Rickey will not forget him in his hour of suffering.

Mrs. E. B. Emmerich, wife of the pastor of Parker Memorial Church, New Orleans, after having returned to her home, developed an attack of pneumonia for which she had to be rushed back to the hospital. She was desperately ill for a few days, but we are happy to report that she is definitely better at the present time. While she is not yet clear of fever, she is expected to recover in a short while.

One of the grandest and most vivifying aspects of the Gospels is this: Christ is not He who came and departed. He comes forever, and He comes never to depart.

—Charles Wayner.



CARD OF THANKS

Rev. W. W. Perry and family, of Donaldsonville, La., wish to express their heartfelt appreciation to their friends and brethren who have so kindly remembered them at this time. After long waiting the operation is over and Mr. Perry is making progress toward recovery. It is expected that he will be able to return to his home in about two weeks.

CLINTON—RIDGELAND

Dr. Duren: I would like for you and others to know that we are really making progress at the Clinton church and also at Ridgeland. We have only about seventy-five members at Clinton, but with the help of the Board of Church Extension, we have managed to raise about \$1,200 already, which was the balance that was due on the church debt when we came to this work last November. In September we expect to have this church dedicated, and in the near future we will send in a number of subscriptions to the ADVOCATE.

Yours sincerely,
CHAS. S. SCHULTZ.

REV. AND MRS. REED IN VACATION LAND

Dear Bro. Duren: Through the kindness of my good people on the Sicily Island circuit, the wife and I are "vacationing" here in the "Shepherd of the Hills Country," and enjoying every minute. I was not really ill, but tired with heat. There are some glorious vistas of God's marvelous handiwork. Just to stand on mountain heights and look down on hills and valleys makes one feel very insignificant. As far as the eye can reach, in any direction, there are the glorious hills of God. The land is crying for rain, crops are drying up, and just what the folks will live on is a question, but they will live, God will see to that. The Ozarks are beautiful, rivers, lakes and hills, declaring the glory of God. We are both doing fine, and as it has become cool, sleeping is restful and we sympathize with you folks down on the lowlands.

Very cordially yours,
C. FENWICK REED.

A DELIGHTFUL WEEK

The week following the first Sunday in July, the young people of Durant had a most delightful experience. One group of the Youth Caravan now working throughout North Mississippi was with us here and gave us a most wholesome and enriching program. It was not one of those cut-and-dried programs you hear about now and then. It was neither cut nor dried. It was smooth enough to have been cut but it was not dry. It was anything else. Miss Eleanor Walters, of Gunnison, is the adult counselor of this group. She had the cooperation and help of four fine young people who made a most profound impression upon the community. They would be welcomed here any time they might want to come. We had from 65 to 80 present each evening. The young people of the other churches were as much delighted as were our own people. They added dignity and meaning to our worship services. Long live the Youth Caravan!

E. S. LEWIS.

Durant, Miss.

LAMBUTH MEMORIAL DAY SERVICES

The Annual Lambuth Day and Memorial Services will be held in the Pearl River church, on the Madison charge, on Thursday, August 7, 1941, beginning at 11 a. m., and closing about 2:30 p. m. A basket lunch will be spread on the grounds at noon. The baskets will be brought by those who attend the services and will be spread on a long table and eaten together.

Pearl River church is five miles east of Madison. Markers will be placed along the road so that strangers will have no trouble finding the way. The markers will start at the right turn-off, highway No. 51, about one-fourth mile north of Madison.

This is the church that Bishop Lambuth's grandfather was a member of and his dust sleeps in the little cemetery near the church. All of the descendants of the Lambuth's are urgently requested to attend these services and bring any relics or anything of an historic nature concerning the Lambuths.

The program is as follows:

11:00 a. m.—Sermon by Bishop J. Lloyd Decell.

12:00 Noon—Basket lunch spread on the grounds.

1:30 p. m.—Address by Rev. J. B. Cain, pastor at Hazlehurst, Miss. This address will be followed by short talks of a personal and historic nature.

2:30 p. m.—Doxology and Benediction.

C. W. WESLEY,

For the Committee.

A HAPPY SUPERANNUATE

Dear Bro. Duren: Permit a superannuate to say a few words, which I trust may be of interest to some of my friends.

First I want to commend you for the splendid paper you are giving us. I look forward to its coming each week as a communication from home. Indeed the church which it represents is my spiritual home, and every message it brings is appreciated and enjoyed. I am always interested in the frank manner which you take on all matters pertaining to the church, national, or social affairs.

I think our pastors should use this means of informing us of the progress of the church in their pastorates, especially those of us who are not fortunate enough to be out and having fellowship with the brethren.

As for this writer, I am glad to say that I am able to be up more than half the time and occasionally able to attend church services.

As for a superannuate, I am most happy in my situation. Located in my native county of Lee, surrounded by friends of former days, and with kinsmen near-by, all of whom are very thoughtful of our need, and churches of all creeds near-by, we could not be more favorably located.

What I had in mind when I began this writing was to acknowledge the many favors shown us by the Woman's Society of Christian Service in the Tupelo zone of the Aberdeen district, of our conference.

First was that elect lady, Mrs. Walter Harwell, president of the Tupelo Woman's Society of Christian Service, who came as the representative of her society with a nice Christmas offering from that society, with the information that it should be a monthly token from them in our behalf, which has continued regularly to this time, and in addition a most splendid "shower" one month, consisting of most every article needed in

the pantry and some otherwise.

Nor was that all. We are reliably informed that at a zone meeting very soon afterward every society in this zone was urged to do likewise. So Verona, Shannon, Plantersville and others have almost kept the pantry filled all the year.

We cannot fail to mention also a splendid cash offering from the Aberdeen society, together with a nice Christmas box of choice fruits, etc.

Nor can we forget the nice Christmas checks from the Calhoun City society, and friends from the Shiloh society in the Greenwood district, and numerous other friends who have contributed to our well-being.

We cannot but say "God bless" every one with His choice favors, for we are ever indebted to them for these things, and grateful to God for such Christian friends and neighbors.

We love the church for what it stands for and are always mindful of these dear friends.

Again God bless them all.

M. A. BURNS.

VACATION SCHOOL AND YOUTH CARAVAN AT FIRST METHODIST CHURCH, BATON ROUGE, LOUISIANA

The month of July has found First Methodist Church, Baton Rouge, a very active church. Vacation School was held for two weeks, July 7-18. These two weeks were unusually successful this year. The new Vacation School unit, HAPPY TIMES AT OUR CHURCH, was used in the Beginners Department. TO MARKET, TO MARKET, a unit on Palestine, was presented most effectively to the Primaries, and the Juniors studied the "Use of Leisure Time" section of the book, LIVING IN OUR COMMUNITY. On Friday morning, July 18, at 10:20 a. m., the school met together for a final worship program in the church auditorium. The interest in the school was surely manifested by the large number of parents who attended this service with their children.

First Church and the Istrouma church had the unusual privilege of having a caravan during the week of July 13. This was possible due to the cancellation of another church. The Louisiana Caravan, Number 1, composed of Mrs. Ashton Dunbar, counselor of Pineville, La.; Nancy McAdams, of Alabama; Bill Pinkston, of Georgia; Bryan Crenshaw, of South Carolina; and Mary Lou Cook, of North Carolina, served the Youth Divisions of the two churches here in Baton Rouge, in a fine manner. Particularly since we are working toward understanding of the new commission set-ups for the Youth Division, the work of the Caravan in training in commission duties is especially appreciated. The number of adults who cooperated in making this week a success is also a most encouraging sign for our youth work.

—* * *

We never know in whose obligations we are resting. A missionary suddenly becomes buoyant in China because someone in England is at that very moment on his knees. The Lord touches us through the ministry of intercession. Some physical comfort comes to us; some mental illumination visits us; some moral confirmation strengthens us. It comes in the very air we breathe; it is the mystic climate begotten of the most secret essences in God's holy word.

—J. H. Jowett.

ADDITIONAL PERSONALS

Card from Rev. A. D. George, who is serving the charge at Plaquemine, La., reports everything as going well in that field. Naturally he is looking forward to a good report in all particulars.

Bro. J. H. Frazer, Advocate representative at Bastrop, La., encloses a supplementary report for that church. We are no less grateful for the friendship and loyalty of Bro. Frazer than for the subscriptions which he sends in.

First Methodist Church, at Corinth, Miss., is doubly bereaved by the death of the oldest and the youngest member of the board of stewards, Dr. F. C. Williams and Mr. Fisher P. Weaver. Their deaths occurred exactly one week apart.

Bishop F. T. Keeney, retired, was scheduled to preach at First Church, Syracuse, N. Y., on last Sunday, using the subject, "An Itinerant's Valedictory." On the advice of his physician, this was to be his last sermon. On February 9, 1939, his seventy-sixth birthday, he was elected minister emeritus of First Church.

Rev. Hillary S. Westbrook, reporting for Rose Hill charge, says that he is having a good year in all respects. He has held three revivals with good results. The preaching was done by Rev. E. D. Snelgrove, Rev. Chas. Assaf, and Rev. Geo. H. Jones, at Pleasant Grove, Hopewell and Paulding, respectively.

Rev. A. C. Walley reports a good revival at Rehobok, on the Barlow charge. Rev. John L. Sutton, of Jackson, Miss., did the preaching, and Mr. Homer Peden, of Terry, led the singing. Bro. Walley says that everybody is in the church, including children who are old enough, and that the meeting was truly a revival in the church.

The General Education Board in New York City has cut off financial relationship with the University of Georgia, according to announcement of President Harmon W. Caldwell of the University. This action was the result of differences with Governor Eugene Talmadge concerning the dismissal of Dean Walter Cocking and others from their positions in the University system.

MRS. J. T. ABNEY SERIOUSLY INJURED

A card from Mrs. Boyd, written from Baton Rouge, La., July 24, brings us the report of an automobile accident in which Mrs. J. T. Abney was seriously injured. Mrs. Abney is the widow of Rev. J. T. Abney, and the accident occurred near Baton Rouge on July 20. No details of the accident, nor of the nature of injuries were given. At that time she was doing as well as could be expected. She is in "Our Lady of the Lake" Sanitarium, Baton Rouge, and prayer is requested for her recovery.

NEW ORLEANS YOUNG PEOPLE'S CAMP

Fourteen churches were represented at the New Orleans District Young People's Camp, which closed July 19, at Camp Tangipahoe, Magnolia, Miss. A total of sixty-two campers were in attendance.

Dr. W. B. Slack, pastor of First Church, New Orleans, spoke each evening at the vesper hour, using as his theme, "Life Is a Game of Baseball."

Others on the staff were Rev. William E. Trice, Second Church, New Orleans, director; Rev. Karl Tooke, Munholland Memorial church, Metairie, business manager; Mrs. E. C. Gunn, New Orleans, dean of women; Rev. Don Risinger, Litcher, dean of men and instructor. Instructors for courses and interest groups were Rev. Jolly B. Harper, Franklin; Mrs. J. T. Harris, Mrs. W. E. Trice, New Orleans; and Bro. Risinger and Bro. Trice. Miss Mary Pearce, of New Orleans, was camp pianist; Miss Edna Mae Trice, of New Orleans, was director of the dining hall and a counselor. Mr. Bill Briede, of New Orleans, served as lifeguard.

At the first business meeting of the camp, Charles Herrick, First Church, New Orleans, was elected president; Dama Lou Riddick, First Church, New Orleans, vice-president; and Joanne Rader, Munholland Memorial, secretary.

The camp was successful in all respects, and closed with a financial reserve to begin the 1942 camp.

TO DISTRICT SUPERINTENDENTS, PASTORS AND GOLDEN CROSS COMMITTEES, MISSISSIPPI CONFERENCE

The Conference Treasurer has just given me a list of the payments received by him for the Golden Cross up to July 25, and there are a less number of charges that have reported this year than at this time last year, and those who have reported in nearly every instance have sent less than last year. May I appeal to all of you to get on the enrollment and remit to F. Y. Whitfield, treasurer, and indicate for Golden Cross. So far reports and remittances have been received by the Treasurer from the following charges:

Brookhaven District: Barlow and Foxworth.

Hattiesburg District: Bonhomie, Collins, Magee, Perry County Circuit and Williamsburg.

Jackson District: First Church, Canton.

Meridian District: Denialb, Hawkins Memorial, Philadelphia, Rose Hill and Shubuta.

Seashore District: Purvis and Vancleave.

Vicksburg District: Gibson Memorial.

A total of only \$117.67 so far. You will recall that I told you at the Missionary Institutes and District Conferences that there would not be any literature this year, but please do not let this interfere with the enrollment in your charge.

Yours very sincerely,

W. D. HAWKINS,

Golden Cross Director.

FIRST CHURCH, LAKE CHARLES, THRICE BEREAVED

GEORGE D. PRICE, for many years a steward of the First Methodist Church in Lake Charles, La., passed to his eternal reward, July 12, 1941. Born in 1860, in Clinton, La. the son of the Rev. and Mrs. Thomas Price, he was a life-long Methodist, and connected with the First Methodist Church since 1888. Until his health failed, about seven years ago, he was one of the most active workers in the church. He is survived by his wife; a son, Douglas; a sister, Mrs. H. B. Hatcher; and several nieces and nephews. A successful contractor and builder, he has gone into that building not made with hands, eternal in the heavens.

ALFRED WAITE, age 87, a native of Michigan, and for many years a member of

the First Methodist Church in Lake Charles, passed away on July 19, 1941. Mr. Waite had unusual health and strength during a long and useful life, but for the past several years was very deaf and lived largely to himself, but kept the inner light of faith burning in his heart. He is survived by a number of children in Michigan and California, and one daughter in Lake Charles, Mrs. H. L. McCary, superintendent of the Junior department of our Church School.

MRS. ELIZABETH GRAGG, one of the oldest and most faithful of the members of the First Methodist Church in Lake Charles, La., died at her home in Lake Charles on July 16, 1941. She had been a member of the local church since 1885. Her end came peacefully, and she entered into rest in the calm confidence of her eternal salvation.

H. L. JOHNS, Pastor.

BURNS REUNION IS ENJOYED AT SALTILLO HOME

At the home of Mrs. J. A. Burns and the late James A. Burns, of Saltillo, the annual homecoming and family reunion was observed on Friday, July 4.

Notwithstanding the very unfavorable weather conditions, the attendance was good and the day was very pleasantly spent.

Those attending were the Rev. and Mrs. M. A. Burns and Clyde, of Feemster's Lake; the Rev. and Mrs. J. B. Burns and children, of Belmont; Dr. and Mrs. E. B. Burns and Dixon, of Ecu; Mrs. Oma Blissard and James Wesley, of Saltillo; Mr. and Mrs. James Wheeler Burns, of Granite City, Ill.; and Mrs. Elbert Wilson, of Corinth; Mr. and Mrs. Herbert Mayes, of Kossuth; Mr. and Mrs. Jim Key, of Corinth; Mr. and Mrs. Leonard Burns, of Granite City, Ill.; Mr. and Mrs. Frank Felker and Frank Burns, of Saltillo; Mrs. Ruth Griffin and daughter, Mary Burns, of Columbus.

Unable to attend were Dr. and Mrs. Ellis Burns and daughter, of Tucson, Ariz.; Mr. and Mrs. Lee Burns, of Hermonville, N. C.; Mr. and Mrs. Cully Chitton and children, of Leland; Mr. and Mrs. Walter Burns, of Bissell.

The day was spent in singing old songs led by Dr. E. B. Burns, of Ecu, and instrumental music directed by the Rev. J. B. Burns, with his violin, in story-telling and in conversation.

After noon a shower of many beautiful and useful gifts was given for Mr. and Mrs. Leonard Burns, who were making their first visit home since their marriage.

THE BREWERS' STRANGLEHOLD

No other word describes the power the brewers, and their allies, the distillers, now exert over the Administration at Washington. The heads of the War and Navy Departments, and many leaders of the House and Senate, seem to have stopped their ears to the cries, tears and prayers of fathers, mothers, brothers, sisters, sweethearts, pastors and churches, to protect their fine young men in the camps from exploitation by the liquor, gambling and prostitution elements infesting the vicinity of the camps.

Most of our people know that the attempt to substitute the wording of the Sheppard Bill, "S. 860," for that of "H. R. 2475," which had already passed the House, failed—partly through political trickery and partly because the Secretary of War and the Secretary of the Navy threw the power of their positions around the brewers and distillers.

to save the nefarious beer and whiskey business instead of protecting the boys. So the H. R. 2475, which gives a half-hearted protection against prostitution while leaving alcoholic beverages—the strongest possible aids to prostitution—both inside and outside the camps—was passed, and has gone to the President for his signature.

This leaves the Sheppard Bill, "S. 860," still pending in the Senate, but with the bitter opposition of Secretary of War Stimson, and Secretary of Navy Knox. Only the united, persistent efforts of all our people who believe in keeping our boys clean and efficient can save this Sheppard bill. Every citizen is urged to write his senators again, demanding that Congress give adequate protection to our defenders.

What is done in this matter should be done immediately.

LEON W. SLOAN.

DR. F. C. WILLIAMS, SR.

It is with the deepest sorrow and regret that we acknowledge the recent death of our beloved co-worker, Dr. F. C. Williams, Sr. While his death was not a great surprise, yet it brought the keenest suffering and our loss is so greatly felt.

Dr. Williams was a great and good man in many respects. He loved his fellowman and intensely craved to help those not quite so fortunate as he. He was a true friend, an exceptionally tender and loving husband and father, a genuinely patriotic citizen, a great and effective church worker, and a most loyal church member and officer, and possessed an unfaltering trust in God, with the courage and will to live the exemplary Christian life as he did live.

While we bow in humble submission to the will of our heavenly Father, we cannot keep from grieving over his death for we have lost one of our best workers and truly he was always ready and anxious to lead us in all of the things we undertook.

Be it therefore resolved, that we, the Board of Stewards of the First Methodist Church of Corinth, Miss., do hereby extend our heartfelt sympathy to his immediate family and pray that they may feel the heavenly Father's compassion, and we point to Him, and Him alone, for sustaining comfort.

The above resolution on proper motion was unanimously carried by the Board, and the Secretary instructed to record same in the minutes of the Board, and send copies to the family and the local papers, and the official church papers at Nashville and New Orleans.

C. G. HOWELL,
President of Board.
O. T. HOLDER,
Secretary.

FISHER P. WEAVER

On Friday, July 4, 1941, God, in His infinite wisdom, saw fit to take from our midst our beloved young friend and co-worker in His kingdom, and we sincerely feel that our loss is heaven's gain. Fisher was one of our youngest officers and teachers, and in his church work he could be depended upon to do his full duty and was ever ready and willing to be of service in the work of his church.

We must, and reverently do, bow in humble submission to the will of our all-wise Father and God, even though we cannot understand why He does some things; and Fisher's seeming untimely death is a most shocking loss to all of us. He was so en-

thusiastic in his work in the church and so fast growing into such a useful man and citizen, that it is going to be hard to get anyone to take his place.

Fisher possessed many noble virtues: he was a loyal friend, a most devoted son and brother, an exemplary husband, and an untiring church worker. He had the capacity and habit of drawing one so close to him and doing so much for you when he was with you. He was so very unselfish and so responsive to every good cause.

But few men have as much capacity to love and serve, and very few possessed such unfailing courage. Not only did he trust his friends, but he had an unfaltering trust in his heavenly Father, and his faith in God sustained him. His whole life, as well as his death, are an abiding inspiration to us, and we loved him much.

Be it resolved, that we, the Board of Stewards of the First Methodist Church of Corinth, Miss., do hereby extend our deepest sympathy to his loved ones, and it is the prayer of this Board that the same God whom he worshipped and obeyed will encompass them with his compassion and comfort them in this, their great hour of distress.

On motion duly made and unanimously carried the foregoing resolutions were adopted by the Board, and the secretary was instructed to record same in the official minutes of the Board, send copies to the family and the local papers, and the official church papers at Nashville and New Orleans.

C. G. HOWELL,
Pres., Board of Stewards.
O. T. HOLDER,
Secretary.

"SUNSHINE AHEAD IN THE TUNNEL"

By W. W. Reid

"We Christians in this part of the world do not know what to do," says Professor Yoshi-Shige Herman Sacon, of the theological faculty of Aoyama Gakuin, Methodist college in Tokyo, Japan, writing to American friends.

"A friend of ours once said," he continues, "that when lost in the forest the wisest thing one can do is to stand still and wait. Then one will be led to the right way. 'Stand still and wait' sometimes takes great courage and faith.

"The same friend wrote the other day and encouraged us by telling of her experience on the train . . . In the tunnel, when the whistle blew, the passengers shut the windows. A little girl, fearing the sudden dark, kept pounding on the window and saying to her mother, 'Akete! akete! (Open! open!)'. The mother, over the child's head, looked into our friend's eyes and smiled. She says she wonders if God does not sometimes smile when we pound on life's darkened windows, crying for Him to open. He knows so well there is sunshine ahead in the tunnel. We pray that we may have faith strong enough to stand the darkness and keep on believing 'God's in His heaven; all's right with the world' until the time comes when we bathe in the light of the noonday glow."

A daughter was recently born to Prof. and Mrs. Sacon, the latter a former teacher in Kwassui Gakuin. They named the girl "Kasuko," which means peace and harmony and friendship. "She came into the world," he writes, "at a time when anything but peace, harmony and friendship seems to be prevailing. We hope and pray that she may

serve in the world for peace as she grows up."

REV. C. A. NORTHINGTON—AN APPRECIATION

(Stop press notice)

By Rev. James H. Felts

I knew him well. I disagreed with him often. I held him in high esteem from the day we met and began working together. I loved him for his hard-boiled attitude to sin. I esteemed him for his devotion to his church and Lord. I respected him because he largely lived the gospel he preached. I hold him in memory's chamber as a friend and brother who often walked the hard way without complaint or unkind criticism of those responsible for his appointments. He knew no short cuts to righteousness. He sought none. His rigid discipline in his home is evidenced in the fine character of his children and the loyalty and devotion of his wife. I join her in a sorrow that is softened and made beautiful by personal knowledge of his fine living and careful thinking. He had moral and physical courage beyond the ordinary. Clint Northington has a place in the appreciation of all those who knew him and loved righteousness. He crossed the great divide as I hope to cross—suddenly and without vain regrets. Peace to his ashes.

CHAPLAIN TIPLADY WRITES HYMN FOR AMERICANS

By W. W. Reid

The Rev. Thomas Tiplady, superintendent of the Lambeth Missions, London, England, whose church has been wrecked by Nazi bombs, wrote a hymn, "A Hymn for the Times," during an air raid. It has been widely used in recent months in London. Now he has adapted the words for use in America "in appreciation of the ever-increasing sympathy and help which America is giving to the British peoples in their grim and desperate struggle to save the democratic way of life from perishing.

In sending the "American version" to friends in the Hymn Society of America, Chaplain Tiplady says it "may be freely used by all who feel that it can be of service to them. The words are:

"Lord, Whom stars and tides obey,
For our Commonwealth we pray;
Guard and guide our Chief of State
In these hours so great with fate.

"To our Congress counsel lend;
On Thy strength may it depend:
Guard our sailors out at sea,
From all danger keep them free.

"Shield our soldiers as they stand
Guarding Freedom's chosen land;
Bless our airmen in the sky,
Safe as angels may they fly.

"Every nurse and doctor bless
In the hour of toil and stress;
Firemen, watchmen and police
Grant thy strength and inward peace.

"On the railroad be as light
To the engine driver's sight;
May each motor driver feel
Thine own hand upon the wheel.

"Lord, Whom stars and tides obey,
Bring our nation 'neath Thy sway;
May it seek the light divine,
And obey no will but Thine."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"We adults need a special word of caution because we have the habit of thinking of children and youth when we speak of growth. Let us think also of our own growth as parents, for only growing parents can be of greatest help to growing children."

—Leland Foster Wood.

A Letter from Mrs. Perry

Dear Secretary: In our study plans for the year you remember there is to be a C. S. R. and L. C. A. study during the third quarter. From our Handbook, Guide, Journal, and my letters, you know the Secretary of Missionary Education and Service is responsible for all study courses in the W. S. C. S. This quarter you are to cooperate with the Secretary of C. S. R. and L. C. A.

Mrs. Wilson has mailed to her secretaries an outline of the study. No doubt each secretary, with this splendid help, will conduct highly successful classes. I hope you will assist them in every way possible. It would be fine if you would get in touch with your C. S. R. and L. C. A. secretary right away and express to her your willingness to help. She may want to discuss many things with you—books, methods, plans, materials, etc. You will be of great help, especially will you be able to explain to her the points necessary to win Special Recognition, and I do hope your society will win recognition on this study. If the secretary of C. S. R. and L. C. A. wishes to attempt such a class, write me for a blank. Play the "big sister" to your C. S. R. and L. C. A. secretary, and encourage and help her in any way you can with this study.

Let us not be content only to work for No. 5 on the Efficiency Aims, but let us all work together to carry out our conference study plans—one study course each quarter. So far you have cooperated beautifully. Let us not stop now. We cannot afford a "summer slump."

At the close of the third quarter you will report this C. S. R. and L. C. A. study to me as you do the other studies, and apply for recognition in the usual way. The C. S. R. and L. C. A. secretary will report the study to Mrs. Wilson.

Assuring you that I appreciate you and your splendid cooperation, I am

Sincerely,

FRANCES PERRY,
(Mrs. E. V. Perry)

Conf. Secy. of Missionary
Education and Service.

* * *

Meeting of the Assembly and Council Postponed

The information comes from Mrs. J. D. Bragg, president of the Woman's Division of Christian Service, that the meeting of the Assembly and Council, scheduled to be held in St. Louis, Missouri, in December, 1941, has been postponed. It is hoped that plans can be worked out for a meeting in 1942.

The district secretaries will please take note of this postponement, since each district has been making plans to send a delegate.

Attention Zone Leaders

Mrs. D. L. St. John, conference secretary, asks that all zone leaders read carefully the "Report of Committee on Zone Organization," page 68 of the 1941 Conference Journal, and make special note of the second paragraph, reading: "The zone leader is to be appointed by the district secretary, subject to approval of the zone membership." Since it has been the custom of the zones to appoint nominating committees at the third quarter's meeting, it will be well for this report in the journal, which was adopted by the conference, to be read and studied by the entire zone.

* * *

"Christian Home Making"

"Christian Home Making," edited by Mrs. Robert E. Speer and Constance M. Halleck, price \$1.50. Order from Methodist Publishing House, Nashville, Tenn.

This is a companion volume to the important Madras Conference book, "The Church Faces the World." This work deals encouragingly with the family as the foundation unit of Christianity. It does not gloss over the distracting influences which seem to be tearing the family apart in these turbulent days, but it goes deeper, finds the cohesive forces which still bind the family together. An outline of methods by which the family can be fortified through the spirit of Christ.

DR. KRAEMER ON THE PRESENT TASK OF THE DUTCH CHURCH

In an article in *Woord en Wereld* which describes how the Dutch Reformed Church has during the last year become a "confessing" Church, Prof. Kraemer analyzes the present position of the Church as follows:

"In and through the events of our time God has begun a serious conversation with the world, with our people, and especially with the churches, including our own church. The churches must answer that initiative of God. They are in a difficult position. The time in which they would live without interference or without opposition is passed. They must fight for their place and their existence. In many cases they are no more than underground churches or churches under the Cross. It is humanly impossible to give an adequate idea of all the spiritual and physical suffering which that statement implies. Nor is it possible to formulate by what mysteries of victorious and divine joy this suffering is again and again transformed.

"But this is not the most important aspect of our situation. Even more important is the fact that through God's speaking to the world and the churches, the churches are called to give an account of their past and their present. If the churches would make the attempt—the danger is not an imaginary but a very real one—to live on with as little interference and as quietly as possible, or to consider their own safety as the greatest good, then they would show that they are deaf to the divine call. From a fundamentally Christian standpoint, one cannot think of anything more disastrous than that a church

should emerge from this present period without having been changed. One cannot imagine what other means, even more drastic than the present ones, God would have to use in order to awaken the churches and their members out of the slumber of self-sufficiency and introversion. The de-Christianization of the Western World, the results and the true character of which are only now becoming manifest, is not only due to the turning of the world from God, but equally to the turning of the church from its true calling. That insight must terrify and so heal the churches. The call to order which comes to them is then simply this: 'Wake up and realize your calling, which is your very *raison d'être*, and enter into judgment with yourselves, so that you may receive new life.'

—Spiritual Issues of the War.

"DYNAMO AND LOTUS FLOWER"

Clare Booth, noted playwright and author, who has just returned with her publisher-husband from China, recently paid high compliment to that world-known Methodist couple, "lean and wiry Generalissimo Chiang Kai-shek, and his lovely wife, Mailing Chiang."

Speaking at a dinner at the Waldorf-Astoria in New York, she referred to them as "the greatest married team in the world," dividing between them the arduous duties of state—his the military and political sphere, hers those of morale, spirit and social service.

She characterized the Generalissimo as "a Chinese dynamo." Madame Chiang, she said, is "part dreamy lotus flower, part sultry tiger lily, and part American rose."

"Madame Chiang speaks, as you all know, flawless, tumbling, forthright American," said Miss Booth. "The Generalissimo speaks only one word of English. That he uses to Madame Chiang with delicious frequency, it is 'darling.'"

"When I implored him to send Madame Chiang to America because of the wonderful impact I knew her vivid and sincere personality would make on America, I said, 'Generalissimo, she will be worth two divisions to you in America.' And he said: 'Oh, yes; but she is worth ten divisions to me here!'" —Methodist Information.

Cast out of your minds that worst of all heresies; that idea that we can have fellowship with the merits of Christ's sacrifice unless we are in fact following in His steps. That was the heresy of Vajiphass, he would have Christ die that he and the rest of the Jewish race might get off scot-free. But we know from every page of our New Testament that in no way can we by Christ's death be saved from the consequences of sin unless we are saved from the sin itself, and in no way can we be saved from sin without altogether casting out of ourselves the demon of selfishness, and setting ourselves to follow in that redemptive work which Christ indeed enables us to do. Christ raised the standard for no other purpose than that we might follow it—"If any man serve Me, let him follow Me."

—Charles Gore

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Coaching Day Dates and Places

New Albany, August 21; Pontotoc, August 22; Hernando, August 26; Greenville, August 27; Drew, August 28; Mathiston, August 29.

Coaching Day Outline

9:30 a. m. to 11 a. m.—Separate Group Meetings.

11 a. m. to 12 Noon—All Groups Assemble Together for: (1) Forum on the Work of the W. S. C. S.; (2) Worship Period Planned by the Spiritual Life Leader.

12 Noon—Lunch.

1 p. m. to 2:30 p. m.—Separate Group Meetings (Departments cooperating): (1) Christian Social Relations and Local Church Activity; (2) Girls' and Young Women's Groups; (3) Missionary Education and Service.

* * *

Coaching Day

Programs for Secretaries of Missionary Education and Service

9:30 a. m. to 9:40 a. m.—Worship Period.

9:40 a. m. to 10 a. m.—Forum on Plans for Study Department.

10 a. m. to 10:15 a. m.—Presentation of the Author of the Text: "A Christian Imperative," by Barnes.

10:15 a. m. to 10:35 a. m.—Explanation of Supplementary Materials.

10:35 a. m. to 11 a. m.—Address: "CHRISTIANS AND THE WORLD TODAY."

11 a. m. to 12 Noon—General Assembly.

12 Noon to 1 p. m.—Lunch.

1 p. m. to 2:30 p. m.—(1) Aims for the Fall Study; (2) Outline for Lessons; (3) Review of the Text Book; (4) Projects.

* * *

Wood Junior College

Wood Junior College is located in Mathiston, in the hills of Mississippi. The climate is temperate and healthful. The mild, pleasant winters permit college activities to continue unchecked throughout the coldest months.

Wood Junior College is built upon a belief in five fundamental ideas, which, in the opinion of her supporters and her administrators, justify and necessitate her existence. First, Wood believes that every American boy and girl, in order to satisfy the increasingly complex demands of our modern economic system, should have at least two years of college training. Secondly, Wood believes that the wide gulf between our small high schools and our large impersonal senior colleges and universities should be bridged by two intermediate years at an institution where individual attention and careful supervision may direct each student along the path where his talents lie. In the third place, Wood believes that the theory and practice of American democracy are best instilled in youth on a campus where physical and intellectual labor are of equal dignity. Fourthly, Wood believes that a community of friends, an active body, and a happy mind, stimulate and quicken the learning process. Finally, Wood believes that the most important educational objective is the molding of Christian character, that all permanent ideals of education have

their highest expressions in the personality of Jesus Christ.

Wood Junior College is fully accredited by the State College Commission, and is a member of the State College Association of Junior Colleges and the Mississippi Junior College Athletic Association. Graduates of Wood Junior College enter all four-year colleges as Juniors.

The expenses are the lowest possible consistent with the unusual opportunities offered and the special type of service rendered by the college.

The work of Wood Junior College is done by the students.

* * *

The above paragraphs are copied from a bulletin advertising Wood Junior College. You may never send your boy or girl there, but it is worth your while to know that this very important piece of work is under the direction of the Woman's Division and comes into the Methodist church from the former Woman's Home Missionary Society. The appropriation for Wood this year, 1941, was \$14,702.

Mrs. Goode writes that they need tremendously an additional building at Wood.

* * *

Negro Work at Holly Springs

There are two Negro colleges at Holly Springs, located just across the road from each other. Rust College has been in that location for a very much longer time than the C. M. E. school. Both now are Methodist, and for the same race. The two schools should be united.

* * *

The only other Mississippi project is that at Gulfside, Waveland, Miss., where we have the large tract of land purchased by Bishop Jones and admirably fitted for Negro Schools of Missions, Epworth League Institutions, etc. We do not own this property, but we cooperate in putting on the School of Missions. The property is held by a Board of Trustees."

MRS. GOODE.

* * *

Leadership Training School, Holly Springs, July 14-18, 1941

The spirit of the school has been very fine and attendance good, with 175 registrations.

Many young women have attended this year and many have paid their own expenses, which is a hopeful sign.

The following courses were offered: Christian Worship; Guiding Children in Christian Growth; Preparing and Preaching Sermons; Rural Community and Christian Church; Missionary Activities; The Life of Christ; Building and Administering a Total Youth Program. All classes were taught by accredited teachers under the C. M. E. Board.

Bishop John Moore, of the C. M. E. Church, was present and conducted an accredited class for the ministers of the four Mississippi Conferences. Dr. P. H. Eason, from the State Board of Education, was the guest speaker on Wednesday. Dr. V. B. Harrison, from the School of Medicine, at the University of Mississippi, taught the class in Health, and a teacher for Craft was

furnished by the State Extension Department, State College. Miss Carrie Brown, the rural worker of our Conference, taught the course, "Guiding Children in Christian Growth." Included in the evening platform hours was a talent program given by the young people, under the direction of Rev. C. A. Kirkendoll, Director of Leadership Education of the C. M. E. Church.

Delegates attended from the following places:

Aberdeen District: Aberdeen, Amory, Calhoun City, Okolona, Pontotoc, Shannon, Tupelo, Water Valley.

Columbus District: Ackerman, Columbus, Louisville, Starkville, West Point.

Corinth District: Baldwin, Booneville, Corinth, Holly Springs, Iuka, Myrtle, New Albany, Oxford, Rienzi, Ripley, Waterford.

Greenville District: Alligator, Clarksdale, Coahoma, Duncan, Friars Point, Tunica.

Greenwood District: Belzoni, Dadds, Drew, Greenwood, Minter City, Winona.

Sardis-Grenada District: Charleston, Como, Grenada, Marks, Olive Branch, Sardis, Senatobia.

MRS. R. P. NEBLETT,

Counselor.

WIFE OF LIFE'S EDITOR PAYS TRIBUTE TO MISSIONS

A swank Park Avenue hotel banquet audience was told some things about Christianity in China the other day that, coming from the wife of one of America's leading secular publishers, Mrs. Henry R. Luce, must have lifted many eyebrows.

Although Mrs. Luce (Clare Booth) conceded that but one per cent of the Chinese are recognized members of the Christian faith, she informed her audience that more than fifty per cent of China's leaders, military, economic and political, beginning with the Generalissimo and Mme. Chiang, are Christian, and are graduates of thirteen Christian colleges in China. "This inspiring fact may be verified by consulting China's Who's Who," she said.

"Let all those who have ever doubted the abundant harvest which evangelical and dynamic Christianity can garner, look at the leadership of China's four hundred and fifty millions now," she challenged. "The saga of the Christian missionaries in war-torn China is one of the most gallant and beautiful stories of the modern world. It is a very white page in the black book in the history we have all been writing of our time."—Methodist Information.

It is always a sign of lack of knowledge of our own hearts when we judge self leniently and judge others censoriously; like the painter who was noted as a savage critic of other artists, when asked how he could ever pass any of his own work when he had such a keen critical standard, frankly declared, "I have only two eyes when I look at my own work, but am argus-eyed, have a hundred eyes, when I look at the work of others."—Dr. Hugh Black.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

A Prayer for Peace

O God our Father, do Thou create within the family of nations a right spirit so that they shall learn to give and not to get. Without this new spirit they are lost, for men's power to destroy seems unlimited.

Peace conferences fail, each war but sows the seeds of bitterness from which the next war springs, and the present conflict can at best but end in a few years' armistice unless Thou dost create within us Thy self-giving spirit. Make the nations to see and hate in themselves the same evil which they see in their enemy, for then they shall be able to love him while they hate his sin. Since the nations do but live by Thy forgiveness, help them to be forgiving. O Jesus, Thy life has shown that evil cannot be destroyed by destroying people. Do Thou therefore lead the nations to accept Thy spirit which will remove the evil and set mankind free.

We have paid war's inestimable price; make us as willing to pay the price of peace. And hasten the day when all nations shall unite in one song of praise to Thy name. Amen.

To the Secretaries of Children's Work

Dear Friends: Enclosed you will find a copy of the new plan for the missionary education of the children. Please study it carefully in order that we may enter into the larger field of service now before us.

A careful reading of the new plan will reveal the following important points:

1. Missionary education will be an integral part of the lesson materials provided by the church for the regular Sunday morning sessions of the Church School. One or more missionary units will be written into the Groups Graded Lessons and the Closely Graded Courses.

2. Besides the regular Sunday morning sessions of the Church School, three types of additional sessions are provided in which missionary units will also be studied. If it is humanly possible try to have one of the types for the children. Each church will decide upon the type of additional session that is best suited to its own needs. It is hoped that all children may be included in the additional sessions as well as in the Sunday morning sessions.

3. In the Sunday morning sessions of the Church School all offerings for Missions will go to the Fourth Sunday World Service. The offerings in all additional sessions will be divided as follows: (a) 40% to the Woman's Division of Christian Service; (b) 40% to World Service; (c) 20% to be retained by each children's group.

Please report to me quarterly. If you have not already sent me your second quarter report, please do so AT ONCE. I MUST have it by the 15th of this month. Please notice that one side of the blank is for former M. E. Churches, South, and the other side for former M. P. and M. E. Churches. I am enclosing a sheet explaining the New Church School Literature. Some of the names will be changed in October when all the new plans become effective.

Let's not become confused over the newness of names or plans. We are still to teach

children on Sunday mornings, some other time if possible, collect money for missions, just as we have always done. The elasticity of the plan and the world confusion should challenge us to redouble our efforts to see that children's friendships are world-wide.

Whenever I can be of service to you, please call on me.

Cordially yours,

MRS. ED CONGER,

Conference Secretary
of Children's Work.

New Church School Literature

The first meeting of the General Board of Christian Education of the Methodist Church, was held in Nashville, May 6 and 7. At that time authorization was given for the following periodicals related to the children's division which will be available for use in October.

Child Guidance in Christian Living. A 64-page monthly for officers, teachers, and other workers in the children's division of the church school. It succeeds The Elementary Teacher, The Elementary Magazine, Beginner Quarterly, Our Primary Teacher, and Our Junior Teacher. Price 25 cents a quarter.

The Church School. A 64-page monthly for general officers of the church school, with special helps for teachers and other workers in the youth and adult divisions of the Church School. It succeeds, The Church School Journal, The Church School Magazine, and Our Teachers Journal. Price 25 cents a quarter.

The Christian Home. A 48-page monthly for use by parents of children and of adolescents; also for use in parents' classes. **First Steps in Christian Nurture** is continued with added material in this periodical. Price 22½ cents a quarter.

Beginners Lesson Pictures. A folder containing thirteen cards printed in colors, published quarterly for children four and five years of age, containing Group-Graded Lessons for Beginners. It succeeds Berean Beginner's Pictures and Stories, Stories for the Little Child, and Beginner Lesson Stories. Price 12 cents a quarter.

The Primary Class. Four-page folders printed in colors, published quarterly, containing Group-Graded Lessons for children 6-8 years of age. It succeeds The Primary Quarterly, Our Little People, Our Primary Class. Price 12 cents a quarter. Folder covers 2½ cents each per quarter.

Bible Lesson Picture Roll. Containing large pictures in color illustrating the Group-Graded Lessons for Primaries. It succeeds the Bible Lesson Picture Roll and Berean Leaf Cluster. Price \$1 per roll for each quarter.

Pictures and Stories. A four-page illustrated weekly paper printed in color for primary children. It succeeds Picture Story Paper, Our Children, and Boys and Girls. Price 10 cents a quarter.

Junior Quarterly. A forty-page quarterly containing Group-Graded Lessons for children nine to eleven years of age. It succeeds Our Junior Class, Junior Lessons, and Boys and Girls Quarterly. Price 6 cents a quarter.

Trails for Juniors. An eight-page illustrated weekly story paper printed in color for junior children. It succeeds Junior Weekly, and Boys and Girls. Price 14 cents a quarter.

See the July Church School Magazine and Church School Journal for complete list of new periodicals for all age groups.

New Leaflets

Two leaflets explaining the new plans for missionary education of children and youth are now off the press. They are: **The Plan for Missionary Education of Children in the Methodist Church**, and **A Unified Program for the Missionary Education of Methodist Youth**. Copies may be had from the office of the Executive Secretary of your Conference Board of Christian Education, or the Joint Department of Missionary Education, 810 Broadway, Nashville, Tennessee.

World Service Sunday, July 27th

Theme: Building A Peaceful World

All workers with children, youth and adults are urged to plan for the observance of World Service Sunday in the Church School. The following suggestions may be helpful in planning for a world peace emphasis in your programs:

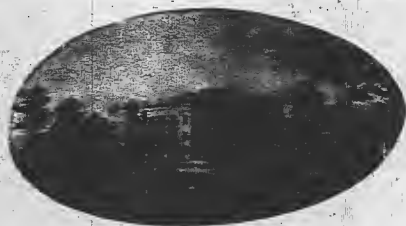
1. Write to the Commission on World Peace, 740 Rush Street, Chicago, Illinois, or to the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York, N. Y., for a copy of "The American Church and the International Situation." Use the materials in this statement as the basis for a talk, or build a worship service using portions of this statement.

2. Prepare a program based upon the practical suggestions underlying a just and lasting peace as given in the 1940 Discipline, Paragraph 1716, Part II.

3. Secure from the pastor, or directly from the Commission on World Peace, copies of "World Peace News Letter," and use the information contained therein as material in a program. Such information may be used with the above program in place of the talk proposed.

4. Secure a copy of the book, **The World Mission of the Church**, which is the findings and recommendations of the International Missionary Council at its session in Madras, India, December 12-29, 1938. Very helpful materials may be found in several sections of this book. Unusually good statements concerning the underlying philosophies of the Christian religion in its emphasis upon brotherhood, understandings and cooperation, may be found in: Report I, "The Faith by Which the Church Lives"; Report II, "The Church—Its Nature and Function"; Report XIII, "The Church and the Changing Social and Economic Order"; and Report XIV, "The Church and International Order." From the materials found in this book very excellent programs may be prepared, or materials may be collected for use in the above worship service.

Teacher—"What is velocity?"
Johnny—"Velocity is what a boy lets go of a humble bee with."—Ex.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 3, 1941

By Rev. W. C. Newman

PAUL PREACHES FAITH IN CHRIST

Lesson Text: Romans 3:21-31; 5:1, 2; Gal. 3:1-29

Golden Text: As it is written, but the righteous shall live by faith.—Romans 1:17.

Paul had never seen the church at Rome, yet here he is writing from Corinth on his third visit there, to explain to the Roman Christians one of the important doctrines of the Early Church—salvation by faith. Already he has become the theologian, molding the thought, shaping the beliefs of his generation, and for that matter of all succeeding generations.

The Universality of Sin

Miraculously every person on the earth is a distinctive individual, possessing characteristics, personality, background, even appearance that no other person has in exactly the same combination. Just as a man's fingerprints differ from those of any other man among all the millions ever born, so is he different in that undefinable thing we call personality.

But one thing is common to us all. No man ever was known to be without it, except Jesus Christ. That thing is sin.

Sin is as nearly universal to us as life and death. One may be rich or poor, learned or ignorant, famous or infamous—but in any case he is a sinner.

To get the full implications of that fact one must make a personal application of it. He must say to himself, "I am most fortunate in many ways, and have much reason to be proud—but I am a sinner, a transgressor against God, having proven false to Him."

Our Self-righteousness—a False Security

This exercise of classing ourselves with "Publicans and sinners" is not very flattering to our ego. It is a thing that is not very highly recommended by the psychologists of the "every day in every way" school. It punctures our self-content; it humbles our pride; it deprives us of that satisfying feeling of superiority which enables us to thank God that we are not like other men.

But it is a grand spiritual exercise, and one without which no man ever achieved a great spiritual life. For it keeps one constantly reminded of his need of God and his dependence on God's grace and mercy, and if faithfully followed it will lead a man to lose himself and his littleness in the infinite greatness of God.

And this is the only greatness we have. If a man thinks himself to be something apart from God's grace, he is worse than nothing. He dwells in a fool's heaven. Blinded by his pride he cannot see his own great need, and walks heedlessly on to spiritual declination and death.

Is the Need of Salvation Outgrown?

When preachers of former times exhorted so earnestly about "salvation by faith," it may be that they were thinking largely of salvation from some distant place of eternal

punishment—Hell. And it may be that some have grown too wise, too sophisticated to be frightened by the thought.

But there are many disasters equally as frightful as even the most graphic conception of Hell ever imagined by an over-zealous evangelist. And these dangers are as modern as radio, and as near as today.

We need to be saved from the greed that plunges whole generations into wars of aggression; we need to be saved from the lack of honor that threatens not only Nazi Germany, but Democratic America; we need to be saved from the lust and immodesty that have made our literature and drama, our social and individual lives like putrid garbage heaps; we need to be saved from the drunkenness and gambling that have become the national scandal of our own America, we need to be saved from the irreligion and hypocrisy that have weakened us in every phase of the modern war for righteousness.

Our salvation lies in a sense of helplessness without the help of God which will drive us to humble penitence for our sins, and a hunger for God's grace and forgiveness.

Only a penitent church can help the world now.

BOOKS

A Pocket Prayer Book and Devotional Guide, compiled by Ralph Spaulding Cushman. Published by the General Commission on Evangelism, by the Upper Room Press, Nashville, pp. 143, price 25 cents.

This little book is exactly what its name implies. It is a well-gotten up guide for the devotional life, is vest pocket size and bound in imitation leather. It contains morning and evening prayers, and a rich and varied offering of other devotional material. It will doubtless have large use as a manual of individual worship, and will be equally helpful to leaders of worship groups. Its completeness and compactness will commend it to all interested in such material.

Making the Most of the Rest of Life, by Karl R. Stolz. Abingdon-Cokesbury Press, New York, Nashville, pp. 216, price \$1.50.

Dr. Stolz, Dean of the Hartford School of Religious Education, is the author of a number of books dealing with psychology, especially as it is related to mental health and individual effectiveness. In this, his newest book, he reviews the outlook and the possibilities of a person who has reached middle life in an age and under circumstances which make the segment of population, which has arrived at the meridian of life, of increasing importance. Increased longevity brings the problem of the cultivation of the personality for a constructive use of the resources of the second half of life. It is a practical study of the problems and the values of life for those who are no longer young. It is couched in non-technical language and covers the entire range of interest for the middle aged—the need for a wholesome emotional re-adjustment, social relations, health, mental rejuvenation, religion, keeping out of ruts and combatting the destructive drift of those who are dis-

posed to surrender where life at its best should really begin.

Young Leaders in Action, by Isaac Kelley Beckes. Abingdon-Cokesbury Press, pp. 216, price \$1.75.

The author of this little volume on building a youth program for the local church is a Congregationalist minister of New Haven, Connecticut. He writes out of actual experiences as a youth leader, a pastor, and an organizer of summer camps. In its fifteen chapters, he discusses frankly and understandingly the needs of the youth group and the development of an interesting and effective youth program. Beginning with the discovery and development of a competent leadership and the overcoming of various handicaps, he follows through every phase of the organization of youth and the widening of the horizon to a complete integration in the life of the church. Anyone seeking a clear and forceful analysis of youth work and the methods for making youth organizations effective will find such a study in the pages of this book.

FRONTIERS OF AMERICAN LIFE

The Story of Home Missions Over the Radio

Your assistance will be greatly appreciated if you will announce the series of radio addresses, sponsored by the Home Missions Council of North America, on "Frontiers of American Life," dealing primarily with "Democracy and Human Need." These are to be delivered on Wednesdays during August, September and October, at 1:30 p. m. (E. D. S. T., through September 24), by Mark A. Dawber, over WJZ and the Blue Network of the National Broadcasting Company. Details are below:

August 6, Author of Liberty; August 18, The Church and the Democratic Way; August 20, Democracy and the American Dream; August 27, The American Indian Under Democracy; September 3, The Negro and Democracy; September 10, The Immigrant in the Melting Pot; September 17, Orientals in America; September 24, The Jew in a Democracy; October 1, Democracy and the American City; October 8, Rural Life and the Future Society; October 15, Children in a Democracy; October 22, Uprooted People and Democracy; October 29, Pioneers of the American Way of Life.

Single copies of these addresses may be secured without charge upon request to the Department National Religious Radio, 297 Fourth Ave., New York City. Persons desiring the entire series may obtain them for 75 cents a set.

EDITH E. LOWRY,
MARK A. DAWBER.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

THE CHRISTIAN FIRESIDE

CELIA

By Rev. Virgil T. Pomeroy, D. D.

Celia was born in Milton. She had two sisters and was a most charming baby. At the earliest possible moment she sat up and smiled and chuckled. Celia liked everyone to notice her. If in her white shawl and pink sweater she was for a second or two forgotten, she waved her hands and made sounds, just as if she was saying: "Here now! Look at me. Amuse me. Make funny whistling noises. I am ready to laugh all the time, but I do like a little attention."

Celia's two sisters were Emily and Jane. Jane was five and Emily, I think, was nine. I am not quite sure about Emily's age, but anyway it was thereabouts. They both were very fond of Celia and proud of her, as well they might be. For Celia was such a very pretty and intelligent baby.

Now, as you know, grown-up people are almost always pleased at babies. But they often say very curious things. And so they did about Celia. "Oh!" would say one, "isn't she the image of her father"; and another would say almost at the same moment: "She is so exactly like her mother." Sometimes men, who do not know what is the best thing to say about a baby, would say things like: "She certainly is a contribution to the human race." Absent-minded persons, like me, would say: "What a merry little fellow!" At that everybody would laugh and cry: "Yes, only her name is Celia."

So Celia came in for a great deal of attention, and one could hardly count the many things said about her. I do not intend to make this story much longer, so I only tell you what Jane said. Jane looked at her sister Celia for quite a long time, and then she turned to her mother and said: "Mnm-my, I think Celia's head is like a book, only the pages aren't opened yet, are they?"

That is what I like best of all, and I like to think that, what Jane thought of Celia, God thinks of you and me and everybody: "These are my dear little children," He thinks, "and every day a page is opening in their heads, but only a few pages are opened yet."

And I like to think of that, because every day is a new chance to write on the page

something true and lovely for those who know us—and for God—to see.—Reprinted by special permission of the author and The Christian Leader.

A BRITISH VIEW

Christians all over the world ought to keep constantly in their minds, these days, the opening words of the remarkable document issued jointly last December by the heads of the Anglican, Free and Roman Catholic Churches of England: "The present evils in the world are due to the failure of nations and people to carry out the laws of God." The "nations and people" referred to include virtually all the groups of humans on earth.

Every month as The Tribune comes from the press America finds herself drawn more deeply into the throes of hysteria and panic. It probably is fair to say that, on the whole, the British mind behaves a little more sanely than the American mind in the face of war. The pathetic tragedy about our own state just now is that there is so little long range thinking being done, even by statesmen and churchmen.

Let us, then, look at a serious British theological interpretation of the world situation written by a Britisher with a touch of humor which borders on pathos. These words were written by Sir Richard Acland and appeared in The Church Times, of London, in March, in an article entitled, "What Is God's Plan for Mankind?":

"I can hardly doubt that if He had chosen, He could have persuaded the peoples of the League of Nations' countries to stand up to the aggressors in 1932, 1935, or 1938. Why didn't He? Is it really suggested that He said to Himself, 'No, my British servants have not yet enough Spitfires, therefore I shall postpone the day of trial until they have a few more.' This seems to me very unlike the sort of language that God would ever use.

"It seems to me much more likely that He said something like this: 'There is no point whatever in having people killed and maimed all over again in the sort of war which they can once again 'win' without having to change their fundamental ideals about Life and Property, Humanity and Nationalism. I will do nothing to prevent their resisting evil now if, of their own free will, they have the strength to decide to do it. But I am uninterested in giving them once again something which is a mere opportunity for changing their ideas. They have had that before, and I learn from experience that they make no use of it. Therefore, if their errors are such that there must be another war, I am concerned, at whatever risks, to see that it be a war which they cannot 'win' (in their sense of that word) without having first been forced to change their ideas about these fundamental things. And when they begin to see that Property and Nationalism have been two false gods, then they may begin to turn back to Me.

"This time I am going to give them the kind of war which will force them to change their ideas on these fundamental things; and when they begin to see that their ideas about these things are wrong, then they may begin to turn back to Me."

—Presbyterian Tribune.

'Tis Sweet

'Tis sweet to hear the watchdog's honest bark
Bay deep-mouthed welcome as we draw near home;
'Tis sweet to know there is an eye will mark
Our coming and look brighter when we come.

—Byron.



● Ducking the puck is a favorite indoor sport for hockey fans, but there is nothing puckish about the Guess Again game, it's a sheer test of mental merit—so go ahead, put your marks in the space provided, and check for your rating.

(1) There is more land space than water space in the world—true or false? ☐

(2) Hollywood lass was called photogenic because (a) she was blonde; (b) she was slender; (c) she screened well; (d) ☐ she had a high soprano.



(3) This is (a) Harpo Marx; (b) Elsa Maxwell; (c) Einstein; (d) Judge Landis. ☐

(4) You went to a department store to buy a camisole and you went to the department where they sell (a) radios; (b) furniture; (c) lingerie; (d) art objects. ☐

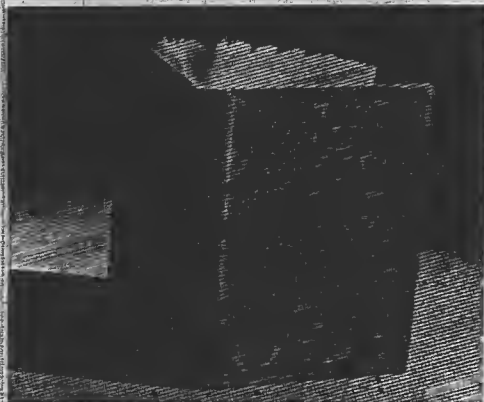
(5) You looked at yourself in a pier glass, and it was (a) a round mirror with an eagle frame; (b) a long glass reaching from ceiling to floor; (c) a hand mirror; (d) a convex mirror. ☐

(6) They said you looked as sleepy as Rip Van Winkle, a character created by (a) Hawthorne; (b) Irving; (c) Cooper; (d) Dickens. ☐

(7) You got on a ship and saw the binnacle. It was (a) the chain of the anchor; (b) the steering wheel; (c) the gangplank; (d) the thing they put the compass in. ☐

"GUESS AGAIN" ANSWERS

	Tally
	Score
	Here
1. (False) 10 pts.....	
2. (c) for 10 more.....	
3. (d) for 15 pts.....	
4. (c) for 10.....	
5. (b) for 20.....	
6. (b) again for 15.....	
7. (d) for 20 pts.....	
RATINGS: 90-100, forward; 80-90, center; 70-80, wing; 60-70, backward.	TOTAL



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MRS. WILBUR F. FORD

Little did we know at our June business meeting of the Rayne Memorial Woman's Society of Christian Service, with our faithful corresponding secretary, Mrs. Wilbur F. Ford, so active and interested and telling of the sympathetic notes she had written families of bereaved ones, that before another meeting she would be gone from us.

If we regarded death as something appalling, we should feel hopelessly separated from the one we so dearly loved, but we know death is just an onward step towards the completion of the soul. We cannot think of one so full of life as being dead, rather busy at some greater and more worthwhile tasks in the mansion God has prepared for those who love Him. She is not dead—just away—just entered ahead of us into the Master's other room, where we shall meet her in days to come.

Naturally we grieve for her, we miss her gracious presence and sunny smile, but we thank God for her beautiful life, and for the blessed hope of joining her some day.

We pray our Father to comfort those who mourn, both family and friends, and help each one to realize that while dark clouds seem to shadow us in our loss, "there will be sunrise tomorrow, sunrise in glory, sunrise with Jesus in eternity."

Be it resolved that a copy of these resolutions be sent to her family, the New Orleans Christian Advocate, and one placed in the Minutes of the Woman's Society of Christian Service.

"There's a land beyond the river
That we call the sweet forever,
And we only reach the shore by faith's degree;

One by one we'll gain the portals
There to dwell with the immortals,
When they ring the golden bells for you and me."

MRS. B. F. JONES, 1860-1941

Katie Knox Linfield, daughter of the Rev. W. E. M. and Mrs. Sophronia Jane Linfield, was born February 29, 1860, in Baton Rouge, La. She was one of thirteen children born to her parents. Only one of this large family is now living and that is a sister, Miss Annie Linfield, known and loved by many of the students of Millsaps College during the first thirty years of its history, and who for the past few years has made her home in the Jones home at Brookhaven.

Katie Knox Linfield was endowed with a brilliant mind from childhood. Her early education was in the schools in cities and towns where her father was the pastor, such as Natchez, Hazlehurst, Crystal Springs and Canton. When only eighteen years of age she graduated from a very fine girls college at Oxford, Miss. Her diploma from this institution lies before me as I write these lines. It is the finest grade of vellum and every word on it is in Latin. The degree awarded her is "MAGISTRAE IN ARTIBUS." Her desire to learn and to be an inspiration to others never ceased through the years. Even after the allotted

three score and ten years had passed in her life, her active mind continued to reach out after new things and to use that with the old to help improve the present.

On May 17, 1882, this beautiful and brilliant young woman was married to an equally brilliant and promising young Methodist minister, Benjamin Franklin Jones. The service was performed at Hazlehurst, by Dr. W. B. Lewis, the brother-in-law of the groom. Five children were born to them and all are still living and had some part in making the last days of both their father and mother as pleasant as possible: Frank Leighton Jones, Mrs. Nellie Stocumb and Miss Janie Jones live in Brookhaven; Mrs. Eva Gates, in Jackson; and Mrs. Katie Moody, in Ellisville. Besides these children there are eleven grandchildren and eleven great-grandchildren living to honor the memory of this faithful couple.

For nearly fifty-three years Dr. and Mrs. Jones lived, labored, prayed, hoped and dreamed along the pathway of life. They seemed to have been born for each other. Singly and together they were a blessing to multitudes of people. They shared their joys and other problems. They were each constructive and daring in their thinking. Sometimes this led them to reach different conclusions concerning great questions before the state or the church. Very well do we recall their votes on Unification at the Annual Conference. In 1925, Mrs. Jones was one of the lay delegates and very sincerely opposed and voted against the plan. Her dear husband was just as sincere in the conclusion he reached and enthusiastically supported and voted for the plan. Such incidents seemed but to deepen their love and appreciation for each other.

After fifty years of faithful service in the ministry of his church, Dr. Jones took the superannuate relation and he and his dear companion moved to Brookhaven, where he built a beautiful little home and where they spent some of the happiest days of their lives. On December 13, 1935, Dr. Jones fell asleep to awaken on the other shore. Just five and one-half years, lacking only one day, on June 12, 1941, Mrs. Jones closed her eyes to the things of earth and opened them to greet her loved ones on the other shore.

At three o'clock on Friday afternoon, June 13, her body was carried to the Methodist church in Brookhaven. Rev. M. L. McCormick, pastor of the church, led the service. He was assisted by Rev. R. H. Clegg, the district superintendent, and Rev. J. L. Neill, a former pastor. The choir sang the songs she loved so dearly. The house was filled with members of the family and friends from far and near. After the church service the body was borne to Rose Hill Cemetery, in Brookhaven and tenderly placed by that of her devoted husband.

One of the daughters, Miss Janie, who was the constant companion of both her father and mother during their last years, writes us as follows: "I think mother just existed during the five and one-half years after father left us. I am sure she was never happy again even though she tried to appear so. Throughout the entire time she wanted to go. I could not say how often during her last days she would say when we tucked her in the bed, 'I hope I will be in heaven in the morning.'"

Mrs. Jones loved her father and mother, her brothers and sisters, each of her children, her grandchildren, and her great-grandchildren. Then her love reached out to the orphan, the underprivileged, and to all in need everywhere. Above everything else she loved her dear Savior, and this great

love motivated every other interest of her life. Hers was indeed a life of beautiful sacrificial service.

It seemed impossible for Mrs. Jones to be idle with her mind or with her hands. She was constantly busy doing things for others. A next door neighbor writes of her as follows: "During the last few years ill health limited her activities largely to her own home, but there all were welcomed with a cherry smile, and neighbors and friends were all beneficiaries of her inventive industry. 'Her entire life was dedicated to service and we who knew her best realize the void that was created in her passing. Ever shall she live in our memory. There comes to mind a vagrant verse which may not be orthodox, but it could well apply to one whose life was spent for others, and it is copied here in all reverence:

"They have told me my mother was dead—
But I know that my mother is young again;
With strong white hands and a merry smile;

Busy and joyous in heaven, the while
She bends o'er the Littlest Angel's bed;
Singing aloud in her happiness
As she sews on the Newest Angel's dress."

JOHN LAMBERT NEILL.

SEEING THINGS PROPERLY

By Mrs. Irvin Rowland

How prone we are to fail to see things in their true proportion! We are apt to put too much emphasis on things that really don't count and likely to overlook the real issues of life. We let personal likes and dislikes, selfish wants and unnecessary items so crowd our lives that we fail to do our duties as Christians. We may even be led to think that clothes matter more than personality, that pursuing personal needs requires so much time that we cannot give of ourselves to the church and its work, that physical and mental training are more necessary than spiritual development.

How can we know the true place of all these things? When we put God first in our lives and strive to do His will in service, then other things naturally fall to their proper proportion. As we live in the light of His presence, we can see clearer and understand better the Christian values.

May we remember, "Seek ye first the kingdom of God and His righteousness." Then He will help us to have the right sense of values toward other things.

THE CHURCH OF CHRIST

The church has its own job as much as a university, and the mission of the church isn't to give you what you want, but what the Lord has to offer. The church was founded by Christ to do that for which He intended it—to make men righteous that they might inherit eternal life, and that they might have it more abundantly.

—Bishop Irving Peak Johnson.

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S. H. RADCLIFFE

In the death of Mr. S. H. Radcliffe, July 11, 1941, New Orleans Methodism has suffered a great loss.

Mr. Radcliffe was a man of great vision and enthusiasm for the program of God's kingdom. His interest in and effort for the missionary program of the New Orleans District and the City of New Orleans has done much to make possible many new churches and to advance and extend the Methodist ministry in the city and district.

Mr. Radcliffe served as vice-president of the City Board of Missions and Church Extension for many years. As a member of the Finance Committee he was always present and had an effective voice in the program of the organization.

Therefore be it resolved, that the City Board of Missions and Church Extension extend its deepest sympathy to all members of his family, and express its sincere appreciation for his inestimable service in the many capacities in which he has served, and its consciousness of the great loss caused by his passing.

Be it further resolved, that copies of this resolution be sent Mrs. S. H. Radcliffe, 2836 Audubon St., New Orleans, La.; Mr. H. A. Radcliffe, 49-49 263rd St., Bayside, Long Island, N. Y.; The New Orleans Christian Advocate; and that it be spread upon the minutes of the City Board of Missions and Church Extension.

City Board of Missions
and Church Extension,
REV. KARL TOOKE, Chairman.
MRS. HUGH H. HOFF, Secretary.
Committee.

July 22, 1941.

FROM LIVE OAK CHURCH

The homecoming at Live Oak, on July 20, was a most happy occasion. Many friends and former members of this historic old church were with us. Bro. Bowdon, our district superintendent, preached a most instructive and heart-warming sermon to an appreciative audience.

The house was filled to capacity, with many standing through the entire morning service. A bounteous dinner was served. After a period of relaxation and afternoon coffee had been served, the district superintendent, pastor and building committee, together with almost the entire congregation, retired to the new parsonage, just being completed, and it was formally dedicated as a preacher home. Bro. Bowdon then held a joint quarterly conference for Denham Springs, Pine Grove, Gonzales, Walker and Blackwater. Bro. J. B. Grambling, of Bogalusa, had, at Bro. Bonnacarrere's invitation, begun the revival at Live Oak, on Wednesday night preceding the homecoming. He preached at Denham Springs at the morning hour on Sunday, but came back to Live Oak for the night service and continued to preach twice daily until Friday night.

Six members were received by certificate and twenty-three by profession of faith. The church has been strengthened and built up by his strong scriptural sermons.

Our school is open now, and the young people were unable to attend the morning services, but were happy to have him teach and instruct them as often and as much as possible.

The entire church has been blessed by his coming.

W. H. UNDERWOOD.

CONCERNING THE FELDER
CAMPGROUND, PIKE
COUNTY, MISS.

The 60th anniversary of the rebuilding of this Campground was observed the second Sunday in June. On that day we had as our speakers, Bishop Lloyd Decell, D. D., for the 11 o'clock hour, and Dr. W. L. Duren, editor of the New Orleans Christian Advocate, for the afternoon speaker.

We had present a large number of people and a goodly number from quite a distance whose parents were among the first builders of cottages in 1881. Both speakers brought messages of great merit and inspiration to all who were privileged to hear them.

We begin our 61st annual camp meeting on Friday, August 8, which will continue ten days. Here follows a brief historical sketch of the rebuilding of this Campground and also the program for this year.

Historical Statement

This Campground was first established in 1842, and annual meetings were held until the War Between the States, in 1861.

The Rebuilder of This Campground

Rev. John Wesley Sandell was the pastor that led the congregation of Felder church in the REBUILDING of this Campground in 1881.

This good man was converted and joined Felder church at the camp meeting held in 1855, when he was twenty-six years of age. Two years later he was licensed to preach, and twenty-four years from the time he joined this church he was sent by the Mississippi Annual Conference to be the pastor of Felder church. He served this church in 1879, 1880 and 1881.

This pastor, remembering the influence of the former camp meeting, and being a nephew of John Felder, whose wife, Elizabeth Sandell, was a sister of the pastor's father, was able to lead this congregation during the third year of his ministry to REBUILD the Campground in 1881.

Your present pastor is the only preacher sent out from this church that has been returned to it as its pastor since John Wesley Sandell served this church sixty years ago. My paternal grandmother, Mary Catherine Felder, was the oldest child of John Felder, and a first cousin of the pastor who served this church in 1881.

My prayer and desire is that my ministry today may mean as much to the Felder Campground and church as did the ministry of John Wesley Sandell sixty years ago.

LUKE E. ALFORD, Pastor.

DR. R. C. ELMORE GONE

Today the funeral service of Dr. R. C. Elmore, beloved physician and popular citizen, was held in the church which he helped to build here in Durant twenty-five years ago. He came to Durant and located for the practice of medicine in July, 1903. He had married in that same year and they built a home and lived here ever since. Dr. Elmore was widely known in this section, having graduated at Mississippi State and then at Vanderbilt. He was the kind of doctor who believed in keeping up with the advance of medicine. Every now and then he would go away for a special course in medicine.

We shall miss him, but we thank God for him. He left a good name behind.

E. S. LEWIS.

Durant, Miss.

GENESIS, OR AN EPOCH OF
ETERNAL BEGINNINGS

Dr. Arthur Madison Shaw, whose poetic genius is known and appreciated in this nation, has written a booklet with the above title. It is a metrical version of the story of Genesis and is well done, as his other productions have been. He delivered the poem as an evening sermon on July 13, to the church at Oakdale, La., where he lives. The price of the book is twenty cents a copy in any quantity.

Dr. Shaw has been a minister for forty-seven years and is now retired. He finds his opportunity for service, therefore, in the use of his pen and in the delivery of these messages wherever he may be invited by his brethren.

THE INDEPENDENT DENOMINATIONAL
COLLEGE

(Continued from page 5)

It is out of such institutions as these that the leadership of the nation has come in every period of its history and whoever would call the roll of the men and women who have contributed richly to South Carolina would find in his roll call those who have been trained in these ten colleges of ours. They are free, they are independent, they offer no courses of study because of outside pressure, and they try to discipline the youth committed to them as if they are a sacred trust without reference to either public or private opinion, and without apology, with no fear of offending any group. Finally, they insist that religion must be at the core of human personality, that the Christian philosophy of living must be taught as the one guide to conduct, and that the worth and dignity of the individual must be protected. In a word, they are standard American colleges of the liberal arts and sciences, seeking only to develop and train what is best in youth for the high uses of human society.

Spartanburg, S. C.

—Southern Christian Advocate.

A brother says "amens" are largely strangled, the "Mister" in the pulpit seldom quotes Scripture or refers to the Bible, pep songs are crowding out worshipful hymns, and what are old-fashioned folks going to do?—Cumberland Presbyterian.

The elements of happiness in this life no man can command, even if he could command himself, for they depend on the action of many wills, on the purity of many hearts, but over the blessedness of his own spirit circumstances need have no control.

—Rev. J. H. Thom.

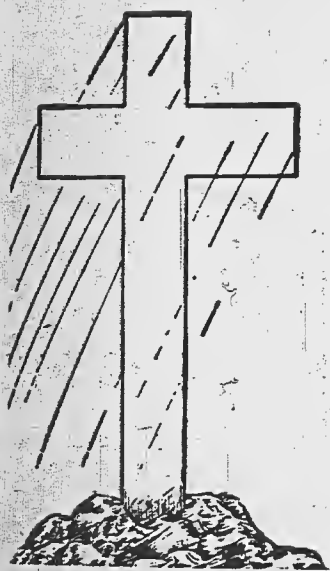
In the Ogalala Light, a paper published for Indians, appears the following advice on how to get ahead in life, which we consider equally good for the white man. This is the statement: "Keep your head cool, your feet warm, your mind busy. Don't worry over trifles. Plan your work ahead and then stick to it—rain or shine. Don't waste sympathy on yourself; if you are a gem some one will find you."—Exchange.

Father (to four-year-old)—Why, what are you crying for, son?

Junior—Well, you said you and mommie was going to get a new baby, and I's 'fraid you will trade me in on it.—Selected.

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

They who have undergone and overcome stand with their keys to open the portals of life's great emergencies to their brethren. Every stroke of sorrow that issues into light and joy is God putting into your hand the key of that sorrow to unlock it for all the poor souls whom you may see approaching it through all your future life.—Phillips Brooks.

THE PRAYER-ROOM TODAY

Husbandman Divine, show me a little more of what Thou hast to overcome in me, before Thou canst reap in my heart the harvest of Thy desire. Show me what hardness there is in me, what sullen clay I am. Show me how stony is my spirit's soil, how full of thorns and briers and bitter roots. Show me, as my soul can bear, the depths of inbred sin, that so I shall be able to abide the deep upturning of my nature by which alone that sin can be cast out. Give me to share Thy vision of the harvest, that I may be patient under the tribulation through which alone the harvest shall come. And even where I see not any gleam of Thy purpose, help me humbly to accept that which Thy loving wisdom shall appoint. Amen.

The Church College Speaks

I am the church college.

I am the oldest institution of higher learning in America. Before there had been state universities or other institutions of college rank, I had been founded. For three hundred years I have served my country well. Three centuries of achievement vindicate my right to be.

I stand for life's highest ideals. I search for truth, believing God's universe is fireproof, and that I may light the torch of Truth anywhere. I lay emphasis upon genuine scholarship. My graduates are among the nation's greatest scholars.

I believe in God. In the student's expanding circle of adjustment I open wide the portal to the unseen world of spirit. My sons and daughters are men and women of vision and spiritual power.

I train for service. Through me, culture dominates the work of the world. I give leadership to the nation. From me have come presidents, governors, legislators, judges, educators, editors, in greater proportion than from any other source. Upon me the church depends for its preachers, its teachers, its missionaries—all its leaders. Without me the work of the church could not go on.

I deserve your support. I receive from each student less than half the cost of what I give. From me the poor are not turned away. I still look to you, the members of the church, to make this possible. I am sore pressed today. I cannot continue the splendid record of the past unless I have help.

I am the church college. I need your prayers and your gifts.

—Author Unknown.



WALLET OF THE WEEK



DR. DANIEL A. POLING, who has served the Young People's Christian hosts since 1926, was unanimously chosen for another period at the close of the thirty-eighth biennial convention on July 11. Dr. Poling is now pastor of the Baptist Temple, Philadelphia, and no man is more familiar with the trends among the young people of the whole world than he is. He has rendered a great service in his youth leadership and the need for an understanding leader was never greater than now.

* * *

THE HAVASUPAI INDIANS live three thousand feet down in a branching valley of the Grand Canyon, and they receive religious instruction from Rev. Cecil Harris, an Episcopal clergyman of Williams, Arizona. Mr. Harris makes regular trips down the fifteen-mile trail to the village. In addition, he holds services at Harvey House for tourists and guides. It is said that the Indian attendance upon the services numbers a third of the total population. This is probably the most difficult circuit to travel in the entire country.

* * *

BETHANY LUTHERAN CHURCH, of Cleveland, Ohio, has just completed a very unique copy of the New Testament. Nearly every member of the congregation contributed by writing at least one page of the volume. It is bound in hand-tooled leather and is entirely handwritten. A professional artist painted the title page, which contains the cross and crown, the open Bible and the facade of the church, and there is a separate page of art work introducing each book. There is also an illuminated initial letter at the beginning of each chapter.

* * *

DICKINSON COLLEGE, Carlisle, Pennsylvania, was founded in 1783, and was an institution of the Presbyterian Church. Difficulties arose which caused its suspension in 1816, but it was reopened and continued under difficulties until 1834, when it passed to the Methodist Church. It now has an endowment of \$1,500,000, and is launching a 170th Anniversary Expansion campaign to increase the general endowment by \$750,000; raise a debt retirement fund of \$174,000; and a student Scholarship Endowment fund of \$300,000. Dickinson is the tenth oldest college in the United States.

* * *

THE LEBANON, with its eight hundred thousand people, presents a picture of a long and determined struggle for independence from Moslem-dominated Syria, of which it has been many years a part. While Syria is predominantly Moslem, the Lebanon is strongly Christian and is culturally different. It has had the longest contact with Western civilization and ideals of any part of the eastern Mediterranean, and those contacts have been registered in education, trade, industry and other aspects of a progressive civilization. The Christians of the Lebanon are largely Maronites.

DUKE UNIVERSITY LIBRARY has recently acquired a manuscript copy of the four Gospels on parchment, written by a scribe of the eleventh century. The manuscript was acquired from a London dealer. The Duke library now has six ancient manuscripts of the Greek New Testament, and this last purchase is the oldest of the lot by two centuries. The manuscript has marginal notations in red ink, medieval portraits of the evangelists and other interesting and suggestive features.

* * *

SPURGEON'S TABERNACLE, which enshrined many sacred memories of the great Baptist preacher, Charles Haddon Spurgeon, is a memory now. The famous building was completely destroyed by German bombs and a farewell service was held in the ruins on the last Sunday in June. Its cornerstone was laid on August 16, 1859, and it was opened for worship in March, 1861. William Olney, Spurgeon's lifelong helper and friend, was present at the farewell service. He is ninety-two years old and his name is number 1 on the church roll.

* * *

THE PANAMA CANAL, as a business proposition, has received small consideration by most people. It is, however, a business of major proportions. For a period of twelve months, 4,727 ocean vessels passed through the Canal for which privilege they paid \$18,157,739. In addition to this sum, 929 small vessels paid \$32,639 for the same privilege. The average cost for an ocean-going vessel is a little less than four thousand dollars each. During the month of June, traffic was somewhat lighter than the average, but the collections amounted to a total of \$1,066,517.

* * *

UNION CHAPEL, in Islington, an inner suburb of London, is one of the stateliest surviving memorials of the prosperous Congregationalism of the nineteenth century. It is rendering a great war-time ministry to the needy of that part of the great Metropolis. Among its many activities, it has ministered by giving relief to more than fifteen hundred bombed-out families. This relief work includes gifts of clothing, letter writing, providing Bibles and other things made necessary by the relentlessness of the enemy air raiders.

* * *

ICELAND'S PREMIER, Jonasson, agreed to our occupation of the country upon eight conditions: Withdrawal at end of war; Recognition of the independence of Iceland; No interference with government; Organization of its defenses; Underwrite costs of defense; Support of Iceland's trade and commerce; Public ratification of agreement; and Defense provision to meet every eventuality. Iceland is described as the world's oldest surviving democracy and its youngest republic. It has an area of forty thousand square miles, but only the lowlands of the south are habitable and there its eighty-five thousand people live. Its cod and herring catch is valued at about five million dollars a year.

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

WHAT IS A CHRISTIAN COLLEGE? IV.—THE METHODIST ATTITUDE

In our editorials of recent weeks, we have tried to avoid being swayed by ungenerous words and to say, whether wisely or not, what we feel to be justified by conditions prevailing. As we have said before, we have invoked no names, either to advantage our cause, or to embarrass others. We have been charged by some who, so far as we know, have made no remonstrance, nor proposed a remedy, with "going at the thing wrong." Our method has been characterized as being "unjust." To these impeachments, we have only to say that we felt under no obligation to take counsel of the indifferent and the antagonistic as to what our method of attack should be, nor have we felt under obligation to exhibit an apologetic tenderness in presenting the situation as we see it. Along with our own discussion, we have carried four articles—three of them of our own volition, three of them from men on college faculties, and one from a veteran minister, retired.

WHAT IS THE MORAL AND ETHICAL IDEAL OF CHRISTIANITY?

The situation which we have been discussing seems to us to present a perfect illustration of an indifference which has been described as "the greatest danger that Christianity, or any other religion, has to fear." This danger is further defined as: "The unconscious betrayal of Christianity from within which is being brought about by many loyal and noble Christians, who are teaching the younger generation that our religion is to be identified with an authoritarian Supernaturalism—a Supernaturalism which to thinkers abreast of their time is steadily becoming merely a pious and poetic form of words or a dead hypothesis." We take the "authoritarian Supernaturalism" to refer to the theological position of Barth and Brunner, but we think that it may include with equal propriety undiscerning liberals.

We cannot give an exhaustive treatment of so great a question in the space here available, but we quote a recent writer who, using the instance of a father's response to the desire of his child, says that morality, as interpreted by Jesus' teaching and life, is "conformity to the will of One who gives good things. The ultimate meaning of morality is found in the will to produce or impart experiences of things that possess value." The writer then cites the account of the last Judgment, and the distinction between the sheep and the goats. A "hungry man, a thirsty man, a stranger and a prisoner." In the whole scheme of the morality and ethics of Jesus, He sets a loving Father at one pole and Satan, the destroyer, at the other, and with the clear implication that Chris-

tian morality always fronts toward God and makes no bargain with Beelzebub, the prince of devils, as some said of Jesus. When the woman taken in adultery was brought into His presence, He proposed no process for making her shame respectable, but He rebuked her accusers and bade her, "Go and sin no more." His morality was not something determined by law, but by love and the ends to be achieved. In that spirit, He admonished the woman of soiled character and in so doing He discovered for men the springs of his moral and ethical life. The thoughts here presented are not those of a minister, but they are the thoughts of a man who is not even a member of any Christian denomination. We have chosen this interpretation of the moral and ethical ideal of Jesus, because we feel that it represents no denominationally biased view.

THE HISTORIC POSITION OF METHODISM

We do not raise the question as to what the Methodist Discipline has to say on this subject. By the "historic position" of the Methodist Church we mean no such restricted idea, even though we give full assent to the law on that subject. To begin with, what was the inspiration which led to the founding of the Methodist Church? It certainly did not come into being as a school of theological opinion, for its creed represents an abridgment of the "Thirty-nine Articles" of Anglicanism, plus the teachings of Arminius. Methodism arose as a protest against the smugness, the sin, and the corruptions of Christian England in the Eighteenth century. It was no purely legal regulation of life, but it was a following of the moral and the ethical direction outlined in the teaching and silhouetted in the life of Jesus. In the history of the Christian Church, men have always returned to the motivating principle of the Kingdom, "Love never faileth," when they would build something of moral and ethical value.

FINALLY

We do not think that any of our colleges are defiantly immoral, nor do we believe that they deliberately resort to practices which are ethically indefensible. We believe that the strain of economic pressure has in some cases driven them to adopt expedients which cannot be justified by any fair interpretation of the moral ideal of Jesus. Too many of them have, therefore, an overwhelming interest in numbers and public prestige, and they have lost proportionately a concern for the maintenance of the moral and ethical standards of Christianity. We say with absolute candor that a church can better afford to surrender its colleges than the ground of its appeal to a Christian constituency. The educational casuist makes much of the mechanics and the techniques of a socially glamorous college in order to bring socially ambitious peo-

ple to its doors, but the church college cannot afford to seek a great enrollment by the surrender of its moral and ethical standards, to place the matter on the very lowest Christian basis. Below that point a college becomes a liability, not an asset. We say this by way of defending a policy and a principle which we believe to be as just and livable for a college as for an individual.

C. A. NORTINGTON DEAD

In the sudden and apparently unexpected death of C. A. Northington, of Coldwater, the North Mississippi Conference lost a conscientious worker and a thoroughly good man. He had been an itinerant minister for thirty-two years and he achieved a worthy success despite many handicaps. He began his career as a minister by finishing his Conference course on schedule time and that was a characteristic trait to the end of his life. His claim to greatness rested upon the absolute self-giving to his task and his dogmatic devotion to his Lord. A Christian knight has ascended and a spotless soul has claimed its blood-bought inheritance.

FOLLIES OF FRENZY AND FEAR

In times of public excitement and agitation, the currents of destiny move blindly into regions of danger. Fear has a tendency to unhinge our poise and unsettle our judgment of real values. At such times, immediate needs assume such an exaggerated importance as to become a public obsession. In a very sensible editorial, the editor of *Advance* refers to proposals to strip the aluminum cap from Washington Monument, and to remove the aluminum "cod" from the statehouse in Boston as "absurd." To him it is a proposal which places the value of an insignificant quantity of aluminum above the symbols of the life and ideals of the people. The same observation might be made as to the material value of Magna Charta and every other monument which enshrines the ideals that have survived national catastrophes.

Of a piece with these vain suggestions, is the demand for the curtailment of educational, philanthropic and religious activities as a measure of national defense. The true import of the latter suggestion is indicated by the editor's reference to a recent address: "If we followed such counsel, sacrificing everything for defense, we might discover that we had nothing left worth defending." Surely the immense store of gold at Fort Knox and our national commerce, valuable as they are, are not more important than the contribution which religion has made and is still making to our national life and character. In our frenzy for national defense, we must not commit the folly of putting spiritual values overboard for purely temporary and material ends. Whatever factors may have contributed to the religious debacle in Russia after the World War, one fact must be perfectly clear to all: It is much easier to dethrone religious authority for political and social ends than it is to restore or even to salvage what is left. There are phases of life which no peace treaty can restore, and the hope of adjusting the changed order in the interest of civilization is the church.

Editorial Miscellany

OUR RESERVE OF POWER

No better illustration of the truth of "Man the Unknown" has been furnished than we find in the courage, skill and fidelity of the British people in their hour of trial. In a recent address in London, Winston Churchill spoke of some of the fears in the minds of ministers as to what might be the effect of the Blitzkrieg of the German bombers that started last September. For one thing, they feared that they might have to deal with a civilian rush out of London that would block the roads and create problems of food and shelter of monumental proportions. Instead, such was the stoicism and loyalty of Londoners that the ministers were confronted with the problem of keeping out of London people who already had been evacuated.

The government was faced with the problem of restoring quickly damaged municipal services by which people lived. Eight million people in that area depend on gas, electricity, water, sewerage disposal, food supply and the other complicated, delicate services of modern civilization.

No government could possibly have done what was absolutely essential without the united toil of an entire population laboring without thought of hours or pay. Building shelters, clearing streets, transporting thousands to and from work, watching for fires, picking up the wounded, burying the dead, were but a part of it. People had to go to their own jobs by day and do government work at night, snatching a little sleep where they could. Hospitals were bombed or burned and new hospitals had to be improvised. Through it all noblemen and commoners worked side by side. Out of the army and in the army, life was pretty much alike. Modern warfare was the draft board. There were no deferred classes. All were in the struggle.

And what these people stood, and what they did and are doing, ever will remain a glorious page of history. They had resources of brain and heart that they themselves never suspected.

Now and then in a community we find an individual especially "proved," who rises to some long-drawn-out emergency and makes us say, "He gives us faith in humanity." In Britain, millions have been doing just that, from king and prime minister to bootblack and crossing sweep. We are proud that they are our kinsfolk and that we share their great traditions of liberty and culture, and that we have a common speech.

We are still asleep. We are still in the mood to dodge. We want to help, but only if it doesn't hurt too much. We want the cargoes to go to Britain—at least most of us do—but we don't want too much trouble about it and we certainly don't want, if we are politicians, to lose any votes, and, if we are clergymen, to stir up too much controversy.

The simple word "duty" to some of us is a good deal of a cliché, and the high-sounding word "ecumenicity" seems "oh so important." But the sleep is ending. The stuff is in us. We are waking up. Men like Wendell Willkie reveal to us reserves of breadth, understanding and sacrifice. Our people will hear the call to free the world from a monstrous menace and make possible a new age of liberty for all mankind.—The Christian Leader.

FOUR GREAT VALUES

By Roger W. Babson
Noted Economist and Publicist

(Guest Editorial, Written Especially for Pathfinder)

Tremendous changes have taken place in the past dozen years. That's true, of course. City real estate can be bought for 20 cents on the dollar. Stocks are down, and so are some bonds. Seats on the New York Stock Exchange which once sold for \$600,000, can now be bought for around \$20,000. Yet some of us who predicted these declines were hooted as undesirable citizens.

On the other side of the picture you will find high grade bonds and many stocks selling higher than they did a dozen years ago. A Massachusetts city recently borrowed \$200,000 for five months at a rate equivalent to 12½ cents—the cost of a package of cigarettes—for \$1,000 for five months. A dozen years ago this would have cost around \$20 instead of 12½ cents.

And taxes. The 200 largest corporations in the country last year paid over \$2,000,000,000 in taxes, and with 3,500,000 employees at work, this means a tax of \$600 for each man and woman employed.

Income taxes have not only doubled, but the prospects immediately ahead are that the number of people required to pay them have greatly increased. All of this is in addition to big increases in real estate taxes and taxes upon everything we buy. Nearly all the readers of PATHFINDER are today paying out in taxes, directly and indirectly, more than \$3 out of every \$10 they earn.

Those who forecast these great tax increases were howled down a dozen years ago. Yet is it any more unreasonable to believe that taxes will be much less a dozen years hence? So long as the world continues to revolve around the sun, and so long as pendulums continue to swing, then prices, interest rates, real estate values and taxes will continue to go up, and then down! It is as foolish today to think that things are going to continue to grow worse as it was in 1923 to think that conditions would grow better.

* * *

We hear a lot today about the possibilities of synthetics—this means the manufacture of everything artificially, from children to coffins. College professors tell us that potatoes will be grown by electricity, that cotton will be pulled out of the air, and, instead of bothering to cook food, we will swallow a pill three times a day with a glass of water. Perhaps we will!

Statistics show that with all the college professors, medical experts and dietitians, we are lucky today if we live to the "three score years and ten" which we read about in the Scriptures of 3,000 years ago. My guess is that the next trend will be toward old-fashioned corn-bread and molasses, and that we will hear less about vitamins A, B, C, D, E, F, G, and so on ad infinitum. We think candles and kerosene have "gone," but statistics show that more of both are being sold today than ever before.

* * *

Let's look at the educational record: When I was a boy in Gloucester, I attended a two-room schoolhouse with a stove at one end and an outhouse in the back yard. But we did learn how to spell, to add, and to work. Moreover, in those days our parents were more interested to have us get training than diplomas. In fact, I did not even get a diploma when finishing my course in high school. Today, our children get their so-called education in palaces with their

latest heating, ventilation and lighting equipment, to say nothing of the extravagant toilet facilities.

Mr. W. J. Cameron, of the Ford Motor Co., told me the other day that the number of students preparing to be mechanics is only about one-seventh the number now employed as mechanics; while the number now studying for the professions is about 13 times those engaged in the professions. If young men would study these figures more and two-legged figures less, they would learn to be good mechanics, builders and plumbers. The days when white-collar jobs offered the best opportunities have gone.

It has been said that the only thing which

building of houses, is of real importance.

A dollar may be worth 100 cents or 10 cents, but the quart of milk, from your own cow, which your family drinks always has the same value.

(3) A good sensible wife or husband and a family of properly-trained kids cannot be beat as a sound investment. Too many parents depend upon safe deposit boxes rather than upon children. I am still betting on the old-fashioned investment in a good family and a home with a kitchen garden.

(4) Let us not forget the church. It has come through the ages as a great pillar of strength. Better invest a little more money in your church and other good works.

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CHARGES COMPLETING
QUOTAS

Mississippi

Collins.....	J. S. Noblin
Waynesboro.....	J. H. Jolly
Hazlehurst.....	J. B. Cain
Moselle.....	G. H. McBride
Laurel.....	J. W. Leggett
Newton.....	G. H. Jones
Fayette.....	J. M. Corley
Magee.....	A. J. Boyles
Bay Springs.....	H. E. Raley
Union.....	R. L. Lane
Meridian.....	T. O. Prewitt

North Mississippi

Brooksville.....	W. J. Dawson
Tchula.....	W. T. Phillips
Sardis.....	W. J. Cunningham
Coldwater.....	C. A. Northington

Louisiana

Belcher.....	B. D. Watson
Delhi-Crowville.....	S. S. Holladay
Gibbsland.....	E. W. Day
Natchitoches.....	C. F. Lueg
Houma.....	David Tarver
Pelican.....	A. A. Collins
Plain Dealing.....	L. A. Carrington
Oak Ridge.....	J. F. Dring
Lake Providence.....	H. N. Brown
Sterlington.....	J. W. Lee
New Orleans.....	J. T. Harris
Mangham.....	J. E. Hearn
Heflin.....	A. M. Wynne
Winnsboro.....	O. L. Tucker
Leesville.....	A. T. Law
Wisner.....	J. M. Alford
Monroe—Gordon Ave.....	W. A. Cross
Merryville.....	H. W. Leubetter
Grayson.....	W. H. Carroll
Bonita.....	W. F. Howell
Gilbert.....	Ira W. Flowers
New Orleans—Munholland.....	Karl Tooke
New Orleans—Gentilly.....	Don Harwell

is permanent is change. This means that nothing will remain as it now exists—some things are getting better, while others are getting worse. There always will be changes. If you are blue over the war, read Green's History of England, or the history of any country—including the United States. War has been a normal condition. There is nothing to worry about today if we will have the guts of our ancestors. We needed Hitler to wake us up. Surely England did.

* * *

It is fair to say that there are certain things which have always been of value, and always will be. Let me mention a few:

(1) Good health is of great worth. Time and money invested in keeping well is a primary investment.

(2) The ability to take care of one's self, whether by the raising of food or by the

ON A CERTAIN CHRISTIAN DEFEATISM

"The world is headed for ruin. There is nothing we can do about it. We turn it over to God"—and, so reasoning, men have taken refuge (and some do today) in dreams of God's coming with His legions of angels to set up His Kingdom among us. The defeatism of the dreamer lies not in the appeal to God, for God is the beginning and end of the Christian faith. It is in the phrase, 'There is nothing we can do about it'; for God always works through men.

"The modern Christian defeatism is a more subtle thing; but it is there—a hopelessness in the face of war, a surrender before the battle is fought. Here are words picked at random: 'No good ever came or ever can come out of war.' 'If we go to war our democracy is lost; our liberties vanish overnight.' 'We do not believe a victor's peace will be a just peace or even an approximation to a just peace.' 'Christianity will not be saved by war. On the contrary, it will be endangered as it has never been before.' 'Only ruin ahead for us and for the world if America becomes a belligerent.'

"Our comment on such judgments does not concern their insistence upon the dangers which every Christian ought to see; nor that they are somewhat inaccurate or a bit over-confident in their prophesying. Good has sometimes come out of war. The present world situation has not endangered Christianity, but brought it clearer understanding of its own meaning and responsibility. Men have built nobly upon ruins.

"No! Our comment is that these all represent a subtly defeatist attitude and the Christian faith cannot be defeatist. It sees men's sin and the tragedies of life. It knows the depths of human degradation, and the long, hard road to the City of God. But also it sees men in the strength of God rising to the need and the struggle, confident, victorious in spirit."

—Christianity and Crisis, May 5th.

A man was looking in a shop window at a beautiful picture of the crucifixion. Standing next to him was a ragged little street urchin who was rapt in contemplation of the picture. Wondering if the boy really understood it, the man asked: "Sonny, what does it mean?" "Don'cha know?" he answered. "That there man is Jesus, and them others is Roman soldiers, and the woman what's cryin' is his mother—and, they killed him." The man turned away, and in a moment heard footsteps behind him. The little street arab said breathlessly: "Say, mister, I forgot to tell yer, but he rose again!"

—The Christian-Evangelist.

CONFERENCE NEWS AND PERSONALS

Rev. Virgil Morris, Lafayette, La., assisted Rev. J. W. Faulk in a meeting at Shidell last week. Bro. Morris has just returned from his vacation.

Rev. W. C. McClelland, pastor of the Lena, Miss., charge, reports satisfactory progress in his work and is making earnest effort for a good report in all respects.

Rev. Otis W. Spinks has been absorbed in the building of a new church at Eunice, La., but he does not lose sight of the other aspects of his church program.

Rev. W. H. Wallace, Jr., Corpus Christi, Texas, was the camp meeting preacher at the Camp Ground, near Crystal Springs, Miss., recently. Dr. Wallace was a former pastor of First Methodist Church, New Orleans.

Rev. H. C. Kinsey, pastor at Provencal, La., has our thanks for a word of commendation concerning the Advocate. We trust that he may find it a continuing means of help to him for many years to come.

Rev. W. S. Cameron assisted Rev. G. L. Sigrest in a meeting at Ebenezer church on the Adams charge recently. A good meeting is reported. Bro. Sigrest is in high favor with his people throughout the charge.

Rev. F. M. Casey, pastor at Foxworth, Miss., held a meeting at Hopewell church last week in which he was assisted by Rev. W. S. Cameron. The results of the meeting have not been announced as yet.

Mr. G. T. Lee, a layman of the church at Winona, Miss., reports that the work in that charge is getting along well and that Rev. J. H. Holder, the pastor, is giving the congregation an effective ministry.

Rev. J. A. Wells, pastor at Glendale Church, Jackson, Miss., has been carrying an outside evangelistic program in addition to his pastoral work and has therefore been exceedingly busy during recent weeks.

Rev. B. D. Watson reports a good revival at Gilliam church in which he had the assistance of Rev. J. J. Rasmussen. The influence of the revival reached beyond the limits of the town itself and many in nearby communities were helped.

Mrs. N. E. Ball, who has been at State College, Miss., is moving to Tylertown, as indicated by request for change of address for her paper. We appreciate her interest in the Advocate by the immediate change to her new address.

Rev. James T. Harris, of Canal Street church, New Orleans, is on a visit to relatives in Tennessee. He was accompanied by his mother and his son. Bro. Harris' mother has not been well and we trust that the visit may have a bracing effect upon her.

Rev. W. C. Childress, for a number of years a member of the Louisiana Conference, and now pastor of Owenwood church, Dallas, Texas, was ill in a hospital during a part of June. We are glad to report that he is now back at his work.

Rev. James Heflin, of the Paris, Miss., charge, reports a good revival at Pleasant Ridge recently. Last week he was engaged in a meeting at Roper's Chapel in which he had the assistance of Rev. G. R. Meaders, of Shannon.

Miss Fannie Burney, of Ebenezer, Miss.,

says that the Advocate has been coming to her home for more than forty years and that it grows dearer as the years go by. We appreciate the interest of our long-time friend.

According to notice received from the post office department, Mr. W. H. Black has removed from 6042 Prytania Street, New Orleans, to 479 Peachtree Drive, Atlanta, Ga., where he may be reached by friends in the future.

We have great pleasure in reporting that Mrs. E. B. Emmerich, wife of the pastor at Parker Memorial church, New Orleans, is able to be back at home, following her second sojourn in the hospital. There is every indication of her complete recovery which we hope may not be long delayed.

Mrs. J. T. Lewis, whose late husband was an honored member of the North Mississippi Conference, is visiting her minister son, Henry Barton Lewis, at Vanceboro, N. C., where he has been stationed for the past four years.

Rev. J. P. Bonnacarrere, Rt. 1, Baker, La., is available for evangelistic services, either to do the preaching or to lead the singing, during the last week in August and the month of September. Those needing such assistance will do well to write him at the address given.

Mr. Wm. G. Cooper, an official of First Church, New Orleans, and member of the choir, is in the Baptist Hospital, taking a rest cure following a recent illness. We sincerely hope for an early return of his health and that he may again resume activity in his church work.

We regret to learn of the illness of Mrs. Yeager, wife of Rev. Dan Yeager, pastor at Williamsburg, Miss., in the Methodist Hospital in Hattiesburg. We trust that she may make good progress toward the recovery of her health and may soon be able to resume the duties of her home.

In the death of Mr. Harvey C. Couch last week the Methodist Church and the nation are bereaved. He was an outstanding financier, a great industrialist, and a worthy Methodist. He was only sixty-three years old, and his home was in Jonesboro, Ark. His wife was a native of Athens, La.

Mr. C. F. Slack, father of Dr. W. B. Slack, pastor, First Church, New Orleans, passed away recently in San Antonio, Texas, and was buried at Taylor, Texas. Mr. Slack had retired and was living on his estate south of Antonio. Funeral services were conducted by Rev. Floyd E. Johnson.

Rev. Rex Squyres, pastor at Sibley, La., writes that the Government has purchased the Methodist church at McIntyre adjacent to the big ammunition plant near Minden, and that the church will rebuild on a site adjacent to the plant. Bro. Squyres reports his work as coming along nicely, including good revivals.

Miss Patty Lewis, who spent twenty-four days in the Jackson Infirmary, as the result of a fall on the 31st of May, is now with Rev. and Mrs. O. S. Lewis in Hattiesburg, where she is slowly improving. She is able to sit up for several hours each day, but is unable to walk as yet.

Rev. and Mrs. G. H. McBride, of Moselle, Miss., are rejoicing in the arrival of a baby girl to grace their hearts and home. This happy event occurred on July 22. The Advocate joins their friends in wishing for the father and mother much happiness and for their infant daughter many years of useful living.

Rev. O. S. Lewis, pastor at Court Street Church, Hattiesburg, conducts a church play ground every afternoon during the week under the direction of Mrs. Evans of his church. The sub-story of the church is kept open Saturday afternoons and evenings and Sunday afternoons for Camp Shelby soldiers and an open house for the soldiers follows the Sunday evening service.

Rev. Alvin P. Smith, pastor at Bossier City, La., attended the international Kiwanis convention held in Atlanta, Ga., last month. He was a delegate representing his home club and during his stay in the Georgia city he worshipped at St. Mark Methodist Church, where the editor was once pastor.

Rev. J. P. Bonnacarrere, pastor of Blackwater charge, in the Louisiana Conference, had all his benevolent acceptances for the year at the time of his district conference. He has met every special day and offering according to schedule, has built a new parsonage at Live Oak church, which will be a full-time charge next year, and has added fifty-six members, thirty-seven of them on profession of faith. Rev. B. W. Waltman, Palestine, Texas, assisted in a meeting at Blackwater.

A woman carrying a small American flag walked into the city hall at Kansas City, and, stepping up to the information booth, announced: "I've just been made an American citizen. Now," she added, confidently, "where can I get my taxes reduced?"

—Boston Globe.



HENRY H. RAY TRANSLATED

On July 29, 1941, Henry H. Ray, of the Coila community in Carroll County, Miss., answered the call of the angels and went to be with his Lord. He was eighty-nine years old, a substantial farmer, an upstanding and worthy citizen, a Methodist, and had been an official of his church for sixty years. He was the oldest and possibly the only surviving charter member of Coila Methodist church.

His removal will be felt by a wide circle of friends in Carroll county, where he was held in the highest esteem by all classes and conditions of people. Naturally he had reached the age when he could no longer take an active part in the affairs of his community and church, but his patriarchal figure was a wholesome and inspiring factor in the life of the community, and his life will long influence the thinking and the religious attitude of those who knew him. He could not be classed as a man of worldly greatness, but he was great in the simple loyalties of his soul and in the purity of his life.

He was first married to Miss Emma Goza, and after her death he married Mrs. Ella Jones, by whom he is survived. Surviving children are: two sons, R. H. Ray, of Greenwood, and T. H. Ray, of Carrollton; and three daughters, Mrs. W. T. Terney, North Carrollton; Mrs. O. B. Hughes, Itta Bena; and Mrs. Walker V. Durham, Carrollton. Funeral services at Enon church were conducted by Rev. R. E. Wasson, pastor, assisted by Rev. T. M. Dye, Jr., of Carrollton, and Rev. R. L. Ellis, of Kosciusko, a former pastor. Interment was in the Enon cemetery, amid the tears of many whose hearts were saying with the poet of the church:

"Seryant of God, well done,
Rest from thy loved employ.
The battle fought, the victory won,
Enter the Master's joy."

A CORRECTION

In our notice of "Genesis, or an Epic of Eternal Beginnings" last week there were two errors for which we apologize to Bro. Shaw, the author. Both of them were errors in the copy which we dictated and then failed to catch in reading the proof. Instead of an "Epoch" of Eternal Beginnings it should have been "Epic," and the price is twenty-five cents a copy instead of twenty. We are sorry that the errors occurred and we take the blame for them.

REV. C. M. MORRIS AVAILABLE FOR REVIVALS

Will you please make a brief notice in your paper that I have time to assist any of our pastors in revival services during the month of August and up to September 14, in singing, preaching, or both?

Recently I assisted Rev. L. W. Cain in four revivals, singing for him at New Roads, Port Barre and Rosedale, and preaching and singing at Maxie church. Since that time I have preached for Rev. F. S. Flurry at Bluff Creek Camp church. I am at present engaged in preaching for Rev. R. T. Pickett, on the Colfax charge. Though it is a heavy job, I can lead singing, sing solos, and preach if necessary.

If any of our pastors need my assistance, tell them to write me at Lockport, La.

REV. C. M. MORRIS.



HENRY H. RAY
God Hath Translated His Workman

REVIVAL AT BOSSIER CITY, LA.

Dear Dr. Duren: In spite of the heat of the month of July, we have just finished a very successful revival. By successful I mean that sinners confessed Christ and asked forgiveness, backsliders were reclaimed for the church, and church members entered into deeper spiritual, witnessing lives.

We were providentially led by the Spirit to an evangelist that we did not know. Upon recommendation of a fellow pastor we secured Brother Ray N. Johnson, Box 611, Dallas, Texas, and under his leadership we were able to do some definite and lasting work. The Bossier City Methodist church received eight on profession of faith, ten by transfer of letter, and fifty-nine came forward for rededication or consecration. Bro. Johnson used the inquiry or altar room for an after service. All who have a definite need spiritually are asked to come forward and go to a side room, where they are met by pastor and evangelist after the benediction. There each one is given an opportunity to pray for his need, to testify to the goodness and mercy of the Saviour, and to sign a decision card which is merely a record for the pastor. I listened to strong men cry to God for forgiveness; I saw many with humble and contrite hearts appeal to God for spiritual strength; I heard testimonies from joyful hearts praise God for prayers answered. Pastor and people alike were inspired and strengthened for the work that needs to be done in the name of Christ.

We are badly in need of more space for our church activities and have a building committee at work making plans. We hope some day in the near future to begin work on our enlargement program. Trusting that all is well with you and praying God's blessings upon your work, I am,

Sincerely,
ALVIN P. SMITH.

FROM OUR MAIL

"I have enjoyed your articles on our colleges and believe you are on the right road. Keep up the good work. I am for you."

* * *

"Blessings on you as you 'warm up' in your editorials concerning the desperate condition of our church in general and our colleges in particular."

* * *

"I heartily approve your stand on the Christian college. The time is overdue for our schools to be really Christian. What a day for Christian leadership in our world. An 'appeasement' policy on worldly amusements to gain financial aid from worldly members and to hold students who care little or nothing about the church can never prepare students for consecrated and sacrificial living."

"Eat fruit" one parson advised another who was not feeling so fit. "You can't eat too much fruit." "Adam did," was the laconic reply.—Selected.

ADDITIONAL PERSONALS

Rev. R. C. Nanney had the assistance of Rev. C. A. Parks, of First Church, Corinth, in his meeting at Harris Chapel recently.

The exterior of the church at Baldwin, the interior of the Lebanon church and the Baldwin parsonage have been painted. Rev. A. C. Bishop is the pastor.

Rev. C. L. Ivy was assisted by Rev. J. N. Hinson in a meeting at Marietta church recently, according to report reaching the Advocate office.

Rev. M. H. McCormack held a revival at Fulton, Miss., during the week of July 27. Rev. R. R. Scott, of New Albany, did the preaching.

Rev. W. L. Robinson, pastor at Boonerville, was the preacher at a meeting at Harmony church, Iuka circuit, the week of July 27. Rev. M. N. Hamill is the pastor.

Mrs. Oscar Johnson, Philadelphia, Miss., adds to a business note the message: "I would not like to miss my paper and I always read it first when it comes."

Rev. Seamon Rhea, pastor at Holly Springs, Miss., reports good progress in his work and a good revival service in which Rev. R. R. Scott did the preaching. His Vacation Church School enrolled 111.

Rev. W. R. Hammontree, pastor of Corinth circuit, had the assistance of Rev. J. O. Dowdle, Dr. L. P. Wasson and Rev. G. R. Meaders in meetings at Gaines Chapel, Box Chapel and Mount Carmel, respectively.

Mrs. Terry, wife of Rev. W. A. Terry, writes that they are looking forward to a happy reunion of the Lewis family in September. Mrs. Terry is a member of that family. She says that the seven children of the Terry family are located in six states.

Rev. Roy L. Lane, pastor at Union, Miss., turns in a list of subscribers numbering 25, and includes every member of his board of stewards, and every subscription except his own is new. There is another mark for some ambitious pastor to shoot at.

Blue Mountain circuit, under the leadership of Rev. J. N. Hinson, has organized as a unit and the five churches composing the charge are meeting every claim monthly. It is needless to add that a good spirit prevails throughout the work.

Dr. and Mrs. W. A. Tyson were scheduled to return to their home in Tupelo this week, after Dr. Tyson's vacation ministry at Harvard-Epworth church, Cambridge, Mass. Dr. Tyson preached three times at the union service held in Old Cambridge Baptist Church.

Rev. Marlin McCormack, of Fulton, Miss., was the preacher at First Church, Memphis, on last Sunday morning. Dr. Joseph A. Smith, the pastor, and his family, are spending their vacation at Miami, Florida. Bro. McCormack's sermon was broadcast over Station WMC.

Miss Maud V. Nelson, for eleven years a missionary nurse in Korea, and now nursing in Touro Infirmary, New Orleans, spoke at First Methodist Church on last Sunday evening, using as her subject, "What Christianity Means to the Koreans." Miss Nelson is now a member of First Church.

Mrs. Mabelle Martin, teacher of an adult education class in Meridian, had a demonstration in making ice cream at Wesley Methodist church recently. Twenty persons attended the demonstration by Miss Laura

Harper, Home Economist with the Southern United Ice Company.

Rev. A. C. Bishop was assisted by Rev. R. R. Scott in a revival at Baldwin recently. Rev. A. P. Stephens will do the preaching in the meetings at Lebanon and Wheeler churches, and the pastor, Rev. A. C. Bishop, will do the preaching in the revivals at Hodge's Chapel and Asbury.

Mrs. Frank Naylor, mother of Mrs. W. B. Slack, passed away in Oklahoma City recently. Mrs. Naylor was the wife of a Methodist preacher and the mother of one, Rev. Bob Naylor, pastor Putnam Methodist church, in Oklahoma City. Funeral services were conducted by Bishop Charles C. Seelman.

Dr. Henry T. Carley, pastor at Ponchartroula, La., takes leave of his Advocate audience for a while in order that he and his family may go for a much needed vacation. They expect to spend the time at their home in Satartia, Miss. He promises to be back for his weekly engagement in a little while.

Rev. Porter M. Caraway, P. O. Box 264, Harlingen, Texas, renews his subscription to the Advocate and says: "Will you please

WANTED: TEACHING POSITION

Young lady twenty-one years of age, B. A. graduate of Centenary College, and with a Louisiana Teachers' Certificate, desires a place to teach in either High School or grammar school or Protestant home. Her college majors were French, Spanish and English. She is a Methodist, has had one year's experience, and can give good references as to her teaching and college work. She and her people are known to the editor of this paper personally, and we know them to be worthy in every way. Write the Christian Advocate, 512 Camp Street, New Orleans, if interested.

start the Advocate over this way again right away. I miss it lots and do not believe there is one better coming from anybody's place." Bro. Caraway was formerly a member of both the Louisiana and the Mississippi Conferences.

Mr. L. D. Chaffee, a member of First Church, New Orleans, died in Ottawa, Canada, shortly after noon on last Sunday. He and Mrs. Chaffee had been on a trip through the East and Canada. He was stricken with a pain near the heart and died shortly after a physician arrived. A native of Champtown, Pennsylvania, he had lived in New Orleans for many years. He is survived by his wife and one son, Lawrence, an attorney of Chicago. Interment was at Champtown, his native home.

REV. W. A. TERRY IN THE METHODIST HOSPITAL AT HATTIESBURG

Rev. W. A. Terry, a retired member of the Mississippi Conference, living at McComb, was taken seriously ill on July 25 while on a visit to his brother, W. S. Terry, of Hinston, La. He reached home on the 29th of July accompanied by his daughter, Mrs. C. M. McKay, of Baton Rouge. He was suffering intense pain and the doctors were unable to decide what his trouble was. He was carried to the Methodist Hospital in

Hattiesburg for observation and treatment. He has been losing flesh and otherwise failing for practically the entire year. It is hoped that the physicians at the hospital may be able to locate his trouble and give him permanent relief.

A MESSAGE FROM BISHOP PEELE

Dear Dr. Duren: Your letter of cordial welcome to your section of our church has been received and is highly appreciated. I, of course, regret that changes have been made necessary because of the sickness of Bishop Dobbs and Bishop Watkins, yet I am very happy to have the superintendency of the North Mississippi Conference and shall use your Advocate as seems wise and necessary in promoting the interest of the Conference. The words of welcome that have come to me from the Conference have been most warm and affectionate, and of course, highly valued by me. I am hoping for a most pleasant association with the brethren of Mississippi.

Fraternally yours,

W. W. PEELE

CONFERENCE OF DISTRICT SUPERINTENDENTS

A new type of Conference is emerging in Methodism: The Conference of District Superintendents and Bishops. Such a meeting was held for the third time, C. C. Daniel, president, Jackson, Tenn., at Junaluska, July 17-24, when eighty-five district superintendents and six bishops of the Southeastern Jurisdiction met daily for a study of the work of the district superintendents, under the following headings: District Missionary Program; District Superintendents Guide to Enrichment of the Spiritual Life of the Pastor; District Program Leading to an Intelligent and Liberal Sharing in the World Service; District Program of Lay Leadership; Program of Training for Church Membership and Evangelism; and Building a Unified District Program. The discussion of these themes and the contact of the district superintendents from over the Jurisdiction proved very helpful.

A bishop delivered the sermon each night. Dr. Oscar T. Olson, pastor of Epworth-Euclid Methodist church, Cleveland, Ohio, and Dr. Hazen G. Werner, Grace church, Dayton, Ohio, delivered sermons daily. The platform messages were the best I have ever heard. The two visiting preachers would be classed as great preachers anywhere and in any age. The day of great preachers is not over by any means. Officers for the Conference for next year are: Rev. B. G. Hodge, D. S., Nashville, president; Rev. E. H. Ogle, Knoxville, vice president; Rev. C. N. Jolly, D. S., Paris, Tenn., secretary; and additional members of the Executive Committee, Dr. W. A. Shelton, D. S., Birmingham; Rev. W. R. Lott, D. S., Corinth, Miss.; and Bishops Arthur Moore and Paul Kern. The Executive Committee decided to meet in Nashville, December 16, to plan a challenging program for 1942.

W. R. LOTT.

Corinth, Mississippi.

We will not rest until the last Japanese soldier has left our shore and until the Japanese have learned sufficiently from the present experience to abandon all ideas of dominating East Asia or of disrupting world peace.—General Chiang Kai-shek.

"OUR FATHER"

"Our Father!" the "our" strikes at all character and conduct, at every economic and political method, that treats any class as under-dog. It strikes at any class claiming superiority on the ground of ancestral privilege, of wealth, of education. No man and no class has a right to tyrannise over brother men. God recognizes no law of primogeniture which gives rank, wealth and authority to one brother over others. "One is our Master, even Christ, and all we are brothers" because God is "our Father." How this puts the axe to the root of unjust social and political conditions that have existed since the world began and exist today! The callous capitalist, the shareholder who receives dividends regardless of the conditions in which the men and women work who create the dividends, the profiteer who steals the food from the table of the poor, will be called to account by the Father for their conduct towards their brothers, and it will be no use returning the surly reply of Cain, "Am I my brother's keeper?" The Divine Fatherhood and human family relationship cannot be separated. "What God hath joined together let no man put asunder." Worship of God is vain if it is just adoration and adulation. There is far too much of nauseous flattery of God in preaching and in prayers, as if God were just a super-Emperor, an eternal All-Highest who loves to be told how mighty and how wise He is. God asks from us no flattery, but love and service, and the service He asks is the service of our brothers who are His sons as we are ourselves.

If in our Church and in our private Christian thinking and feeling we worked out the logic of the Fatherhood of God in the terms of human fellowship, we should be well on the way to the solution of all the social problems that perplex our statesmen at home and of all the international problems which have seemed so tragically impossible of solution. "As ye would that others should do unto you, do ye even so unto them." That is the crisp summing up of the law of love which Jesus drew from the fact that God is our Father and that we are one family of the one Father.

"Hallowed Be Thy Name." The holiness of the name was familiar to every Jew. The Temple, the city, the hills round about Jerusalem, were the places of Jehovah's holiness. In the Temple was the Holy of Holies, where the Holy One of Israel was supposed to make His presence felt as really as on His throne in the heaven of heavens. The God Father was a holy God who desired to be worshipped in the beauty of holiness. He required from those who approached Him holiness in thought and deed, holiness of the inner man and in the outward expression of the man. The writer of Psalm lxxvi says: "If I regard iniquity in my heart the Lord will not hear me." Worshipers believed in the holy name, gloried in the holy name. The name was a symbol of the personality and the power of the Jehovah who had revealed Himself. God could not be deceived by trickery and fraud. He searched the hearts of those who approached Him.

The holiness of the name was no new idea. Throughout the Psalms and the prophets we find the name spoken of in terms of awe. So "fearful" was it—in the sense both of the godly fear of the righteous and the terror fear of the "workers of iniquity"—that the four consonants, the sacred quadrilateral YHWH, were not supplied by the later Jews with the vowels indicating the pronunciation, but with the vowel of Adonai,

"Lord." So we have Yehovah, or Jehovah. The meaning is the Essence Divine, Absolute Being, He who is from before time and after time changeless, "The same yesterday, today, and for ever." The modern Jews, in their ritual prayers, do not use even the name Yehovah, but substitute Yeyah. The French Bible translates the Holy Name, "The Eternal." "The Holy One of Israel" is the Holy One of humanity in all the ages, and His word to the ages is "Be ye holy as I am holy." The stain of sin on those whom He "created in His own image" is a smirch on His own holiness. God does "terrible things in righteousness." Because He is Father and holy. His face is sternly set against all unholiness. And unholiness is not to be defined only in terms of "flat blasphemy." The fool who saith in his heart "There is no God," is not the atheistic denier of God's existence, or the man who, not denying the existence, profanes the "holy name"; but he is the man who sins against the light of his own conscience, acts in his dealings against his brother man as if God were not, says in his heart, while practicing for profit or wanton delight in cruelty, fraud and oppression against his brother man, "Does God know?" and answers his own question by his deeds, "God either does not know or, knowing, He does not care." That is the unpardonable sin against the "Holy Name." It is good to laud the Holy Name without extravagance of language in our praise and prayer, but what the Holy One demands of us first and last is that we should "walk in the name of our God for ever and ever." "Do justly, and love mercy, and walk humbly with thy God." "Seek first the Kingdom of God and His righteousness." So doing, we shall indeed hallow His name.

—The Christian World Pulpit.

ACTS 17:22-31

By Rev. C. B. Powell

To be sincere is to be real, which means the worship of the heart. Paul was a plain talker. He had a great habit of preaching directly to the people the message he thought they ought to have. He had been walking about the city of Athens looking at the temples and observing the worship of the idols. Everywhere he saw heaps of offerings laid before these dumb and useless gods. Among all he found one altar erected to the Unknown God. He found in it a good text and grasped the opportunity to use it.

He called their attention to the fact that the piles of fruit and flowers and sacrifices laid before their idols would seem to indicate that their gods were poor and needed something that their worshippers could do for them. But he assures them that one true God who made heaven and earth is not so poverty-stricken.

And yet God longs for our worship. It is not that God is a beggar and needs what we lay on the altar before Him, but that His great sensitive nature rejoices in the loving worship of His children. The psalmist understood it when he said, "Sacrifice and offerings thou didst not desire." It is that true heart worship that is dear to the heart of God. The great Dr. W. L. Watkinson, commenting on the passage, "Open thy mouth wide and I will fill it," says that some people clench their teeth and if they are to be fed with truth at all, they have to be fed through their clenched teeth. That is not the true attitude.

We must make the worship of God the great thing and the first thing in life. We must beware of worldliness which will fill

our atmosphere like a smoke until we have no spiritual preception. I often think of the case of Balaam. In reading it you will perceive that the ass saw the angel before his master did. How clearly the difference between formality and sincerity in worship stands out in the story of the dinner in the house of the critic, Simon the Pharisee, where the woman came to Christ and washed His feet with her tears and wiped them with the hairs of her head.

However, we must beware of reducing our worship to a dry formality. My friends and brethren, if we are going to present the truth, let us present that and not try to substitute for it. I believe with all my heart that the great church of God is now being tested, and if ever it needed a spirit-filled people, it is now. There is not any doubt that we are facing one of the greatest crises that modern times ever witnessed. But he that is faithful unto the end shall be saved.

SAMPLES OF GOOD WILL

By Bascom Anthony

Don't let the recent display of intolerance in Georgia lead you to believe that such a spirit rules everywhere. It doesn't. "Nothing is so intolerable as intolerance." Just men dispise it and only tyrants with ears as long as a rake handle will use it. A pigmy in spirit placed on an Alps of power is always a tyrant. His power of self-hypnotism transforms him in his most unworthy acts into a little Jack Horner, who regards himself as a good boy because he thrusts in his thumb and pulls out a political plum for his partisans whose gullet is too small to swallow it. While they choke let us look at a few instances of tolerance and good will with which I could fill several pages of this paper with instances compiled by Barnard Postel in a recent church paper.

When the tornado destroyed the Jewish temple in Albany a few months ago the Protestant churches of that city offered the Jews the use of their buildings.

In Columbus, Ohio, the First Methodist church preached for several months in the Jewish temple until their burned church was rebuilt.

In San Jose, Cal., the fire burned out the Jews and they met in the Presbyterian church.

In Shreveport, the Methodists used the Jewish temple while rebuilding. When they moved back home they sent the Jews \$750 for the use of their plant. This was promptly returned with the suggestion that the money be given as a joint gift to the National Conference of Christians and Jews.

In Newark, N. J., there is a Jewish boy being educated for a Rabbi at the expense of a Catholic priest.

In the Catholic magazine, The Sign, there was recently a story of a boy being educated for the Catholic Priesthood by a Jewish lawyer who also gives the boy his clothes and a monthly allowance.

In Greensboro, N. C., the Negroes have a \$65,000 Y. M. C. A., given them by Mr. Caesar Cone in honor of two Negroes who have worked in his family for 38 years.

The Y. M. C. A. of Jackson, Miss., was given a beautiful estate by the Jewish Falsenthals of Memphis. Over on the other side, Mr. Harold Lewis, a non-Jew, of Pittsburg, willed \$35,000 to three Jewish institutions.

I end these instances of good will with a quotation from Mr. Norton L. Adler, a Jewish manufacturer, who willed a million dol-

(Continued on page 13)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"I will lift up mine eyes to the hills, from whence cometh my help."—Psalm 121:1.

"I have an understanding with the hills
At evening when the slanted radiance fills
Their hollows, and the great winds let
them be
And they are quiet and look down at me.
Oh, then I see the patience in their eyes
Out of the centuries that have made them
wise."

The Lake Junaluska School of Missions

The W. S. C. S., of the Mississippi Conference, is represented in the School of Missions being held at Lake Junaluska, N. C., by Mrs. D. L. St. John, Mrs. E. V. Perry, Mrs. E. E. McKeithen, Mrs. J. C. Porter and Mrs. Stanley Wilson.

The following schedule is being followed: Morning—7 o'clock, morning watch; 7:30-8:30, breakfast; 8:30-9:30, class periods; 9:40-10:40, seminars on the work of the W. S. C. S.; 11-12:15, general forum hour in cooperation with the Missionary Conference; 12:30-1:30, lunch. Afternoon—2-4 o'clock, conference periods; 6-7, dinner. Evening—8 o'clock, vespers; 8:30, platform hour.

The members of the Mississippi Conference have spread out into the different seminars, so that the very newest plans for the work may be carried back to the conference societies. These plans will be given on this page from week to week.

Mrs. D. L. St. John and Mrs. J. C. Porter are taking for credit the course, "Christianity and Democracy in America," using the text, "Christian Roots of Democracy in America," by Holt. This is the mission study for the second quarter of 1942.

This course is being taught by Dr. Hugh C. Stuntz, vice-president of Scarritt College, Nashville, Tenn. Dr. Stuntz has recently returned from South America, where he has been engaged in special educational work with children and youth. The women taking this course feel that a splendid choice has been made in the vice-president of Scarritt.

Mrs. St. John is attending the seminars of the different departments of work, and Mrs. Porter is attending the seminar on organization and cultivation.

Mrs. E. V. Perry is taking for credit the course, "Conducting a Study Group in Missions and Christian Service," using as a text, "Teaching in the Church School," by McLester. This is taught by Mrs. J. W. Mills, of Tyler, Texas, vice-president of the Woman's Division of Christian Service. Mrs. Perry is attending the seminar on education and service.

Mrs. E. E. McKeithen and Mrs. Stanley Wilson are taking for credit the course, "The Christian Family," using as the text, "Growing Together in the Family," by Leland Foster Wood. This is taught by Miss Oscie Sanders, teacher of Bible and Religious Education in State Teachers' College, Canyon, Texas.

Mrs. McKeithen is attending the seminar on spiritual life work, and Mrs. Wilson the one on C. S. R. and L. C. A. On Monday

morning, Mrs. McKeithen led the morning watch, and for two mornings Mrs. Wilson led the division on Christian Citizenship of the seminar on C. S. R. and L. C. A.

Dr. and Mrs. R. T. Henry, recently returned from China, are assisting Dr. and Mrs. J. F. Rawls at Mission Inn this summer. On Sunday morning, July 28th, Dr. Henry brought a stirring message, "The Victory of Faith," which was interesting to the Mississippi group for two reasons: because of their recent intensive study of "Dangerous Opportunity," and because Dr. Henry calls Moorhead, Mississippi, home.

On the afternoon of the 29th, all the women attending the Schools of Missions enjoyed a Fellowship Hour, when the officers of the Southeastern Jurisdiction W. S. C. S. were presented and the place of the Jurisdiction in the work of the Woman's Division was discussed by Mrs. J. W. Perry, formerly president of the Woman's Missionary Council of the Southern Church, and Mrs. J. W. Mills, vice-president of the Woman's Division. Mrs. Perry is now serving on the National Board of Missions and Church Extension.

Mrs. E. L. Hillman, president of the Southeastern Jurisdiction, W. S. C. S., stated that in the 17 conferences of the Jurisdiction, there are approximately 6,000 societies and 200,000 members.

Because of the resignation of Mrs. R. P. Neblett, of Water Valley, Miss., as secretary of foreign missions of the Jurisdiction, Mrs. H. L. Tolbert, of Clarksdale, Miss., has been elected to fill that position.

Mrs. Perry and Mrs. Mills likened the Jurisdictional organization to the transmission station of a power plant—it transmits the information from the Division to the conferences, then carries to the Division the needs of the smaller units. Too, the Jurisdiction is a place for the development of a large group of leaders.

Among the executive officers of the Division assisting with the school are: Mrs. Helen B. Bourne, Secretary of Education and Service; Miss Thelma Stevens, Secretary of C. S. R. and L. C. A.; Mrs. W. M. Alexander, Director of Spiritual Life Work; Miss Dorothy McConnell, co-editor of World Outlook; Miss Ruby Van Hooser, Secretary of Children's Work; Miss Esther Wheaton, field worker of the Department of Organization and Cultivation; and others.

Among those arriving for the Missionary Conference from the Mississippi Conference are: Mr. W. D. Hawkins, Conference Secretary; Rev. A. M. Broadfoot, Rev. J. H. Morrow and Rev. J. W. Leggett.

A Suggestion for Those Studying "The Christian Family"

A group making the study of the Christian Family, used this simple dramatization.

Two scenes were presented in contrast: First, the scene at the breakfast table in a home which is not Christian. Second, the scene at the breakfast table in a Christian home.

There is no script for this—each society can work out their own script. This would be an appropriate part on the closing lesson, "Spiritual Values."

Young Women and Girls

The plans for the promotion of the Young Women and Girls Groups is now being made available.

There has been a misunderstanding concerning this part of the program of the W. S. C. S. No circles for young women and girls will be formed within the society. This work will be carried on within the Youth Division of church and interest groups may be formed for the girls in this connection.

Definite plans will be outlined on this page soon.

COBBS GO TO SPOKANE CHURCH

By S. E. Evans

The Rev. and Mrs. John B. Cobb, missionaries of the Methodist Church temporarily returned from Japan, are now in charge of the Japanese Methodist Church, in Spokane, Wash., the only organized religious project among the city's Japanese population of between 300 and 400 residents. This is the first time that an American pastor has served this church. The church was originally built for the use of the Swedish Methodists, but was taken over by the Japanese as the neighborhood changed and Swedish Methodists moved to other sections of the city. The church auditorium accommodates about 200 persons. In the basement are classrooms, dining room, kitchen and furnace room. The parsonage is next to the church and is nicely furnished.

While the church program is disorganized during the summer, since large numbers of the men and boys work on farms out of the city, Mr. and Mrs. Cobb report a cordial reception by the Japanese people. They have called in the homes of the majority of Japanese families in the neighborhood. Many of the Japanese are in charge of "hotels" or rooming houses for laborers. Others have laundries or barber shops. A number are employed by railroads. A few own or are employed in shops. One is a dentist and several are engaged in marketing farm produce.

A splendid spirit of cooperation exists between the Japanese and other residents, report Mr. and Mrs. Cobb. For a number of years several Spokane Methodists have assisted financially in the maintenance of the church and have also served as Sunday School teachers and in directing young people's activities. English services are held on Sunday morning, including a worship program for the older Sunday school group, at which time the pastor gives a sermonette. Classes are held, followed by meetings of the Junior, Intermediate and Senior Epworth Leagues. Services are held in Japanese for the first-generation Japanese on Sunday evenings. About sixty persons gathered at a hotel for a dinner in honor of Mr. and Mrs. Cobb. Most of those present were members of the church, although others represented the Japanese Association.

There is nothing that makes men rich and strong but that which they carry inside of them. Wealth is of the heart, not of the hand.—John Milton.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Spiritual Life Retreat

Castalian Springs, August 13-14, 1941

12:45 p. m.—Lunch.
2:15 p. m. to 2:30 p. m.—Announcements.
2:30 p. m. to 3:30 p. m.—Our Spiritual Lives—Our Means of Cooperating With God, Rev. J. W. Ward.
3:30 p. m. to 4 p. m.—Intermission.
4 p. m. to 5 p. m.—God Working Through Minority Groups, Rev. H. F. Brooks.
5 p. m. to 6 p. m.—Rest.
6 p. m.—Supper.
7 p. m. to 7:30 p. m.—Vesper Service, Mrs. B. W. Lipscomb.
7:45 p. m. to 8 p. m.—Worship Service, Mrs. H. L. Talbert.
8 p. m. to 9 p. m.—God Working Through World Movements, Rev. W. R. Lott.

Thursday, August 14

7 a. m. to 7:30 a. m.—Directed Personal Meditation, Miss Julia Wasson.
7:30 a. m.—Breakfast.
9:15 a. m. to 10 a. m.—Discussion Period—Led by Mrs. W. H. Ratliff.
10 a. m. to 10:30 a. m.—Intermission.
10:30 a. m. to 10:45 a. m.—Worship Service, Mrs. G. A. Brown.
10:45 a. m. to 11:45 a. m.—God Working Through Individuals, Rev. N. J. Golding.
11:45 a. m.—Communion Service, Rev. L. P. Wasson in charge.

* * *

Corinth, Miss.,
July 23, 1941.

Dear Members of the W. S. C. S.:

This is to remind you again of the Conference Retreat which will be held at Castalian Springs, near Durant, on August 13-14.

The theme for the Retreat is "God Working." Revs. J. W. Ward, H. F. Brooks, W. R. Lott and N. J. Golding will be the main speakers on the program. They will speak in the order named and on the following subjects: "Our Spiritual Lives—Our Means of Cooperating With God"; "God Working Through Minority Groups"; "God Working Through World Movements" and "God Working Through Individuals." Mrs. Ratliff, Mrs. Talbert, Mrs. Brown, Mrs. Lipscomb and Miss Julia Wasson will also conduct periods of worship, meditation and prayer. Rev. L. P. Wasson will be in charge of the Communion Service, which will bring the Retreat to a close at noon, Thursday, August 14th.

Repairs have been made on the building at Castalian which make it very comfortable—adequately equipped to care for one hundred or more guests. The meals served there are most delicious, the spring water is not only good but healthful, the Christian fellowship is indeed uplifting, and I am sure the messages which will be brought by the speakers will be "food for our souls."

Expense while there will be \$1.75. This includes four excellent meals, beginning with lunch Wednesday, and a bed for that night. (Please bring bed linen.) The first service will follow almost immediately after lunch Wednesday, so let me insist that all be present at the lunch hour. The price of \$1.75 holds whether one eats lunch on the grounds or elsewhere. Please make advance

reservations with Rev. J. E. Stephens, Greenwood, Miss.

Our spiritual lives put "the spirit within the wheels," so there can be more effective living with as little creaking as possible. I know of no better time, place or way of drawing ourselves apart to deepen our spiritual lives than such a retreat. Why not plan to attend? I earnestly hope each group will be represented at Castalian Springs on August 13-14.

Sincerely,
MRS. W. R. McCORMACK,
Conf. Chairman, S. L. G.

* * *

To the Board of Christian Education:

Rev. Lee Bailey spent last week in the Malvina community conducting the course on "Music In the Small Church." The impression that his Christian personality left on the people here makes this note of appreciation imperative.

We feel that he did a splendid piece of work with the children in the Vacation Church School and with those who attended the night meetings. We learned to appreciate our hymnals and learned the joy of singing together the old hymns. But, more than anything he taught us, we feel that the spiritual uplift and the youthful enthusiasm he brought us was the thing we needed most. He seemed to sense our needs and to be able to adapt his talents to fit our needs.

We commend the Board of Christian Education in making him available for summer work.

MAVIS SHINN.

* * *

Vardaman, Miss.,
July 26, 1941.

Mrs. Ernest Moore,
Malvina, Mississippi.

Dear Mrs. Moore:

I should like to say that my work at Malvina Community Center was very pleasant.

I think that the W. S. C. S. is doing a wonderful work there. I am sure that God will bless the work and that it shall continue to grow.

The boys and girls were very responsive in the Vacation School. I think that they did exceptionally well since they have been handicapped by living conditions. They have their hopes and dreams for tomorrow. One little girl expressed very sincerely her desire to be a missionary.

I think that Miss Shinn, the deaconess, has done wonderful work. She truly carries on the work in the spirit of the Master. She never tires when there is work to do for the Master.

I am sure that the project will continue to grow. How the world needs more women who are vision-minded. You have made your dream real and true.

May God continue to bless your work there and may the Center continue to reach those who need help both physically and spiritually.

Sincerely yours,
LEO BAILEY.

* * *

Interracial Meeting at Cleveland

Following a custom established last year

when the Alpha Kappa Alpha Sorority Health Clinics had been held in Bolivar county, a group of interested white women from nearby societies, and colored women from Cleveland churches, met with Dr. Boulding Ferebee, of Washington, D. C., and her trained staff of colored assistants, at the court house in Cleveland.

Mrs. Ratliff presided during the opening of the informal meeting. At this time each one present was asked to introduce herself by telling her name and her activity. Some were found to be active in church or welfare work. Some were home makers interested in better homes and living conditions for all races and colors.

From this group came several very interesting reports of activities in behalf of the colored race. Mrs. E. H. Green, of Cleveland, told how the establishment of a recreational center at Cleveland, with an initial capital of twenty dollars and two trained workers from the W. P. A., had solved Cleveland's delinquency problem among colored boys. A building, grounds for play, old hoe handles for more pretentious equipment, and a surplus of ten dollars at the end of the year made interesting telling.

A colored woman from the Cleveland center, where colored youth was being taught the dignity of all work, gave a most commendable report of her work and invited white women to visit the school where future servants are being trained.

Mrs. Ernest Moore listed as interracial projects in the Woman's Work the following: Observance of Race Relations Week; an alcohol essay contest for Negro students; a day nursery for Negroes; sending delegates to the Holly Springs leadership school; contributions to Gulfside; sponsoring and assisting in Negro health clinics; distributing new copies of the "Upper Room" to Negroes; anti-lynching; institutes; and many letters in regard to the Negro teachers' school in Jackson.

Among these speakers was Dr. Minter, of Rochdale Farms. He told how difficult it was to teach fathers and mothers about infant care and the feeding of their families when they could neither read nor write. For a large part of Bolivar county and parts of Coahoma his clinic, furnished with funds from friends from over the country, supplied medical care for both colored and white with very low cost to those cared for. Low economic status figured in the failure of patients to carry out medical directions.

Dr. Ferebee then took charge of the meeting. She introduced four of her assistants who have developed definite lines of work in holding the clinics.

Dr. Ferebee reviewed the organization of the Alpha Kappa Alpha Sorority which began as a small group and now numbers three thousand college women. Their first welfare work was along educational lines and was begun in Holmes county, Miss. Health work seemed so very urgent as they worked in the schools in Holmes county, that the following year they came to Bolivar county with a health program in which Dr. Dedwyler cooperated most heartily. This makes the seventh year that this group has been in Mississippi, and each year their pro-

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Concerning Program Material

The program material for the last four months of 1941, and for the twelve months of 1942, is now ready and shall be published and mailed in two parts.

The Conference shall furnish each society with one copy of this material, costing \$1 per set, free of charge. The first part, *Proof Sheets of Power*, containing programs and worship services for September, October, November and December, 1941, shall be sent to the president of each society within the next few days by your Conference Secretary of Literature and Publications. The second part, *For the Facing of This Hour*, containing twelve programs and worship services, and a number of suggested projects for use with each topic, shall be sent to the societies at a later date.

Please see that your program committee is given this material and that it is used as outlined. If extra copies are needed, they may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, for \$1 per set.

* * *

Joint Meeting Interesting Affair

Mrs. W. C. Heinen, the very active publicity chairman of the Lake Arthur Society, sends the following interesting news item:

On Wednesday, July 16, the members of the Jennings, Welsh and Lake Arthur Societies of Christian Service held an all-day session at the Lake Arthur Camp Grounds, with the Jennings group as hostess.

The Study Hour opened with a talk on the geographical setting of China, the theme of the lesson. This was followed by the review of two books on this country, "The Three Sisters," and "The Good Earth." Letters from two missionaries were read. The Study Book, "Dangerous Opportunity," was presented. Two musical numbers were offered. During the noon hour, a delightful picnic lunch was served by the hostess society.

* * *

A Letter from St. Mark's

Dear Friends: These are busy days at St. Mark's, and I wish each of you could pay us a visit and see the happy youngsters at their work and play.

June 7-14th was spent at Camp Tangipahoa, in Percy Quinn State Park, near McComb, Miss. It is a perfect place to camp, and the boys and girls are still talking about the wonderful time they had and making plans for going again next year. Many of them had never seen that much out-of-door space before, and it was like a miracle opening up before them.

Vacation Church School followed Camp, June 16-17th. One hundred and eleven boys and girls were enrolled, with an average attendance of 82. Mrs. Whitaker, our pastor's wife, had charge of the Beginners, and they used the unit, "Let's Go Out-of-Doors." They had many happy experiences as they learned about the wonders of God's world. Mrs. Pujol, a member of our Auxiliary, had charge of the Primaries, and they discovered many interesting things about "Child-life in Bible Times." Miss Lovin, deaconess, had charge of the Juniors, and their unit was "Discovering the Lands of the Bible."

The relief map and the Palestinian village which they made showed the deep interest which the children had in the study. The Intermediates, under the direction of two staff members, Miss Van Dyke and Mr. Owens, had a most interesting study on "Alcohol." The experiments which they made proved to them the bad effects of intoxicants, and the information they gathered during the two weeks will be very helpful in the decisions they will have to make concerning alcohol. Each of the departments had interesting field trips, a recreation period, daily worship services, crafts period, a study period, and a closing picnic at Audubon Park. On June 29, members of the Vacation School took charge of the 11 o'clock preaching service so that they might share with parents and friends what they had learned during the two weeks.

The swimming pool opened May 16, and has been our most popular spot each afternoon and evening. Lessons in swimming and Life Saving are given two mornings a week. The Girl Scouts and the Y. W. C. A. also use our pool at times when we are not using it.

The clinic is rendering a greater service to more people than at any time during the past five years. Dr. Hattaway is head of the Clinic Staff, and Mrs. Millard is chairman of the Clinic Committee of the Board, and they are both very much interested in making the clinic the best of its kind. About 850 patients are served each month. Miss Vogel is the deaconess in charge of the clinic.

Of course, St. Mark's could not exist in Louisiana if it were not for the interest and support of the women of the state, and we are grateful to you for your share in the work. We covet your prayers that the work here may bring richer and fuller lives to them as a guiding light for their daily lives.

Sincerely yours,

JULIA SOUTHARD,

Head Resident.

* * *

Here's the Best News of the Year!

The special high cash rates for coupons, in effect until June 30, 1941, have been so successful in increasing our "coupon income," that we have asked the manufacturers to extend these rates beyond the original expiration date.

The manufacturers' response to our request has been even more generous than we had hoped, and now . . .

THE SPECIAL HIGH CASH RATES FOR COUPONS WILL BE PAID UNTIL DECEMBER 31, 1941!

These rates are as follows:

\$10.00 per 1,000—Octagon Granulated Soap.

\$5.00 per 1,000—Octagon Toilet Soap, Rumford Baking Power, Ballard's Obelisk Flour, Lazianne Coffee and Tea, Health Club Baking Powder.

\$4.00 per 1,000—Octagon Laundry Soap, Octagon Cleanser, Octagon Soap Powder, Octagon Soap Flakes.

REMEMBER! THESE SPECIAL HIGH CASH RATES ARE GOOD UNTIL DECEMBER 31, 1941!

So right now—TODAY—start making your plans for the most intensive "Coupon-Saving Program" your group ever has un-

dertaken! Remember to put special emphasis on the coupons that carry the special \$10.00 and \$5.00 per 1,000 rates! At the same time, though, don't neglect the coupons at the regular \$4.00 rate!

I know we can count on your wholehearted cooperation, but please don't delay! A lot of soap is used during the summer months—this is a good time for coupon-saving! Get your group organized now! Every coupon collected between now and December 31, 1941, means EXTRA CASH!

MEMORIAL MERCY HOME

TRUE WITNESSES OF CHRIST

By Mrs. Irvin Rowland

The best way to prove that you are a Christian is to live like one, every day in every respect. Talking is no good unless you practice your beliefs. The surest way for people to lose faith in your way of living and sincerity, is to fail to live up to what you advocate. If we would do more action and less talking, people would have more faith in us. It is quite easy to talk about our duty and say how we even intend to exceed that. Wait until you've done it and there'll be no need then of telling your intentions—the world will know by the result.

So, if we would be a real witness for our Master, we must know Him through personal experience and our works will testify to our faith. Supposition has no place in Christianity—living the good life is the test.

If you were put on the witness stand in a courtroom, you would be asked to tell what you know, not what you think or heard from gossip. Literally, we, as Christians, are on the witness stand for Christ daily. The world is asking what we know of the Christian life. Can we speak from experience and let our lives prove it, or is there emptiness in our hearts? What kind of witness am I for Christ? "He that believeth on the Son of God hath the witness in himself."

GIVE US THIS DAY OUR DAILY BREAD

By Nelda F. Bainbridge

Give us this day our daily bread;
The prayer, O Lord, Thyself hath taught;
Not gained by me as once I thought,
For by Thy hand my table's spread.

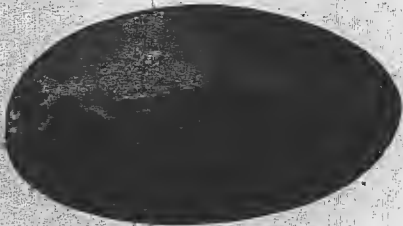
Give us this day our daily bread:
God haste the day when men shall share
Their all with all men everywhere;
When strife shall cease, peace reign instead.

Give us this day our daily bread:
The food of yesterday is gone;
For me tomorrow may not dawn,
Today, O Lord, I would be fed.

Give us this day our daily bread:
Earth's common blessings, shelter, food,
I lift my voice in gratitude
To Thee:—the way that Thou hast led.

Bread is the staff of life, 'tis said,
The symbol of our earthly need;
And let not hunger turn to greed;
Oh, feed us with the Living Bread.

Alma, Michigan.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 10, 1941

By Rev. W. C. Newman

JAMES TEACHES CONSISTENT CHRISTIAN LIVING

Lesson Text: James 1:17-22; 2:14-17; 4:13-17; 5:12.

Golden Text: Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.—James 1:27.

It is interesting to note that people differ widely in their emotional response to life's common experiences. No two children react to parental discipline in exactly the same way. Where one may weep easily, and quickly regain his composure, another may grow sullen, mope, and brood on his fancied mistreatment, while still another may toss it all off lightly as of no consequence. One adolescent falling in love may become more animated and vivacious, her eyes shining with joy, while another may take to sighing and day-dreaming.

Religion For The Unemotional

So it is only to be expected that there should be as many varieties of response to religion as there are varieties of religious people. Some demand that religion should be exciting, dramatic, vocal, accompanied by tears and shouting. And this is the type of person that has caused the rise of the "small sects," the "Holy Rollers," the Four Square Gospelers, etc.

But others, equally as sincere, give little outward show of religion, talk less about it, are reticent, undemonstrative.

While not discussing honest emotion, James seems to appeal for a practical religion that expresses itself in deeds rather than words. His famous definition of religion, our Golden Text for today, lays the emphasis upon charity and purity rather than upon noisy affirmations and public demonstrations.

Religion That Has Hands And Feet

Two emotional dangers are recognized by laymen as well as professional psychologists. The one is the danger of unbridled emotions—grief that goes wild, joy that is celebrated in excesses, impulses blindly followed. The other is the danger of repressed emotions—grief that is shut in, joy that is crushed at its beginning, impulses never allowed to bud and flower.

Uncontrolled emotions become an evil habit like drunkenness or addiction to narcotics. Repressed emotions warp the personality and suppress the growth of the inner life.

All right emotions must be rationally expressed. Religion is a right emotion. James says the way for religion to be expressed is in action as well as words; in character as well as in public confession.

Worthless Religion

A church man who is content to sit in his pew on Sunday and contemplate the

glory of God and the comforts of religious faith, yet feels no mighty compassion for the poor, the underprivileged, the oppressed, the needy people in his own town, to say nothing of the millions throughout the world, is possessed of a worthless faith, according to James.

Not until his religion actually moves him to feel the suffering, to share the humiliation, to stagger under the burden of sorrow, to know the poverty of all the unfortunates of the world can a man consider himself to have begun to be a Christian. Orthodox, even zealous adherence to beliefs about God and Christ will profit him nothing unless he actually does something about that brother or sister who is "naked and in lack of daily food."

Precious Jewel—Consistency

But when a man's faith and his words, his spirit and his conduct, his character and his charity are all consistent with his religious profession, then indeed does his life manifest the beauty and greatness of true religion.

To achieve such consistency is the prime task of him who would be honestly religious. But to do so requires different things of different men. For some of us it would mean that our money must be converted; for others it would mean less time at our own business or pleasure, more time struggling with humanity's serious problems of poverty, ignorance, disease, injustice, and sin.

For pure religion and undefiled before our God and Father is a magnificent combination of faith, mercy, and purity.

MARVIN KEISLAR, SON OF MISSIONARIES, GOING TO INDIA

By W. W. Reid

For forty years the Rev. and Mrs. Mott Keislar have been among the most effective missionaries of the Methodist Church among the outcastes and the low-castes of India. They make a "one-family missionary team"—for Mr. Keislar is trained as an evangelist and as a teacher, while Mrs. Keislar is skilled as a physician and surgeon. One is a Doctor of Divinity, the other a Doctor of Medicine—both serving the basic needs of mind, body and spirit.

Those who have seen the motion picture "Padre Sahib," will remember Dr. Mott Keislar as the ever-ready-to-help sponsor of the hero; and Dr. Edna Beck Keislar as the hospital physician. . . . One of their greatest services to India was the establishment, in the early 1900's, of orphanages for famine victims—boys and girls now grown to maturity and most of them in active Christian service. Dr. Edna was also the pioneer founder of anti-tuberculosis clinics and sanatoriums in India, and has been a national president of the Woman's Christian Temperance Union in India. . . .

And now a son of the Drs. Keislar and his young bride are soon to leave California for India to become missionaries of the Methodist Church. Both have been accepted for this service by the Board of Missions and will soon be consecrated.

The Rev. Marvin Albert Keislar, the son, is now a student minister in Berkeley, Cal., having last year completed work for an M. A. degree at the Pacific School of Religion. He had his secondary schooling in Woodstock, India, and in Los Angeles, and is a graduate of the College of the Pacific. Born in India, he is familiar with the Hindustani language; and—like his father—is ready to teach and to preach, or to carry on Christian social work.

Mrs. Marvin A. Keislar is the former Miss Mary Carolyn Fleming, daughter of the Rev. and Mrs. Isaac Fleming, of Berkeley, Cal. She is a graduate of the University of California, and has been active in church and musical circles, as a nursery school teacher, and as a hospital assistant. Both she and her husband look forward eagerly to the prospect of devoting their lives to India's needy peoples.

"Because of my background in India, I know the great basic needs of the people of India," says Mr. Keislar. "They are living in poverty, ignorance, superstition and disease. I believe in missions because I know what they are doing and what they can do further. I believe that missions are an essential part of Christianity. To give evidence of my belief, I must be a missionary. I want to give my life to help the people of India. I want to help spread Christian brotherhood and understanding between nations and races. Mission service seems to me to be an effective way of doing this."

SAMPLES OF GOOD WILL

(Continued from page 9)

lar estate to charity and used these words in his will. "A testator renders scant honor to his own church and his own relatives if he makes them his sole beneficiaries and neglects the public from whom this wealth came." If this belief ever becomes standard then the brotherhood of man will be a reality.

Good will and tolerance do not mean social equality or even endorsement, but it does mean a desire for social justice, fair play and a square deal for everybody.

In this age of close contact when every nation is a next door neighbor we must learn to live in peace or else civilization will perish at the hands of insane tyrants. Any man who feeds sectional religious or racial hatred is an enemy of society and would sacrifice humanity as a burnt-offering upon the altar of his own conceit and intolerance. We must learn to live in peace or become more expert in war until only one man is left as the proud conqueror of a wasted world and the sole worshipper of his own intolerance.

—Wesleyan Christian Advocate.

WHEN IN NEW ORLEANS
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New Orleans Oldest and Best
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CANAL STREET . . . N. O., LA.

THE CHRISTIAN FIRESIDE

CRIME AND PUNISHMENT

By Rev. Vivian T. Pomeroy, D. D.

This is one of those stories for older boys and girls, and, if you are in danger of being proud because you are hard-boiled, or if you are in danger of being laughed at because you are soft, you may read it. I point no moral. What it means, and what there is in it, you must puzzle out for yourselves.

About seven years ago there walked into the office of a friend of mine, who told me the story, a very shabby man. He said he had been a secretary in Washington and had been employed by a great American, who was the dearest friend of my friend. The mere mention of the great man's name was moving, for he had since died, and many people had been sad, for he had been a noble person and much loved.

So my friend and the shabby stranger sat and talked of the great American for half an hour. Then the stranger told a story of his own losses, bad luck and misfortunes, and said he must have twenty-five dollars at once and would return it on the first of next month without fail. My friend could not afford to lose twenty-five dollars—he was not so stupid that he did not know this man was probably a fraud—he had been taken in before. But he had been thinking of happy days with his noble friend. He opened a drawer, took out twenty-five dollars from his case and gave it—without any further promise of return or any written I. O. U. The stranger went away.

My friend spoke to one or two persons about the odd encounter. They said: "Well, you've said good-by to that money." And he made up his mind that he had, and he resolved not to spend precious time regretting it.

On the first of next month among his letters was one on cheap paper. He opened it, and inside he found twenty-five dollars and this note: "I am writing this from South Station. I am sending back the twenty-five dollars, but I never meant that you should see it again. It is just about time for my train to go, and I don't know why I send it. Don't you ever so long as you live give away money to people like me. Don't you dare to do it—don't you dare. But it is fools like you who once in a while make the thief hon-



20 Five-Minute Stories
to be read to children

By

V. T. Pomeroy

\$1.00

At All Bookstores

\$1.00

The Beacon Press, Inc., 25 Beacon Street
Boston, Mass.

est for a day. If I don't send this now you will never have it, so here goes."—Reprinted by special permission of the author and The Christian Leader.

LOVE YOUR ENEMIES

There is such a destructive reflex action in the soul of a man who allows himself to hate another that we are surprised that any sensible person would allow himself to be subjected to it. Hate is a poison which vitiates all character and brings about the degeneration of personality. It is a pity that there are those who believe themselves to be our enemies. No finer boast could any man make than that he did not have an enemy in the world. At least, so live and strive that no one shall have justifiable reasons for being your enemy.

The late Dr. Arthur T. Pierson used to tell the following story of General Robert E. Lee: Hearing General Lee speak in the highest terms to President Davis about a certain officer, another officer greatly astonished, said to him, "General, do you not know that the man of whom you speak so highly to the President is one of your bitterest enemies, and misses no opportunity to malign you?" "Yes," replied General Lee, "but the President asked my opinion of him; he did not ask for his opinion of me."—Selected.

POST OFFICE HUMOUR

Some of the depositors in the Post Office Savings Bank express themselves curiously when they write to its authorities, and seem to set them tasks it is not their business to do, like the man who wrote: "I herewith send my wife for conversion." Another, also apparently dissatisfied with his wife, wrote: "I have overlooked these vouchers of my interest on War Loan, also my wife. Please sell my wife and send money to the P. O." They were unable to do as he asked, though they did what he really wanted doing, as they also managed to do in response to a woman's letter which said: "My husband will not leave his bed to go to the post office, so will you please send a form for his withdrawal."

Another task really beyond their powers was set by a Welsh depositor, who wrote: "My wife and I would like to be jointed"; what he really wanted, of course, being a joint account in both their names; and another by a young woman, who said: "No I am not married. Please put this right." There were smiles, too, in the Savings Bank Department on another day, when this was read: "I am thinking of putting my baby in the bank. I know we are unable to draw him out till he is seven years old"; and other smiles, of rather a different character, on another day when a woman's letter was received which said: "I am the very same person as the bank book belongs to. I have changed my name by the word commonly known as marriage, and if you have not entered into matrimony I should advise you to keep single."

And now, having read these extracts from the letters they receive, you know why all Post Office employees are such cheerful-looking people. What? You haven't noticed

it? As a matter of fact, neither have I.
—Methodist Recorder.

To trust God as fully as we trust our lives to an unseen pilot or an unknown engineer on land or sea, or to believe in Him as implicitly as we believe in natural laws would save us to the uttermost. Such a faith triumphs over doubt and fear, sin and death.

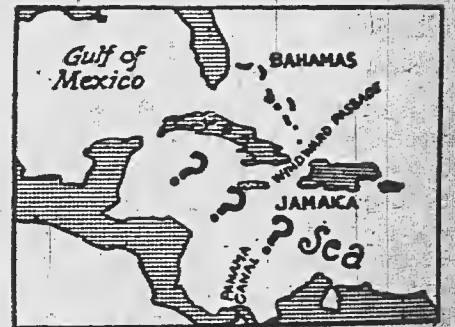
—Rev. S. S. McKenney.



● Everyone knows that knowledge is wealth. Try the Guess Again contest and test your own general knowledge to see how rich you are. Just mark your answer in the space provided and then check for the true answers and your rating.

(1) Samson, of Biblical fame, owed his amazing strength to: (a) muscles; (b) hair; (c) his wife's cooking; (d) his religion. ☐

(2) One who can use both hands with equal ease is termed: (a) amphibian; (b) ambivalence; (c) ambiguous; (d) ambidextrous. ☐



(3) This "Sea" is the: (a) Mediterranean; (b) Red; (c) Caribbean; (d) Dead Sea. ☐

(4) Chow Mein is a dish discovered in: (a) United States; (b) China; (c) Japan; (d) Fiji Islands. ☐

(5) Thomas Mann is famous as (a) a baseball player; (b) an actor; (c) a horse thief; (d) an author. ☐

(6) It is claimed that the safest place to be in an electric storm is in: (a) a moving car; (b) a moving picture theater; (c) a glass house; (d) an open boat. ☐

(7) People in Brazil speak the following language; (a) Spanish; (b) Latin; (c) Portuguese; (d) German. ☐

"GUESS AGAIN" ANSWERS

Tally
Score
Here

1. (b) rates 10 points.....
 2. (d) adds 10 more.....
 3. (c) is good for 15.....
 4. (b) is good for 15.....
 5. (d) is worth 15.....
 6. (a) is safe for 15.....
 7. (c) speaks for 20 points.....
- RATINGS: 90-100, very wealthy; 80-90, rich; 70-80, well-to-do; 60-70, keep plugging.
- TOTAL.....

A SYMBOLIC STAINED-GLASS WINDOW FOR COLLEGE OF WEST AFRICA

By W. W. Reid

A symbolic stained-glass window, designed to be taken to Monrovia, Liberia, and installed in the assembly room of the College of West Africa, has been placed on temporary exhibition in the rooms of the Board of Missions and Church Extension of the Methodist Church, 150 Fifth Avenue, New York City. According to Walter F. Walker, Liberian Consul-General in New York, "the window typifies the aspirations of the Republic of Liberia and will be a forceful and constant inspiration to the students who pass through this school to live up to the ideals of useful citizenship."

The window will be taken to Monrovia in August by the Rev. R. L. Embree, of Carmel, N. Y., a former president of the College of West Africa, who returns to become principal of the leading industrial training school of Liberia, under missionary auspices. The College of West Africa was founded in 1833, by Melville B. Cox, first foreign missionary of the Methodist Church, and his service is commemorated in a panel of the window with his challenge, "Let not Africa be given up."

The artist who designed the window is Alfred James Tulk, mural painter, of Stamford, Conn. He recently spent a year and a half as a resident and teacher in Liberia, and is familiar with the College and its people. The M. J. McLaughlin Studios in New York produced the window from Mr. Tulk's design. All the characters shown are Negroes, and this is believed to be one of the first stained-glass windows ever made honoring the achievements and labors of the race. Mr. Tulk thus describes the design:

"The all-embracing living tree symbolizes the growing Liberia with its roots in the earth of primitive Africa. Natural forms of vegetation are in its branches—the palm, banana, edde, paw-paw, rice, bread-fruit, pineapple and the national flower of Liberia.

"At the heart of the tree is the College of West Africa, source of learning and social relationships necessary in the development of growing youth. In the center above it are typical students representing the academic courses of the College. To left and right are given the practical arts with



MELVILLE B. COX
Methodism's First Missionary to Africa

which book knowledge is augmented and made to bear fruit.

"In the top panels are the ideals toward which the youth of any country must strive—God and country. Liberia, the nation, is symbolized by its flag and seal, its flower, the president's mansion, the lighthouse. The Good Shepherd symbolizes the Christian faith which is the hope of the world.

"So by these ideals and with hard work on the part of the students taking full advantage of the excellent opportunities given so willingly by the faculty of the College of West Africa, Liberia can grow to her full stature."

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

gram has enlarged. Last year they stayed two weeks in Bolivar county. This year they have spent the month of July in Bolivar county, visiting twenty-five local Negro churches and schools.

Ida Jackson, born in Mississippi, and now teaching English in an Oakland, California, public school, spoke on the status of their present effort among the Negroes. She was very much encouraged as to the progress and mutual understanding of the aims of the clinics. Since Dr. Ferebee could not be present during the clinics and since the nurses were in defense work they had called upon white doctors. They had responded most willingly.

Mary Wright stressed the diseases caused from the three M's—meat, molasses and meal. She showed how she had been trying to teach the use of other foods that cost no more and yet had better food values. Many government and life insurance bulletins on the planning of low cost meals had been distributed.

The dentist of the group wished to concentrate on the care of children's teeth, but found so many adults with teeth to be extracted that she could not get to the children unless she took them first—a plan she eventually tried. She distributed tooth

brushes and tooth paste among the children, and pledged their continuous use.

The personal hygiene leader reported great interest in her discussions of bodily cleanliness, and the distribution of cotton clothes brought from friends interested in this project.

Two projects the interracial meeting brought to the fore were lack of transportation facilities for colored travelers and improvement of educational standards. These were offered for study.

At the conclusion of the meeting a motion picture was taken of the group as they came from the building.

Sometimes professing Christians are beset by special hindrances to their usefulness—tendencies of speech or action that mar the beauty of holiness most sadly. What are you going to do with the evil habit or the half-dozen which are hindering you? Fight them one by one; that is one way? What did you do last winter when the panes of the window were covered with frost, and you could not see out of them? Did you scratch them off with a knife? That would take too long. Heat up the room, and the frost goes off the pane. Warm up the soul with the love of Christ, and the bad habits will run off. That is what Chalmers calls "the expulsive power of a new affection." Bring Jesus Christ into the soul and you will overcome the evil habits.

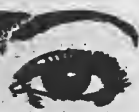
—Dr. Theodore L. Cuyler.

EYE COMFORT

Relieve irritation due to over-exposure to Dust, Glare

JOHN E. DICKEY'S EYE WASH

OLD RELIABLE
refreshes and brings comfort. Used 65 years.
Bottle in red box. 25c and 50c at drug stores. Ask for large size with dropper.
DICKEY DRUG COMPANY, BRISTOL, VA.



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OF SERVICE TO
CHURCHES AND MINISTERS
LOWER PREMIUM COSTS
AND
ANNUAL PAYMENTS OF PREMIUM
ON
FIRE - LIGHTNING
WINDSTORM - HAIL
INSURANCE

SUPERFICIAL BURNS

Be prepared to relieve minor burns or scalds quickly by keeping Mentholatum handy. Spread this cooling, soothing ointment on the injury. You'll soon feel delightful relief. Mentholatum's medicinal ingredients also promote more rapid healing.

MENTHOLATUM

LAYMEN WE DO NOT FORGET

By Rev. James H. Felts

J. H. Sherard, Sherard. Planter. Pecan specialist. Philanthropist. Our orphans home at Jackson, and Methodist Hospital, Memphis, will be bereft when he goes to his final home. Of sound judgment and open life is this layman among laymen. His deeds make him one of the best loved of our finest laymen.

A. W. Milden, University. A teacher whose fine training and magnificent qualities have enriched many Mississippi youngsters; whose Christian gentleness is as constant as a pure stream of water. Not many men are more useful, none finer or better. His ability is so marked that displays are never necessary. His "boys" carry him in their hearts; he carries his church and Lord in his heart.

S. S. Finger, Ripley. A conservative but far-seeing business man. He knows farming, merchandising, banking, life as he finds it. His home is the preacher's home. His church is never slighted. A plain, positive, persistent, and praiseworthy citizen who "looks before he leaps," and never disregards his sense of right.

J. B. Reynolds, Booneville. For many years one of the dependable, liberal, faithful leaders in our Booneville church. A wise counselor, a strong man in all the essentials of citizenship. Unchanged by financial reverses or successes, he is the kind of man the church constantly needs and looks to with assurance.

Grover Dodds, Myrtle. Mail carrier. As faithful to his church and Lord as to Uncle Sam. Steward, trustee, community man. He belongs to that splendid class of citizens who stay with the church through all the changes that come. His steady, dependability is of the same kind that marked his brother, the late Rev. W. N. Dodds.

A. J. Simmons, Lyon. A vigorous man of pleasing parts. Carries himself well. Life is meaningful to him. Knows how to tackle a hard job with a smile. Loves his church. Gives of his means and time in a way that counts for good. He is the kind of man that helps "keep the preacher awake."

L. G. Fant, Holly Springs. Lawyer, citizen, churchman. I have "clashed" with him but never for a moment lost my respect for his integrity, his loyalty, his love for his church, his community, his country, or his Lord. Judge Fant is a strong man in every way. No man in Holly Springs has meant more to our church. He is a hard fighter, but fair and open and clean. Such men make and keep our community cleaner and better.

R. W. Sharp, Grenada. As well known as our preachers. Well-born. Well-bred. A Methodist by nature and grace. When we older ones hear the Sharp name we think of Dr. Sharp, Sr., Dr. Sidney Sharp, and "Bob." The name, in Grenada, is as ointment poured forth. They embody yesterday and today in a way that warms a fellow's heart and makes him glad to count them as friends. They have been and are a blessing to the church. And the church has been and is a benediction to them.

J. W. Lipscomb, M. D., Columbus. Dr. Lipscomb represents a distinguished family life that is Methodist warp, woof and filling. His deep convictions abide like life itself. His church life has always centered in Southern Methodism. I know him as among the most effective officials I have ever known. His home life, church life, family

life, community life, professional life cut too deep in his thinking to surrender his convictions easily. Dr. Jim Lipscomb has helped make Columbus a better place to live by his citizenship.

W. T. Brown, Sherman. A man of rich Christian experience and definite convictions. His faith is not evanescent. His purse is as truly converted as himself. I remember him as a faithful steward and loyal churchman to whom his pastor might come with assurance, and a Christian whose life was constantly accentuated by kindly attitudes and good citizenship.

ARE WE CHRISTIANS?

It is a misnomer, a wrong name, to call a body of people with no mission to save sinners a church of Christ or of God. A church of Christ is a body of people in which Christ's Spirit dwells. It is a slander on Christ and His Spirit to say they dwell within a body that is not anxious and working to save souls and to honor God. The Spirit of Christ would not permit him to remain quiet in heaven with man unsaved. No more will His Spirit rest content in a church doing nothing to save souls. A church that is not reaching out and striving to save souls and build up the kingdom of God is not a church of the Lord Jesus Christ.

Every Christian must partake of the Spirit of Christ in becoming a Christian. "If any man have not the Spirit of Christ, he is none of his." (Rom. 8:9.) No man has the Spirit of Christ in him if he does not strive to save souls from their sin. No man is a child of God that makes no efforts and sacrifices to save sinners from death.

What are we doing as churches and as Christians to save men from their sins? If we are doing nothing, how dare we call ourselves Christians or churches of Christ? To pretend to be Christians or churches of Christ, while doing nothing to entitle us to the name, is to make hypocrites of ourselves.

Every church, no matter how weak or few in number or poor in this world's goods, should have some place to teach others. It should send out its own members, young and old, male and female, to teach each in his or her own proper sphere the word of God to the ignorant and outcast. If they would learn themselves, let them teach others. Every man and every woman that believes Jesus is the Christ sent of God to save man, should make a personal effort to teach and save others more ignorant in the Scriptures than themselves. "He that doeth righteousness is righteous," and no one else is. No one is a Christian who does not try to save sinners.—Selected.

LOT MOVED TO THE CITY

The account of the separation of Abraham and Lot as we find it in the Bible is of extreme interest to anyone who studies it faithfully and earnestly. Lot was given his choice. He could go to the city of Sodom, or he could go to the cattle ranges of the hill country. He chose the city, and the choice was disastrous to him in every respect. He lost his property, he lost his family, he lost the respect of the world so long as the account of his foolish choice should be read by human beings. There is not a more terrible chapter in literature than the account of the loss of Lot's family, and the destruction of Sodom because of its wickedness. What if he had given himself with all his might, and with the power that God

would have bestowed upon him to evangelizing the city of Sodom? Might he not have transformed that entire city? Might he not have been just as successful as Jonah was in preaching the gospel to Nineveh? It was the same gospel, the people were no more wicked, and God's blessings were just as ready to be bestowed.

Coming directly to the matter, should every Christian living in a town or city do his or her utmost to bring that town or city to God? Is it not the first duty of any Christian to lead his fellow townsmen to repent of their sins and trust in our Lord Jesus Christ? Everyone indifferent is responsible for the results.—Baptist Standard.

LIMITATIONS

"This is a great mystery."—Eph. 5:32.

"We see only a little of the ocean,

A few miles distance from the rocky shore;

But, oh! out there beyond—beyond the eye's horizon

There's more—there's more!

"We see only a little of God's loving,

A few rich treasures from His mighty store,

But, oh! out there beyond—beyond the life's horizon

There's more—there's more!"

—Anonymous.

CHINESE ARE GRATEFUL FOR CHRISTIAN HELP

By W. W. Reid

"Last fall a boy of sixteen was carried to the Nanchang Hospital on a stretcher," says Superintendent Leland W. Holland, of China. "He was afflicted with kidney trouble so badly that he could not even sit up and his whole body was terribly puffed up. The doctors put him on a starvation treatment and soon we were calling him our living skeleton. When he came to the Hospital the father agreed to pay \$5 a month toward his expenses, but at the end of the second month said that he would have to take the boy home, that he had no more money. We checked and found that the family was really poor, so offered to keep the boy without payment. But in a few days the father overtook me on the street, pressed a five-dollar bill into my hand, and said that he had to continue to pay that much, that his conscience would not let him do otherwise. He kept up these payments until spring when the boy was discharged.

"Not long ago they were in for the doctor to look over the boy's condition. They brought with them a chicken, a basket of eggs, and a lot of salted vegetables. The home has no money to spare but they brought what they could with great pleasure and gratitude.

"I wish the American people could sense without undergoing the horrors of war. Just now in the south of this province a group of Nanchang folks who have been in a refugee camp for three years are threatened with war again and some of them are turning their hearts 'homeward.' We fear that they may return to this city, where they will find themselves even more homeless than they have been for the last three years—practically all their homes have been torn down."

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

Happy the man and happy he alone,
He who can call today his own:
He who, secure within, can say,
Tomorrow, do thy worst, for I have lived
today.

—John Dryden.

THE PRAYER-ROOM TODAY

Saviour Christ, who upon the Cross didst
bear the burden of the world's sin, and of
mine, who still carriest our sins upon Thy
heart, help me not to add to Thy burden.
May I rather bring to Thee the joy of
knowing that Thy sore travail has not
been in vain for me. And then help me to
enter into fellowship with Thee in Thy
redeeming love. Make me not to shrink
even from the fellowship of Thy suffer-
ing. Enlarge, inflame and fill my heart—
this heart so narrow, so cold, so empty—
with boundless charity divine. Teach me
to love these others with a love like Thine,
a love that is indeed Thy love within this
heart of mine. Amen.

Giving

By Clyde Edwin Tuck

The adverse winds of chance persistent blow,
And strife awaits us in life's Ajalon,
But these we need not fear—soon they are gone,
If we but trust God everywhere we go.

We need not fear when we have done our best
To take a little sadness from some heart,
Or courage to a broken soul impart,
Or bring hope back into some cheerless breast.

But each of us his own reward must earn;
By what we give our lives are measured here,—
To some a smile, perhaps to some, a tear;
Bread cast upon the waters will return.

Although our worldly wealth may meager be,
We all can give, while passing in the throng,
A helping hand, a word of cheer, a song
For troubled hearts that struggle to be free.

Our only mission is to love and serve,
To overcome, and selfishness destroy,
To tell the weak how Christ gives strength and joy,
And from the path of honor never swerve.

So, what the future holds we need not fear,
If we for others' weal have given all,
When long cool shadows in life's evening fall
To warn us that the journey's end is near.



WALLET OF THE WEEK



MISSIONARY WORK in some South American countries is said to be very much restricted by legislation. In some instances statutes have been adopted which restrict it to that of a medical nature. This rather surprising information was given out by Elder G. A. Roberts, president of the inter-American Division of the Seventh Day Adventists, at a recent General Conference of his church. This may be due to the nationalistic spirit of countries adopting such measures, but in the end it will be anti-religious as well.

* * *

THE LONDON MISSIONARY SOCIETY sustained a severe loss some time ago when a high explosive bomb wrecked Livingstone House, its headquarters building in London. The bomb partially wrecked the Hall and penetrated the strong room, but no one was hurt. The valuable records of the Society were salvaged, mainly uninjured. Temporary repairs added to a deficit of about five thousand dollars in the annual missionary income place a heavy burden upon the Society, especially since a like deficit in missionary income occurred the year before.

* * *

THE AUSTRALIAN BEAR, called kola, is said to drink no water during its whole life. The only liquid which it ever takes is its mother's milk on which it lives for the first six months. After the kolas leave the mother's pouch, they live exclusively on gum-tree leaves from which they secure a sufficient supply of carbohydrates, protein and fat. These Australian bears are said to have the largest appendix of any animal in existence. At one time they were almost exterminated by hunters, but now they are protected, and there are 750,000 throughout the country.

* * *

UNION AVENUE METHODIST CHURCH of Alliance, Ohio, has organized a committee to assist boys of the church who have been called to serve their country in the war emergency. The committee is made up of men who are informed concerning the rights of draftees, and who are able to assist in many spiritual matters. The committee also receives money from those who wish to pay the \$35 per month required of those who enter an alternative service camp. It is a committee designed to assist, not to influence the attitude of any draftee toward war.

* * *

SELINA SHIRLEY, Countess of Huntingdon, died one hundred and fifty years ago. She was a remarkable woman and in its incipience was a patron of the Methodist movement. She entertained the first Annual Conference in her home, June 25 and 26, 1744. The Conference was composed of John and Charles Wesley, John Hodges, Henry Piers, John Meriton and Samuel Taylor, Anglican clergymen. The second day, Thomas Maxfield, Thomas Richards, John Bennet and John Downes, lay preachers, sat by invitation with the clergymen. Lady Huntingdon later joined with George Whitefield in founding the Huntingdon Connexion, a Calvinistic form of Methodism which is now in fellowship with the Congregationalists.

VITUS BERING, for whom Bering Sea was named, was a Dane serving in the Russian Navy, and was the first foreign visitor to Alaska. He landed on Alaskan soil on July 16, 1741, and the Territory of Alaska is now celebrating the two hundredth anniversary of that visit. At that time, the country had little significance, but its mineral resources, its salmon catch and its strategic location as a military base in a world agog with the spirit of conquest have brought it to the front in public thinking.

* * *

A MAGNA CARTA SERVICE, participated in by Jews, Catholics and Protestants, was held on June 15, to commemorate the historic event when on June 15, 1215, King John, on the island of Runnymede, signed the document which became the turning point in British history. The speaker for the occasion said that the liberties then won for the people would be defended whenever they were endangered and "To no one will we sell, to no one will we refuse or delay right or justice."

* * *

YOUNG BEAVERS, muskrats, raccoons, and mink are called kits. Young elk, moose, buffaloes, elephants and whales are called calves. The young of foxes, lions, tigers and bears are cubs. Young dogs and seals are pups. Baby deer are fawns, baby antelopes, as well as goats, are kids, and the young of the horse and the dolphin are colts. The reason for the use of the same name for the young of some animals, mammals, so widely different in nature, as buffaloes and whales, or horses and dolphins, is not easy of explanation.

* * *

CAODAISM is apparently a synthetic moral code which seeks to combine paganism and Christianity in a single cult. Its liturgy is made up of quotations from the sacred literature of pagan and Christian sources and the worship has also a spiritistic element. Its adherents use the ouija board and the Pictured Eye, symbol of the great intelligence. It is described as a religion of ancestor worship, ritual and robes, and is both the enemy and the competitor of Christianity. In Cochin, China, the cult numbers seven hundred thousand people.

* * *

THE DIPLOMATIC SOMERSAULTING of the Russians is an evidence of the lack of conscience and integrity in European official circles. At the end of the eighteenth century Russia dissolved Poland and joined with Austria and Prussia in partitioning its territory. In 1917, one of the first acts of the Russian Revolution was to declare the independence of the Polish nation. After a war with Poland in 1920, the Russians and Poles made peace at Riga, in 1921. In 1932, Russia signed a non-aggression pact with Poland, which in 1934 was extended to December 31, 1945. On September 17, 1939, Russia issued a statement declaring the Polish State dissolved, and on September 28, signed a treaty with Germany partitioning Poland. Now Russia has cancelled its agreements with Germany and has revived its pacts with Poland.

New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

G. MILTON CHALMERS, Publisher

EDITORIAL

UNRELATED MORALIZINGS

From week to week we scan the editorial pages of the press for discussions which have real point or relation to life. It is not in any critical mood that we do this, but with the sincere purpose of determining for ourselves what values are being offered to the patronizing public. We have to confess that the volume of impressive editorial offerings is not great. There are those here and there whose editorials bristle with meaning and force. We do not always agree with their position, but we do appreciate the fact that they take a position rather than surrender the editorial space to exhibitions of shadow boxing which show literary skill and side-stepping agility.

It is our opinion, after a study of a fair cross-section of the religious press, that the weekly menu of the Christian church is often as irrelevant as the intellectual gymnastics of the schoolmen arguing about the number of angels that might dance on the point of a needle. The themes are not always so speculative as this might indicate, but the point is that the people are being fed canned hash—syndicated suggestions, threadbare theories of Christian political and social relations, and fatherless propaganda. Such offerings are shown, by the very lack of public interest, to be without vital meaning.

We could mention captions which would indicate what we have in mind, but we are not bringing indictment against individuals. We feel that a religious journal which devotes its editorial space to sweet nothings is sinning against the mind and the conscience of its constituency. We are living in an age when the ramparts of civilization are bristling with steel, and in a world whose problems are as real as life itself. An editor may go wrong, but it is his obligation to speak his mind. He will be criticized and damned with faint praise, but let him remember that Jesus was surrounded by unctuous critics who said of the deed which He inspired: "To what purpose is this waste? For this ointment might have been sold for much, and given to the poor." Perhaps we may be permitted to observe that the world is not interested in, nor is it greatly enriched by the flotsam and jetsam which is brought in on the bosom of the tide. An editorial with point and purpose may give some people a headache, but a headache is not nearly so dangerous as sleeping sickness.

"WE NEED BEDROCK RELIGION"

When Dr. Roy L. Smith wrote the editorial with the caption, "We Need Bedrock Religion," he had in mind the superficialities of much of our program for Christianizing our youth. He said of the camp program of the church that its danger "lies in the temptation to merge

the fundamental in the incidental." As we view it, that is a fact well stated, but not less apt and pointed was his declaration: "The basic purpose (of the camp program) must be to assist young people in their search for God." He elaborated that thought with the declaration that world peace, social justice, and plans for a better world are incidental to a basic Christian experience. He referred to the wilderness experience of John the Baptist which was the inspiration of his gospel of repentance, and of the Damascus Road experience which was the explanation of all that Paul accomplished in the centers of pagan culture.

With Dr. Smith, we believe that there is too little insistence upon what is implied by the somewhat abandoned term, "conversion." We are facing a desperate situation in the world, and the tragedy is that the church lacks a leadership which is sufficiently sure of itself to enable it to deal effectively with the chaos and confusion which prevails. We do not believe that it puts the case too strongly to say that our greatest handicap is the spiritual illiteracy of many upon whom the task of social and economic leadership devolves. Without the experience of "conversion," our planning for a better world is a speculative philosophy with no greater authority than our own wisdom. The thousands of our young people in camps and everywhere else are waiting for the challenging call of those who know God in personal experience and who have the divine outlook upon life and its problems.

WAR, WASTE, SELFISHNESS, POVERTY

No circle of economic and social life escapes the vicious sequences of war. The disorganization of life is complete and the whole tendency is to social disaster. The abnormal situation creates a moral abandon which recognizes no restraints. The opportunity for gain lures the lust for pelf into the open. Strikes abound and profiteers prey upon the helpless public. Unless all signs fail, the millionaires now in process of making promise to make those produced by the World War look like a squad of bedraggled pikers, and lowered income exemptions and other tax methods create a feeling that the burdens politically apportioned further threaten the economic sufficiency of the people.

The depressing effect of war, waste, and selfishness is not restricted to gainful trades and mercenary quests, but it has a direct and immediate reaction upon every form of religious and charitable enterprise. The salaried people, who will be the very last to profit by war spending, are already feeling the squeeze of the profiteer. One of the conservative and faithful ministers of our territory wrote us a few days ago: "I am finding all things involv-

ing money to be more difficult to handle this year. Guess we are feeling the effects of last year . . . with the general fear that seems to prevail." No hysteria prevails anywhere, but there is an atmosphere of caution and apprehension which is seriously affecting the financial responses of church people. A similar observation reaches us from a conference treasurer. War is affecting the outlook of educational institutions. This is not due wholly to the vast numbers who have been called for service, but is in part the result of an indifference and a growing feeling concerning the futility of efforts to secure a college education. Surely the years ahead hold a prospect bristling with problems, economic, cultural, social, moral and religious, and the churches may have to make brick without straw. But make brick they must, for if the foundations of truth and justice be destroyed, whither shall the world turn.

THE CONFERENCE PAPER—SUBSCRIPTION PRICE

The impending disorganization of American economic life is creating a difficult problem for the Conference paper. The increasing cost of labor and materials and the prospect of rationing paper is something which every publication must take into account. These facts are already being reflected in the policies of some of our esteemed contemporaries. The Alabama Christian Advocate has announced an advance of its basic subscription rate to \$1.50, effective October 1. The Michigan Christian Advocate, which is exactly the size of our paper, now has a subscription rate of \$2, but there is agitation for an increase of that rate.

Some of our Conference papers have been rather low on their rate. Naturally they feel that it would be unwise to continue a risky subscription rate in the face of the unstable conditions now faced. We think such publications are wise in making the change as a matter of business policy rather than as the means for recovering losses. It is easier to decide upon these changes than it is to justify them in the minds of the patronizing public, and it is always possible that an unfavorable reaction on the fortunes of the paper may result. Somehow people never seem to forget cut rates and a cheap church paper. This paper has no plans for increasing its price. Its paramount interest at the moment is an increase of its subscription volume in the interest of better publicity and a wider service to our people. In our case that will go further than an increase in the subscription rate for stabilizing our finances.

"SHOOT THE AGITATORS"

A Presbyterian minister in an Eastern city is quoted as saying: "Sometimes I think it would be a wise plan to shoot all agitators as soon as they begin agitating; and then let the rest of us live in peace." Whatever may have been the occasion for this suggestion, it is not altogether new in principle. As a matter of fact, it is a method which has been often invoked in dealing with historic episodes in social and religious life, but without full success. Jesus was crucified, but the immediate reaction was in favor of the very things which he advocated. Many martyrs have been slain in the name of religion, but only to heighten the fame of the teachings of the men condemned as heretics. The witches were done to

death in New England only to add to their brows a chaplet of abiding fame. The Christianity that won its way to power, did not slay its pagan competitors, but, as Dr. T. R. Glover has said, it outlived and outthought those who opposed it. That method of opposition may bring a sword today, but it will end in an abiding peace tomorrow.

ENLARGE DISTRICTS!

By O. F. Sensabaugh

The office of presiding elder was created by Bishop Asbury and afterward adopted by the Church. An untrained ministry and an unorganized and uninformed church made such arrangement necessary. "The Methodist Movement is a Life" which means growth, change. A better trained ministry and a better informed church made changes in matters of administration necessary. "Horse and buggy methods" had to be discarded for more effective measures.

Bishop Wilson once remarked, "The presiding elder is the right arm of the episcopacy." It is as true today as it was then. This does not mean that the Bishop is expected to do the work of the district superintendent or the district superintendent to do the work expected of the pastor. To do so would make of the men "weaklings" and discredit them in the eyes of the Church. The fact is the Methodist Church may reach the point of its development so that the offices of bishop and district superintendent may no longer be needed, but the day will never come when the Church can live and grow without the man sent "to feed the flock of God." Other denominations are making rapid progress with an entirely different official arrangement.

After more than twenty-seven years in district work, on both large and small districts, urban and rural, and having visited officially a large majority of the districts in the southwest, conversing with pastors and laymen, I have reached definite convictions concerning district organization and administration. With greatly improved facilities for communication and travel, with a better trained ministry and a better informed church, I am convinced that a large majority of our districts should be enlarged and thus conserve both men and money. With competent administration this can be arranged without reducing the salary of a single pastor or bringing hurt to any charge.—Southwestern Christian Advocate.

THE COMPACT

Signed in the Cabin of the Mayflower

November 11, Old Style,

November 21, New Style, 1620

"In the name of God, amen, we whose names are under written, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britain, France and Ireland king, defender of the faith, etc., having undertaken, for the glorie of God, and advancemente of the Christian faith, and honor of our king and countrie, a voyage to plant the first colonie in the Northerne parts of Virginia, doe by these presents solemnly and mutually in the presence of God, and one of another, covenant and combine ourselves together into a civil body politick, for our better ordering and preservation and furtherance of the ends aforesaid; and by virtue hereof to enacte, con-

(Continued on page 16)

REV. W. A. TERRY HAS OPERATION

A card from Mrs. Terry says that Rev. W. A. Terry had an operation for gall stones in the Methodist Hospital, Hattiesburg, on last Friday morning. The card, written Saturday morning, says that he is resting well and his condition is favorable. Mrs. Terry says that the people of Hattiesburg have been extremely good to them.

DATE OF NORTH MISSISSIPPI CONFERENCE

Will you please make the following announcement in your next issue. I quote from a letter from Bishop Peele:

"I am authorizing you to announce that following the advice of a majority of the district superintendents and the treasurer of the North Mississippi Conference, that the date for holding the North Mississippi Conference is changed to November 5. Please make this known throughout the Conference as quickly as possible."

Cordially yours,

N. J. GOLDING,
Secretary of Cabinet.

ADDITIONAL PERSONALS

Friends of Dean Lynn Harold Hough will be glad to know that he made a safe return from Australia whither he went to deliver the Cato Lectures before the General Conference of the Australian Methodist Church.

All workers of the Protestant Episcopal Church remain in Japan have been ordered by Bishop Charles S. Reifsnider, adviser in that country, to take an immediate furlough for the duration of the present emergency.

Rev. Osmond S. Lewis, pastor of Court Street, Hattiesburg, was a visitor in Birmingham, Alabama, recently, and while in the "Magic City" he made a call on the editor of the Alabama Christian Advocate, with whom he was a fellow student at the Vanderbilt School of Religion.

Mrs. C. A. Northington writes. "It is with a sad heart that I write you to change my New Orleans Christian Advocate from the parsonage home in Coldwater to Lake Cormorant, Miss." She is now living with her daughter and family there. We are sure that her friends in the Conference will not forget her in the hour of her desolation.

Dr. R. H. Harper, district superintendent at Alexandria, reports the sale of the old district parsonage and the purchase of a beautiful new home at 2027 White Street. The new parsonage is situated in a fine residence section and can hardly be surpassed by any parsonage in the Conference. Friends will note the change of Dr. Harper's address to 2027 White Street, Alexandria.

Dr. William L. Stidger, Professor in the Boston University School of Theology, has been named to head a sub-committee of church leaders throughout the nation to be known as the Advisory Committee of 1000 on Government Expenditures. The announcement was made by Dr. Henry M. Wriston, president of Brown University and national chairman of the Emergency Committee on Non-Defense Expenditures.

VACATION CHURCH ACTIVITIES

The week ending July 26, closed a very successful Vacation Bible School held in the Methodist church of Hernando, under the

able direction of Rev. and Mrs. E. M. Sharp, with Rev. W. R. Hammontree as the guest director. He was a genuine inspiration to the entire assembly and especially to his large class of young people to whom he taught such an interesting course of recreation.

CHARGES COMPLETING QUOTAS

Mississippi

Collins.....	J. S. Noblin
Waynesboro.....	J. H. Jolly
Hazlehurst.....	J. B. Cain
Moselle.....	G. H. McBride
Laurel.....	J. W. Leggett
Newton.....	G. H. Jones
Fayette.....	J. M. Corley
Magee.....	A. J. Boyles
Bay Springs.....	H. E. Raley
Union.....	R. L. Lane
Meridian.....	T. O. Prewitt
Richton.....	E. A. Kelly
Columbia.....	C. C. Clark
Mt. Olive.....	A. S. Oliver

North Mississippi

Brooksville.....	W. J. Dawson
Tchula.....	W. T. Phillips
Sardis.....	W. J. Cunningham
Coldwater.....	C. A. Northington
Senatobia.....	J. W. Robertson
Inverness.....	R. T. Hollingsworth
Charleston.....	A. C. McCorkle

Louisiana

Belcher.....	B. D. Watson
Delhi-Crowville.....	S. S. Holladay
Gibbsland.....	E. W. Day
Natchitoches.....	C. F. Lueg
Houma.....	David Tarver
Pelican.....	A. A. Collins
Plain Dealing.....	L. A. Carrington
Oak Ridge.....	J. F. Dring
Lake Providence.....	H. N. Brown
Sterlington.....	J. W. Lee
New Orleans.....	J. T. Harris
Mangham.....	J. E. Hearn
Heflin.....	A. M. Wynne
Winnsboro.....	O. L. Tucker
Leesville.....	A. T. Law
Wisner.....	J. M. Alford
Monroe—Gordon Ave.....	W. A. Cross
Merryville.....	H. W. Leuoetter
Grayson.....	W. H. Carroll
Bonita.....	W. F. Howell
Gilbert.....	Ira W. Flowers
New Orleans—Munholland.....	Karl Tooke
New Orleans—Gentilly.....	Don Harwell
New Orleans—Carrollton.....	H. M. Johnson
Church Point.....	T. D. Lipscomb
Slidell.....	J. W. Faulk
Hornbeck.....	W. D. Gray
Melder.....	J. R. Strozier
Monroe.....	I. L. Yeager
Jeanerette.....	J. H. Sewell
Greenwood.....	F. C. Collins
Shreveport.....	Geo. Pearce, Jr.
Lake Arthur.....	T. J. Holladay
New Orleans.....	E. B. Emmerich
New Orleans.....	R. L. Clayton
Logansport.....	W. O. Lynch
McDonoghville.....	A. R. Hoffpauir
Mt. Zion.....	J. A. Jones
Calhoun.....	Thurmon Spinks
Covington.....	J. C. Rousseaux

Work started at the early hour of 8 o'clock, and by 10:30 the pupils and teachers were ready for cold drinks and cookies served by the volunteer members of the W. S. C. S. On the last day one of our laymen, Mr. Bruce Ferguson, sent each person in the school a delightful dixie cup.

There were 97 enrolled with an average

attendance of 81. Units used were: "Our Happy World"—Beginners. "Our Daily Bread"—Primary. "The Land Where Jesus Lived"—Juniors. "Exploring God in the Beautiful"—Intermediates. "Recreation"—Young People. The workers were: Mrs. Norma Cochran, Mrs. Wilson Darden, Mrs. Fisackerly, Mrs. G. E. Scott, Mrs. Joiner Wheeler, Miss Elizabeth McArthur, Mrs. Herbert A. McIngvale, Mrs. Grady Johnston, Mrs. Paul Cooke, Mrs. E. M. Sharp, Rev. W. R. Hammontree and Rev. E. M. Sharp.

Friday night, August 1, closed a very successful revival at the Hernando Methodist church. Rev. Van R. Landrum, pastor at Gulfport, in his own forceful way gave most helpful messages both morning and night. Rev. E. M. Sharp, the pastor, led in the singing. There were four additions to the church membership Sunday morning. The pastor and his wife are now on their vacation.

LAY REPORTER.

WHY I GO TO CHURCH ON RAINY SUNDAYS

By Frances Ridley Havergal

I attend church on rainy Sundays because—

1. God has blessed the Lord's Day and hallowed it, making no exceptions for hot or cold or stormy days.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

3. If his hands fail through weakness, I shall have great reason to blame myself, unless I sustain him by my prayers and presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business, rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

8. Among the crowds of pleasure-seekers, I see that no weather keeps the delicate female from the ball, the party, or the concert.

9. Such weather will show me on what foundation my faith is built; it will prove how much I love Christ. True love rarely fails to keep an appointment.

10. Those who stay from church because it is too warm or too cold or too rainy, frequently absent themselves on fair Sundays. I must not take a step in that direction.

11. There is a special promise that where two or three meet together in God's name, He will be in the midst of them.

12. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know Him.

13. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.

—The Wesleyan Methodist.

A minister whose article was edited got even with the editor by inquiring, "Did you hear of the young author who was quite in the dumps? He wrote an article on 'Fresh Milk,' and the editor condensed it."—Ex.

CONFERENCE NEWS AND PERSONALS

Mrs. E. A. Ennis, who has been living at Jena, La., is now at 199 West Texas Ave., Monroe, La., according to notice received for change of address for her paper.

Rev. R. H. Staples, pastor at New Iberia, La., is forging ahead with his work despite the hangover of flood conditions from last year and the preoccupation of the people at the present time.

The Advocate appreciates a message from Mrs. H. B. Wren, of Shreveport, La., and we assure her that it is always a pleasure to serve those who manifest such a kindly and appreciative spirit.

The Methodist churches in New Orleans will be filled largely by vacation ministries for the next few Sundays, as most of the pastors will be away on vacation or in service at various camps.

Rev. W. F. Howell, reporting for Bonita, La., charge, says that he has had two good meetings at Jones and Beekman churches. The effectiveness of his revivals was partly registered in seven subscriptions to the Advocate, four of which are new.

Rev. M. S. Robertson, who has been serving a charge in the North Georgia Conference in connection with his work at Candler School of Theology, is now at Houma, La., according to a post-office notice received at our office.

Miss Helen McCants, agent for church literature in the Istrouma church, Baton Rouge, is of the very best in her loyalty to the Advocate and her faithfulness to her task. We appreciate her consistently good work in this regard.

We thank our friend, J. M. Ledbetter, of Crawford, Miss., for taking time off to write us a message concerning the Advocate and what it means in that home. Such an expression is always a source of strength and encouragement.

Rev. D. B. Boddie says that the weather is extremely warm at Morgan City, La., but that his work is making satisfactory progress. His calendar shows that the heat is having very little effect upon his activity and leadership.

Rev. R. G. Lord is having a good year at Cleveland, Miss. Fifty-five members have been added to the church, finances have been kept up to date and various youth activities have contributed to a fine spirit among his people.

Rev. Lastie N. Hoffpauir reports the work at DeQuincy La., as moving along in a satisfactory way and he expects to bring everything up in full. We appreciate his invitation to spend a Sunday with the good people of DeQuincy.

Dr. and Mrs. J. R. Countiss, of Starkville, Miss., have been spending a few days in the city as guests of their physician son and his wife, Dr. and Mrs. Eugene Countiss. Dr. Countiss preached at Rayne Memorial church on Sunday morning and he and Mrs. Countiss returned to Starkville on Monday.

Rev. Mathis E. Armstrong says that he is much occupied with his revival on the Shuqualak charge. He reports good success thus far in his meetings. This is Bro. Armstrong's fourth year and he has greatly enjoyed his association with the good people of that little town.

Mrs. L. M. Gordin, member of First Church, New Orleans, is now in her nineties and is a shut-in. She says that the Advocate has been coming to her home since the days of Bishop Holland N. McTyeire, who was its first editor. So far as we know this is the longest continuous contact reported by any reader.

Rev. T. J. Holladay, pastor at Lake Arthur, who has given to every place where he has ever served a ministry characterized by energy in the carrying out of every detail, is giving a good account of himself in his present location. No man has a finer spirit or is more devoted to his work than he.

Rev. E. B. Emmerich, pastor of Parker Memorial Church, New Orleans, has been much handicapped in his work recently by the illness of his wife, but he has carried on in a remarkably effective manner and the people are responding well to his leadership of that church.

Rev. Jas. R. Strozier, pastor at Melder, La., sends in a list of twenty subscriptions from his charge, half of which are new subscribers, and this list represents one for every nine resident members of the charge, not taking into account readers who have not yet renewed.

Rev. J. Cude Rousseaux reports everything going well at Covington, La. Joint quarterly conference at Bayou LaCombe, with the Pearl River and Covington charges, indicated progress and was but another evidence of the painstaking administration of Rev. J. Henry Bowdon, district superintendent.

Rev. Frank C. Collins sends a list of subscriptions which he says does not represent his completed campaign, but an encouragement for us. That would be a fine expression from anybody, but it represents the spirit which Bro. Collins has demonstrated through the years.

Dr. W. A. Tyson, pastor at Tupelo, Miss., attended the New England Conference on Family Relations and the conference of religious leaders on Religion in the World Today, both of which were held at Harvard University. Dr. and Mrs. Tyson left Cambridge on August 5 for their return journey.

Methodist and Baptist churches of Greenwood, La., have just had a tent revival, with Rev. Alfred R. Wells, a Methodist, doing the preaching, and Rev. Glen A. Moore, a Baptist leading the singing. The tent was pitched on the school grounds and as the meeting had not closed, we have no report of the results.

Rev. John W. Robertson, pastor at Senatobia, Miss., has been granted a three-weeks vacation, part of which he expects to spend at Biloxi, Miss. Bro. Robertson says that the report with which he expects to greet Bishop Peele will be "everything in full." The editor appreciates Bro. Robertson's invitation to be a guest in his home and pulpit.

In the death of Dr. Charles W. Pipkin, of Louisiana State University, Baton Rouge and Louisiana Methodism have lost an outstanding leader. Dr. Pipkin was a son of a Methodist minister of the Little Rock Conference and his mother was the daughter of a Methodist minister. He was but forty-one years of age and was one of the best educated and most versatile men in Louisiana.

Rev. H. L. Johns, pastor at First Church, Lake Charles, observed last Sunday as the 13th anniversary of the use of the new church, a service which he called a Day of Remembrance. The morning sermon was on the subject, "Building the Wall," a plea for the dedication of his people as living stones in God's temple. Miss Julia Reid was the speaker at the evening hour.

Mrs. Lucy Brewer Simpson, who has been sojourning for a time at Muskogee, Okla., returned to her home in Coffeetown, Miss., last week. She reports having had a great time despite the fact that there was only one preaching service a week in a \$100,000 church. We quite agree with her in her feeling about the abandonment of evening services in our great churches.

A MOTHER'S PRAYER

I hear, again, the tramp of feet,
And I keep time with each heart-beat!
My boy is training in some camp!
"O God, in heaven, lift your lamp
That men may see and cease to hate,
Before, it is, alas, too late!"

My child a tender voice replies,
The angels weep at mother's sighs.
Men fight and kill, but not for me,
Where I am war will cease to be!
I am the light! O men behold!
The truth is shining, now, two-fold!

"Then hear my prayer, I humbly pray!
Dear Christ, march with my boy today!
He is, I know, so unafraid,
Has faith in Thee! Does not upbraid
His country! He would die for it.
Permit him, please, to live for it!"

JESSIE SELSER SHEPPARD.



REV. L. C. WILSON APPRECIATED

Dear Dr. Duren: I am sure that you and the friends of Brother L. C. Wilson would like to hear from this delightful superannuate and his good wife. First, let me say he is the most helpful superannuate it has been my privilege to have in my charge. He is courageous, considerate and a spiritual benediction. Especially do I appreciate the honest counsel and constructive criticism he gives from time to time. His long fruitful experience is being capitalized by all of us. We love and honor him and his faithful wife.

He is always willing to help in any way his strength will allow. He preaches occasionally for us and quite often conducts our prayer service and each time he brings a thoughtful, helpful message. Some times he makes pastoral visits with me and a good time we have together. He and his wife never miss a service when possible to get out. I am happy to report his general health is good. Sister Wilson is his guardian angel, indeed, and the two are real pals. He and his wife are happy here but in spite of themselves they often long for the "Mess Pots of Egypt"—the association of his friends and children of the Louisiana Conference. They love their friends in the Pelican State.

E. G. MOHLER.

MY REPORT

Dear Dr. Duren: I held my last service at Chatham, where I was assigned at Conference, January 26, 1941. Having had a heart attack at that time, I've spent most of the days in bed since. In addition to the heart ailment, I've developed arthritis, which is crippling me all over.

Physicians give me little encouragement that I shall be able to work again. At the present time, August 6, I am sitting up some, walking a few steps and taking short drives on good days.

A great deal of the time I've not been able to read, write, or have visitors.

I want to thank the brethren and friends who have taken time out to visit me and send cards and letters, all of which cheered me greatly.

I've been able to attend one service recently. Since I could not go to church, I've brought the services to me over the radio. I worship daily with Joe Emerson and his choir and Richard Maxwell, using as I can, "The Upper Room." I've heard quite a number of preachers on Sundays, but very few Methodists at any time. I wish we had at least a weekly Methodist hour. I went to sleep on some of the brethren.

I wish I might have space to tell of the many things I've heard discussed in the name of religion.

Some of the brethren said, "Now we'll listen while Dr. _____ prays." Sometimes it seemed well that he had human hearers, for those present and listening were the only ones included.

I had not expected to retire for some years, still hoping that that may be true.

Perhaps we are among the very few preachers and families that have received, in one year, three very generous showers of good eats for the kitchen pantry and other useful things. First was on our arrival at Chatham after Conference. Next after our move to Shreveport by the Wynn Memorial church and by Cedar Grove church, all of which we appreciate so very much.

I read both Advocates and enjoy them greatly. Blessings on you and the brethren.

W. F. HENDERSON.

(By Mrs. Henderson.)

206 East 67th Street,
Shreveport, La.

RESOLUTION—HON. J. C. ROBERTS, CLEVELAND, MISS.

Whereas, God, in His infinite wisdom and mercy, has seen fit to remove from our midst one of our most beloved and useful members, John Charles Roberts; and

Whereas, it is the desire of the members of this church that proper expression be made by the quarterly conference; and

Whereas, in the death of John Charles Roberts, the Methodist Church has lost a most loyal, faithful member; a member who gave generously of his time and resources for the advancement of the work of the church; who served well as chairman of the Finance Committee of the Board of Stewards; who frequently represented this church at its Annual Conference, and who for many years was teacher of the Men's Bible Class; and

Whereas, his death has caused an irreparable loss to this church; therefore be it Resolved, that we extend to the members of his family our deepest and most sincere sympathy in their sorrow, acknowledging to them the loss of a member who contributed a full and useful life; who was honored and respected by all; whose character and integrity were never doubted; and whose love and devotion to his family and church have been equaled by few; be it further

Resolved, that a copy of this resolution be handed to the family, a copy sent to the New Orleans Christian Advocate, and to local papers.

(SIGNED) W. B. DRIBBEN,

E. J. NOWELL,

C. M. MOORE.

Committee for Third Quarterly Conference, Methodist Church, Cleveland, Miss.

WATERPROOF (LA.) CHURCH

There was no church in Waterproof until the present Methodist church was completed on April 7, 1870, with \$2,027.44, which was subscribed for the material, and built on the lot donated by a Mrs. Emma Miller Moore (a relative of Mrs. Katie Gordon of Chattanooga, Tenn., and Mrs. W. W. Drake of St. Joseph, La.)

Prior to the erection of this church, a Rev. J. D. Adams held services in the living room of the home of Mr. James D. Miller, a very devout Christian gentleman, on whose plantation the first little town of Waterproof was built.

Sabbath School was organized in this home in January, 1870.

The eleventh Louisiana Annual Conference was invited to come to Waterproof February 4, 1857, and since there was not a building large enough for this Conference, the kindly J. J. Prestons, who had just built a large home on "The Burn," had seats built and the unfinished upper story, with no partitions, was used for this meeting.

Up to the close of the year 1879 there was no missionary organization. The records show there was a need for faithful and competent Sunday school teachers.

The bell, that has not tired through the years of pealing out its urgent invitation to its listeners to attend services, was so-

nated on September 11, 1871, by a Mr. Jed Jones. Rev. B. H. Dittenweirth was the first pastor. In the course of nine years this church had six pastors.

Since that time many pastors have graced its pulpit. The present one, Rev. C. M. Hughes, came to us from the Memphis Conference in November, 1938.

Realizing the vast field of possibilities and opportunities, he immediately set the wheels of organization of the entire program of the church in motion.

An active board of stewards was organized and enthusiastically assumed their duties. A Board of Christian Education was organized and likewise the four departments of the Church School—Adult, Young People, Children and Nursery, with conscientious superintendents placed in charge of each department. The Church School now boasts a splendid Men's Bible Class, a Women's Bible Class, a Wesley Fellowship Class, Young People, Intermediate, Junior, Primary, and Beginners Classes, with competent teachers and substitutes for each class.

Adequate space for the rapidly growing Church School was sorely needed and a building program was soon under way, resulting in a new annex, including four remodeled class rooms, four new rooms, a children's new auditorium, a nursery and pastor's study that any church might well be proud of.

The building program has not been confined to the church alone. A period of reconstruction has just been completed at the parsonage. A new porch was built, all windows replaced with new ones, a new foundation and many other needed repairs were made. This, together with a new coat of paint inside and out, has transformed the parsonage into a very comfortable, attractive and inviting home.

Twenty-five members have been added to the church roll by letter and by profession of faith during Bro. Hughes' pastorate.

On July 27th a home-coming day was promoted that brought together a large crowd of the church's membership and many visitors from other churches, among whom were Mr. J. P. Scott, of St. Joseph, editor of the Tensas Gazette, and Mr. Zebulon York, of Sicily Island, who was a young lad living in Waterproof when the church was built.

The fellowship and togetherness of the day's services, including a basket dinner, were truly an inspiration that will be long remembered.

MAE S. MITCHELL.

CHURCH GUILTY OF APPEASEMENT

The churches of this country are guilty of appeasement methods in dealing with evil, the Rev. Dr. William Ward Ayer, New York Baptist minister, charged in a recent sermon. Grown too big and too popular, the Church has embarked on a course designed to please the multitude rather than to fight against sin.

In the opinion of Doctor Ward, the Church was more powerful when it was smaller and when it did not receive general approval. Once having won popularity, it was content to rest on its laurels and forget the vigorous past when it opposed the forces of evil in a constant war.

Doctor Ward believes that the Church must awaken and renew its fight for justice and right. The Church and even civilization itself can easily die unless it returns to the old militant principles that won it a front-rank position in modern society.

—Supreme Council Bulletin.

ADVOCATE CAMPAIGN PROGRESS

The progress of and the interest manifested in the Advocate campaign are indicated by what happens in the office at 512 Camp Street. In a single mail delivery on last Monday morning we received 160 subscriptions. During the past week we received 102 new subscriptions. A number of messages say that the securing of the quota was never easier. We publish this week the charge-by-charge preliminary report. The final report will be published in our issue of September 11, as we have no paper the first week in September. All subscriptions received in time for inclusion then will appear in the final report.

LOUISIANA CONFERENCE

Alexandria District

	1940	1941
R. H. Harper—District Superintendent.		
Alexandria—B. C. Taylor	33	7
Ball Circuit—J. T. Garrett	17	
Bentley Circuit—G. J. L. Brown	11-3	
Boyer—L. R. Nease, Jr.	22	3
Bunkie—R. M. Bentley	36	34
Campiti—J. L. Lay	15	1
Collins—R. T. Pickett	19	5
Elizabeth—J. E. Selfe	2	2
Ferriday—J. C. Sensaffar	15	
Glenmora—J. P. Paul	15	2
Jena—W. P. Roberts	24	
Jonesville—H. B. Crammer	12	2
Lecompte—P. J. McCoy	25	6
Marksville—W. C. Mason	22	6
Melder—J. R. Strozier	18	20
Melville—C. B. Powell	11	2
Montgomery—Mrs. Lula Wardlow	11	2
Montrose-Weaver—L. A. Bodie	7	
Mt. Zion—J. A. Jones	9	20
Natchitoches—C. F. Laue	25	28
Orkade—J. H. Midyett	10	1
Orla—Chas. Moore	2	2
Opelousas—E. C. Duffresne	25	1
Palestine Circuit—J. B. McCann	7	
Pineville—H. E. Pfost	25	
Pollock—Miss Ruth Nuttall	11	2
Provençal—H. C. Kinney	7	1
Rochelle—T. T. Howes	102	2
Sicily Island—C. F. Reed	24	8
Trout-Goodpine—C. W. Lahey	15	
Tullos—Jerome Cain		
Winfield—H. B. Hysell	18	8
TOTAL	612	160

Baton Rouge District

Henry Bowdon—District Superintendent.		
Alto—A. A. McKnight	11	
Angie—Walter Clark	9	1
Baker—J. L. Beasley	24	1
Blackwater—J. P. Bonnacarrere	15	
Baton Rouge, First Church—J. R. Spann	13	19
Istrouma—R. R. Branton	25	15½
Bogalusa, First Church—J. B. Grambling	22	4
Bogalusa Circuit—T. V. Peters	4	
Clinton—P. S. Plurry	15	5
Covington—J. C. Rousseaux	10	17
Denham Springs—Ralph Cain	3	
Franklinton—E. B. Chaney	17	4
Gonzales—C. J. T. Cotten	11	4
Greensburg—R. V. Fulton	17	8
Hammond—T. H. Trotter	19	1
Jackson—A. D. St. Amant	3	2
Kentwood—A. M. Martin	6	3
Lottie—L. W. Cain	17	
Pearl River—Arthur Sellers	5	1
Pine Grove	13	1
Plaquemine—A. D. George	7	
Ponchatoula—H. T. Carley	20	7
Springfield—M. D. Felder	5	2
St. Francisville—D. T. Williams	8	2
Tickfaw—A. B. Cavanaugh	3	3
Walker—P. W. Sibley	14	5
Zachary—S. J. McLean	25	6
TOTAL	346	111

Lake Charles District

B. H. Andrews—District Superintendent.		
Abbeville—J. A. McCormack	26	
Alco	1	
Bell City—W. C. Barham	12	
Church Point—T. D. Lipscomb	11	9
Crowley—G. W. Pomeroy	25	14
DeRidder—S. A. Seegers	12	
DeQuincy—Lestie N. Hoffpauir	7	7
Ebenezer—C. F. Sheppard	13	
Eunice—Otis Spinks	9½	1
Gueydan—Don Wineinger	14	4
Hackberry—B. F. Roberts	12	
Hornbeck—W. D. Gray	3	13
Hornbeck—W. D. Gray	3	15
Iowa—R. E. Walton	1	1
Jeannerette—J. H. Sewell	10	7
Jennings—W. R. Wendt	2	2
Kinder—J. A. Knight	9	
Lafayette—V. D. Morris	32	11
Lake Arthur—T. J. Holladay	12	10
Lake Charles—H. L. Johns	62	41
Simpson—E. R. Haug		
Leesville—A. T. Law	20	22
Many—R. T. Pynes	16	1
Merryville—H. W. Ledbetter	10	4

New Iberia—R. H. Staples	30	
Raymond—J. C. Krumnow	11	1
Rayne—D. F. Anders	23	
Sulphur—Martin Hebert	30	
Vinton—F. A. Matthews	10	2
Welsh—W. H. Bengtson	4	3
West Lake—C. W. Rodgers		
TOTAL	453	169

Monroe District

W. L. Doss, Jr.—District Superintendent.		
Bastrop—C. E. McLean	36	26
Bonita—W. F. Howell	10	8
Columbia Cir.—Miss Lea Joyner	16	
Columbia—E. P. Drake	16	
Delhi—S. S. Holladay	20	21
Eros—F. L. Hearne	2	2
Gilbert—L. W. Flowers	20	13
Grayson—W. H. Carroll	4	9
Lake Providence—H. N. Brown	16	14
Mangham—J. E. Hearne	17	15
Mer Rouge—A. C. Lawton	17	3
Monroe, First Church—A. M. Freeman	76	
Monroe, Gordon Ave.—W. A. Cross	14½	8
Monroe, Stone Ave.—I. L. Yeager	5	5
Oak Grove—M. D. Fulkerson	20	9
Oak Ridge—J. P. Dring	14	13
Pioneer—J. C. Price	14	7
Rayville—W. J. Reid	13	3
Sterlington—J. W. Lee	8	9
Sunrise—L. A. Patton		
Swartz—W. P. Mayo	4	
Tallulah—D. W. Poole	23	12
Waterproof—C. M. Hughes	13	6
West Monroe—C. K. Smith	28	20
Winnboro—O. L. Tucker	14	18
Wisner—J. M. Alford	9	12
TOTAL	417½	233

New Orleans District

E. C. Gunn—District Superintendent.		
Donaldsonville—W. W. Perry	9	
Franklin—J. B. Harper	13	11
French Mission—Oakley Lee		
Golden Meadow—C. J. Thibodeaux	1	2
Houma, First Church—David Tarver	5	5
Houma Heights—Oakley Lee	8	1
LaPlace		
Lockport—C. M. Morris	4	
Lutcher-Reserve—Don Risinger	15	2
Morgan City—D. B. Boddie	29	11½
TOTAL	402	250

Ruston District

D. B. Raulins—District Superintendent.		
Ansley-Nebo—A. G. Taylor	1	3
Arcadia—R. M. Brown	4	2
Arcadia Circuit—B. F. Griffin		
Athens—B. P. Durbin		3
Beach Grove—B. H. Simms		
Blenville		1
Cahoun—Thurmon Spinks		8
Center Point—Mrs. P. C. Cook		
Chatham—Jerry Fordham	1	3
Choudrant—J. D. Huff	2	2
Clay—A. S. J. Neill	2	
Concord—R. H. Hearne		
Cotton Valley—J. F. Wilson	14	3
Dubach—W. B. Hollingsworth	1	3
Eros—F. L. Hearne		2
Evergreen—T. A. Brown		
Farmerville—W. O. Byrd	4	4
Gibbsland—E. W. Day	9	21
Haynesville—L. Hoffpauir	11	12
Heflin—A. M. Wynne	11	14
Hodge—A. W. Townsend, Jr.	4	
Homer—W. H. Giles	26	17
Jonesboro—W. D. Milton	10	
Lisbon—L. W. Smart	5	1
Minden—J. J. Rasmussen	34	6
Ringgold—H. M. Wolfe	7	5½
Ruston—G. M. Hicks	62	25
Shongaloo—Percy Hoffpauir		
Sibley—Rex Squires	1	2
Simsboro—L. P. Moreland	2	2
Springhill—G. A. Morgan	1	11
TOTAL	217	150

Shreveport District

A. M. Serex—District Superintendent.		
Belcher—B. D. Watson	6	12
Bossier City—A. P. Smith	18	1
Converse—A. H. Baggett	5	
Coushatta—H. A. Rickey	18	8
Grand Cane—J. P. McKeithen	15	1
Greenwood—F. C. Collins	17	13
Hall Summit—E. M. Mouser	15	
Haughton—J. J. Davis	15	2
Ida-Hosston—T. F. King	9	7
Logansport—W. O. Lynch	25	26
Mansfield—M. S. Monk	24	3
Mooringsport—Van Carter	12	1

Oil City—J. F. Kilpatrick	1	
Pelican—A. A. Collins	6	19
Plain Dealing—L. A. Carrington	25	18
Rodessa—S. S. Bogan	12	14
Shreveport		2
Broadmoor—Geo. Pearce	10	
Cedar Grove—L. E. Douglas	28	14
First Church—Dana Dawson	48	1
Mangum Memorial—W. H. Royal	36	2
Noel Memorial—F. M. Freeman	29	1
Park Ave.—W. D. Kleinschmidt	29	15
Wynn Memorial—G. A. LaGrange	17	
Vivian—N. E. Joyner	7	1
Zwolle—A. M. Brown	8	2
TOTAL	477	177

MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg—District Superintendent.		
Adams—G. L. Sigrest	1	1
Barlow—A. C. Walley	4	4
Bogue Chitto—G. E. Jones	3	6
Brookhaven—M. L. McCormick	2½	6
Crystal Springs—J. W. Sells	2	1
Foxworth—F. M. Casey	4	
Gallman—F. E. Dement, Jr.	2	22-3
Georgetown—J. H. Hetrick		1
Harrisville—W. R. Irving	1	
Hazlehurst—J. B. Cain	22	19
Magnolia—G. F. Winfield	6	10
McComb		
Centenary—J. L. Carter	4	
LaBranch—W. S. Cameron		2
Pearl River—H. L. Daniels	7	
Meadville—L. M. Sharp	6	
Monticello—W. C. M. Baggett	2	2
Nebo—J. C. Jackson	3	12-3
Osyka-Fernwood—J. H. Moore	1	2
Prentiss—Roy Wolfe	3	6
Scotland—D. W. Ulmer	1	
Silver Creek—J. B. Shearer	2	1
Summit—L. E. Alford	8	2
Tylertown—C. A. Schultz	13	8
Utica—E. E. McKeithen	3	2
Wesson—T. E. Nicholson	8	
Wesson Circuit—J. N. Lambert		72-3
TOTAL	116	89

Hattiesburg District

W. B. Alsworth—District Superintendent.		
Bay Springs—H. E. Raley	21	22
Bonhomie—J. B. King		
Bucatanua—A. L. Meadows	9	
Clara—E. W. Scott	2	2
Collins—J. S. Noblin	14	14
Ellisville—J. D. Slay	15	
Hattiesburg		
Broad St.—J. T. Weems	23½	15
Court St.—O. S. Lewis	6	15
Main St.—I. E. Williams	21	
Hattiesburg Circuit—R. M. Matheny	2	8
Heidelberg—B. M. Lawrence	2	1
Laurel, First Church—J. W. Leggett	28	37
Laurel, Kingston—D. T. Ridgway	18	1
West Laurel—M. F. Lytle		1
Magee—A. J. Boyles	21	41
Montrose—J. H. Cameron	6	2
Moselle—G. H. McBride	5	16½
Mt. Olive—A. S. Oliver	12	18
New Augusta—H. B. Hilburn	14	
Ovette—Glendell Jones	2	
Perry County—W. L. Hamrich		
Petal—A. M. O'Neil		15
Richton—E. A. Kelly	4	
Seminary—B. Z. Herrington	2	
Sumrall—J. E. J. Ferguson	5	1
Taylorville—L. M. Reeves	3	3
Waynesboro—J. H. Jolly	21	28
Waynesboro Circuit—S. N. Young	2	4
Williamsburg—D. P. Yeager	1	
TOTAL	299	253

Jackson District

T. M. Brownlee—District Superintendent.		
Benton—K. T. Nelson	15	4
Bolton-Raymond—A. M. Broadfoot		
Brandon—G. P. McKeown	6	4
Camden—F. W. Thompson	3	3
Canton, First Church—C. W. Wesley	3	
Canton, North Side—J. B. Welborn	1	
Carthage—H. W. Wood	7	
Carthage Circuit—Percy Vaughan	3	2
Clinton—Chas. S. Schultz	1	1
Fannin—O. M. Brantley	3	1
Flora—W. J. Ferguson	1	
Florence—A. B. Barr		
Forest—J. H. Morrow	5	1
Greenfield—Lewis Farr		
Harperville—J. B. Vardaman	3	2
Homewood—R. E. Case	5	
Jackson		
Bessie Shands—Waddell Roberts		10½
Capitol St.—B. M. Hunt	5	6
Galloway Mem.—B. L. Sutherland	1	1
Glendale—J. W. Wells	47	2
Grace—E. L. Ledbetter	3	
Millsaps—L. D. Haughton	8	7
Lake—W. L. Blackwell	2	5
Lena—W. C. McClelland	3	2
Madison—E. A. King	1	10
Mendenhall—B. H. Williams	20	1
Morton—M. K. Miller		
Raleigh—S. W. Granberry	1	
Sharon—Buckin Oliver	1	1
Shiloh—S. C. Moody	1	
Terry—P. H. Grice		

Vaughan—J. H. Grice.....	5	4
Walnut Grove—J. W. Loudenslager.....	7	10
TOTAL.....	216	79½

Meridian District

W. B. Jones—District Superintendent.....		
Chumky—Norman Purvis.....		
Cleveland—W. H. McRaney.....	2	
Collinsville Circuit—T. A. King.....		
Decatur—H. W. Vaughan.....	2	1
DeKalb—E. D. Simpson.....	4	1
DeSoto—J. F. McClellan.....		
Enterprise—Murray Cox.....	1	
Harmann—H. C. Castle.....		
Hope—B. B. Rogers.....	1	
Lauderdale—T. M. Ainsworth.....		3
Marion—Phillip Burton.....		
Matherville—F. O. Lewis.....		
Meridian—		
Meridian Cir.—Marshall Burnett.....		
Central—R. H. Kleiser.....	4	2
East End—T. O. Prewitt.....	28	40
Fifth St.—T. J. O'Neil.....	8	5
Hawkins Mem.—C. H. Strait.....	1	1
Twenty-Second Ave.—J. T. Williamson.....		
Poplar Springs—G. E. Allan.....	5	1
Wesley—N. U. Boone.....		
Newton—G. H. Jones.....	18	13
Pachuta—R. E. Alsworth.....		
Philadelphia—H. C. Castle.....	14	8
Philadelphia Circuit—G. A. Broadus.....	2	3
Porterville—Noel Ulmer.....		
Quitman—V. G. Clifford.....	4	
Rose Hill—H. S. Westbrook.....	1	2
Scoba—S. B. Watkins.....	1	1
Shubuta—S. B. Moore.....	8	6
Union—R. L. Lane.....		25
Vinville—J. W. Courtney.....	3	
District		12
TOTAL.....	131	124

Seashore District

J. F. Campbell—District Superintendent.....		
Americus—V. S. Coleman.....	2	3
Bay St. Louis—J. L. Smith.....	6½	7
Bloom, Main St.—C. H. Gunn.....		1
Epworth-Wesley—D. E. Vickers.....		
Brooklyn-Bond—A. M. Ellison.....	15	9
Carriere—N. S. Loftus.....		
Coalville—T. B. Winstead.....	1	
Columbia—C. C. Clark.....	31	31
Escatawpa—W. R. Murray.....	4	
Gulfport, First—V. R. Landrum.....	1	3
Handsboro—E. E. Samples.....		
Hickory Grove—Y. A. Smith.....		
Krook—J. P. Payne.....	1	
Leakesville—E. M. Lane.....	2	1
Logtown—C. G. Felder.....	1	
Long Beach—R. I. Moore.....	11	9
Lucedale—R. A. Allums.....	3	2
Lumberton—F. L. Applewhite.....	3	2
Moss Point—R. L. Walton.....	2	3
Ocean Springs—D. M. Ulmer.....	1	
Pascagoula—E. W. Ulmer.....	2	8
Picayune—J. O. Ware.....	1	1
Poplarville—J. B. Holyfield.....	1	3
Purvis—L. L. Matheny.....	7	6
Saucier—E. E. Price.....	1	
Vancleave—T. R. Holt.....		
Wiggins—P. O. Nix.....		9
District		9
TOTAL.....	79	90

Vicksburg District

H. A. Gatlin—District Superintendent.....		
Amite Circuit—D. H. Cassels.....		
Anguilla—L. P. Anders.....		
Centerville—J. W. Moore.....	4	1
Eden—C. Y. Higginbotham.....	1	
Edwards—M. H. Wells.....	1	3
Fayette—J. M. Corley.....	11	13
Gloster—Wesley Ezell.....		3
Hermanville—J. A. McRaney.....	1	1
Lorman—W. C. Fulgham.....		
Louis—P. H. Grice.....	2	
Mayersville—G. L. Oliver.....		
Natchez—J. L. Neill.....	1	12
Port Gibson—J. E. Gray.....	7	2
Rolling Fork—S. F. Harkey.....	3	2
Roxie—W. J. Walters.....	3	
Satartia—F. J. Jones.....	1	1
Silver City—L. J. Snelgrove.....	2	
Vicksburg—		
Crawford—Otto Porter.....	1	
Gibson Memorial—O. H. Scott.....	20	14
Washington—A. W. Wilson.....	1	1
Woodville—W. O. Sadler.....	11	1
Yazoo City—C. W. Crisler.....	4	2
TOTAL.....	97	56

NORTH MISSISSIPPI CONFERENCE**Aberdeen District**

R. J. Golding—District Superintendent.....		
Aberdeen—E. R. Smoot.....	2	3
Algona—B. P. Buskirk.....		
Amory—E. H. Cunningham.....	41	4
Becker—G. W. Robertson.....		4
Buena Vista—G. H. Ledbetter.....		
Calhoun City—E. P. Tucker.....	2	2-2-3
Coffeeville—J. V. Stewart.....		2
Derma—B. D. Benson.....	2	2
Greenwood Springs—W. V. Stokes.....	1	
Houlka—S. P. Ashmore.....		
Houston—G. R. Williams.....	31	4
Mooreville—J. L. Nabors, Jr.....	1	
Nettleton—W. C. McCay.....		7
Okolona—A. Y. Brown.....	16	1
Paris—Jas. Heflin.....	2	2-3
Pittsboro—K. E. Clark.....	5	2
Pontotoc—G. H. Boyles.....	41	1

Prairie—W. I. Henley.....	1	
Randolph—D. C. Mayo.....		
Salem—L. H. Floyd.....		
Shannon—G. R. Meaders.....	1	1
Smithville—W. C. Mattox.....	1	1
Toccopola—W. D. Waugh.....	1	
Tremont—J. W. Holliday.....		
Tupelo—W. A. Tyson.....	43	31
Vardaman—T. F. Sartain.....	4	2
Verona—G. A. Baker.....	5	2
Water Valley—R. G. Moore.....	16	14
Water Valley—R. P. Neblett.....	1	1
Woodland—R. C. Mayo.....	1	1
TOTAL.....	190	86

Columbus District

L. P. Wasson—District Superintendent.....		
Ackerman—W. L. Stormont.....	1	
Artesia—J. R. Murff.....	12	1
Bellefontaine.....		
Brooksville—W. J. Dawson.....	4	7
Caledonia—J. L. Nabors.....	1	1
Chester—E. G. Potts.....		
Columbus—J. D. Wroten.....	2	2
Columbus, Central—T. E. Gregory.....		4
Crawford—J. D. Simpson.....	3	3
Durant—E. S. Lewis.....	12	5
Ethel—T. W. Smallwood.....	3	1
Eupora—M. E. Scott.....	3	2
Kosciusko—S. E. Ashmore.....	29	17
Kosciusko Circuit—F. H. McGee.....	1	
Kilmichael—C. L. Oakes.....	1	
Longview—E. M. Shaw.....	1	
Louisville—J. J. Baird.....	19	13
Louisville Circuit—J. W. Gibson.....	1	
Macon—J. M. Bradley.....	1	
Macon Circuit.....	3	
Mathiston—H. D. Suydam.....	3	
Noxapater—E. B. Sharp.....	6	
Rock Hill—J. L. McElroy.....		
Sallis—S. B. Potts.....	4	3
Shuqualah—M. E. Armstrong.....	2	4
Starkville—J. R. Countiss.....	10	5
Sturgis—W. M. Wright.....		3
Weir—J. N. Humphrey.....	5	
West Point—V. C. Curtis.....	7	16
TOTAL.....	151	87

Corinth District

W. R. Lott—District Superintendent.....		
Abbeville—M. J. Peden.....	6	1
Ashland—R. C. Nanney.....	3	2
Baldwyn—A. C. Bishop.....	2	2
Belmont—J. B. Burns.....	2	1
Blue Mountain—J. N. Hinson.....	2	5
Booneville—W. L. Robinson.....	1	2
Booneville Circuit—J. E. Roberts.....	1	
Burnsville—W. T. Bazzell.....		1
Chalybeate—N. L. Threet.....	2	
Corinth, First—C. A. Parks.....	12	17
Corinth, Southside—W. R. Goudelock.....		
Corinth Circuit—W. R. Hammontree.....	1	
Corinth, Hopewell—H. M. Bennett.....		
Dumas—T. A. Filgo.....	4	
Fulton—M. H. McCormack.....	2	2
Golden Hill—W. M. Mask.....		
Guntown—L. P. Jumper.....		
Hickory Flat—W. H. Heath.....	5½	
Holly Springs—Seamon Rhea.....	15	10
Iuka—E. G. Mohler.....	14	2
Iuka Circuit—M. N. Hamill.....	1	1
Kossuth—B. F. Bullard.....		4
Lowrey—S. T. Ledbetter.....		
Mantachle—J. F. Elliott.....		
Marletta—C. L. Ivy.....		
Myrtle—H. R. McKee.....		
New Albany—R. R. Scott.....	7	2
New Albany Circuit—W. M. Hester.....	4	2
Oxford—J. A. George.....	22	17
Potts Camp—E. M. Allen.....	1	2
Rienzi—W. R. Liming.....	3	
Ripley—C. L. Rogers.....	29	7
Sherman—H. C. Lewis.....	7	
Tishomingo—T. H. Maxey.....		1
Waterford—L. K. Alexander.....	2	1
TOTAL.....	181	82

Greenville District

J. W. Ward—District Superintendent.....		
Arcola—K. I. Tucker.....		
Boyle—W. C. Beasley.....		1
Clarksdale—S. H. Caffey.....	6	9
Cleveland—R. G. Lord.....		
Coahoma—C. W. Avery.....	3	
Dubbs—G. D. York.....		
Dublin—W. R. Crouch.....	25	
Duncan—W. W. Milligan.....		
Frairs Point—W. D. Smith.....	1	
Glen Allen—W. D. Bennett.....		
Greenville—A. T. McIlwain.....	35	21
Gunnison—J. B. Connor.....	1	1
Hollandale—A. R. Beasley.....		
Indianola—W. C. Newman.....	26	1
Leland—W. B. Baker.....	8	6
Lula—J. C. Wasson.....	5	4
Merigold—J. M. Guinn.....	1	
Rosedale—W. W. Jones.....	1	1
Shaw—C. M. Chapman.....		
Shelby—G. C. Gregory.....	10	
Tunica—W. L. Pearson.....	6	1
TOTAL.....	138	45

Greenwood District

H. F. Brooks—District Superintendent.....		
Acona—W. M. Langley.....	1	
Belzoni—J. T. McCafferty.....	3	1
Black Hawk—R. E. Wasson.....	1	2
Carrollton—T. M. Dye, Jr.....	12	2
Drew—H. H. Wallace.....	11	1
Duck Hill—H. N. McKibben.....	2	2
Ebenezer—E. C. Abernathy.....	1	

Greenwood—J. E. Stephens.....	13	3
Itta Bena—T. M. Bradley.....	8	7
Inverness—R. T. Hollingsworth.....	22	23
Isola—Joe Caruthers.....		
Lexington—T. H. Dorsey.....	8	4
Minter City—W. C. Galceran, Jr.....	1	
Moorhead—W. W. Hartsfield.....		1
Pickens—E. C. Driskell.....	5	7
Poplar Creek—A. S. Brisco.....	2	2
Ruleville—J. O. Dowdle.....		
Schlater—N. D. Guerry.....		
Sunflower—J. W. York.....	4	2
Swiftown—W. W. Bruner.....	6	2
Sidon—W. S. McAlilly.....		
Tchula—W. T. Phillips.....	8	16
Vaiden—A. L. Davenport.....	16	4
Webb—W. O. Hunt.....	3	1
Winona—J. H. Holder.....	12-2-3	12-3
Winona Circuit—T. G. Lowry.....		
TOTAL.....	145	82

Sardis-Grenada District

C. T. Floyd—District Superintendent.....		
Arkabutla—J. A. Patterson.....		
Batesville—W. M. Jones.....	2	
Byhalia—H. P. Lewis.....	8	5
Charlestown—A. C. McCorkle.....	4	8
Cockrum—Guy Ray.....	2	
Coldwater—C. A. Northington.....	14	13
Como—W. H. Mounger.....	15	1
Courtland—A. M. West.....		
Crenshaw—W. P. Bailey.....	2	5
Grenada—T. B. Thrower.....	9	5
Hernando—E. M. Sharp.....	21	
Holcomb—A. W. Bailey.....	8	2
Horn Lake—N. N. Maxey.....		2
Lake Cormorant—W. M. Campbell.....		2
Lambert—L. C. Lawhon.....	1	4
Longtown—G. L. Nichols.....		
Marks—J. S. Maxey.....	2	
Mt. Pleasant—G. W. Curtis.....	1	1
Oakland—W. S. Selman.....	2	1
Olive Branch—E. L. Jernigan.....	11	9
Pleasant Hill—J. M. McCoy.....		
Red Banks—H. L. Beasley.....	1	
Sardis—W. J. Cunningham.....	21	11
Sardis Circuit—C. W. Bailey.....	6	
Senatobia—J. W. Robertson.....	16	12
Shuford—J. A. Bliffle.....		
Tutwiler—S. A. Brown.....		
Tyro—B. Halrston.....		
TOTAL.....	155	82

EAST END BABIES EXCEED QUOTA IN PAY-UP CAMPAIGN

With their money attached to a tiny white tree, children of the Nursery Department, of the East End Methodist church, contributed \$104.97 to "Pay-Up Day," observed in the Sunday School.

The department of which Mrs. C. M. Martin is superintendent, was asked to contribute \$10 as its share. With the assistance and cooperation of mothers and friends of the babies, this amount was multiplied many times.

Eddie Bob McMinn, a former Cradle Roll member, assisted little Sue Smith in carrying the "money tree" to the altar, where they placed it with the comment, "Money grows on trees."

Mrs. Martin and her teacher thanked all who made it possible for the department to exceed its quota.—Meridian Star.

PEOPLE WHO CARE

It wouldn't be worth all our effort to keep
Our lives from defeat and our minds
from despair,

We just couldn't climb from the shadows
that creep

Round our hearts—if it weren't for the
people who care.

We couldn't be brave when life's blinding
things come,

And hide the deep pain that is all we can
bear,

And go on believing in God through it all
If it weren't for the faith of the people
who care.

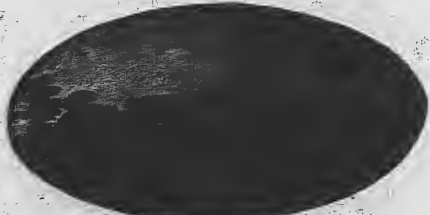
We shouldn't rejoice in life's beautiful
things

And find gladness and joy that we're
eager to share,

We just couldn't feel half the good each
ady brings

If it weren't that God's love sends us peo-
ple who care!

MARY EVERSLEY.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 17, 1941

By Rev. W. C. Newman

PETER ENCOURAGES SUFFERING CHRISTIANS

Lesson Text: 1 Peter 4:12-19

Golden Text: If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name.—1 Peter 4:16.

That Christians are not persecuted in this time, and in this country is a cause for gratitude. No man in his right senses wishes for the return of the day when men must suffer death for their faith. Yet one is not justified in supposing that the world has changed so radically that it is now a comfortable and easy matter to be a Christian. This message of Peter to his fellow-sufferers is still pertinent, for it is still a costly discipleship we are asked to enter.

Earnest Christians Suffer In Pity for All Suffering People

This, I believe, is what Peter means when he speaks of Christians as "partakers of Christ's suffering." Not only were they to continue to shudder at the thought of the crucifixion of their Lord, but they were to share with him the compassion he had for the multitudes which were as sheep without a shepherd.

He was so sensitive to their poverty, and sickness, and hunger, and imprisonment, that he identified himself with them in these dreadful experiences, and said that whoever visited them, fed them, ministered unto them would be doing these same things to him.

So emphatic was he in this teaching of sympathetic suffering that one must wonder if it is possible at all for a person to be both earnestly Christian and supremely happy in a world like ours. For the more sincere one is in his efforts to be Christ-like, the more sensitive he must be to the millions of starving, homeless, wounded, enslaved, sorrowing, or sinful people that compose our generation.

And if one is impervious to such widespread unhappiness, and content because he has escaped these things, he may well doubt his own Christianity.

Earnest Christians Suffer Because of the Contempt of the Wicked

We are amazed that such a man as Hitler, cruel, ambitious, evil, hating both Jews and Christians, could ever have gained so great an influence over millions of men as to secure such devotion and loyalty from them as he obviously has.

But I know a more astonishing thing: that operators of gambling houses, sellers of whiskey, grafters and corrupt politicians could ever gain such influence and power as they have done in this America we fancifully call Christian. In my own county there is a wholesale liquor warehouse, a large gambling establishment, and many lesser houses of evil running wide open with the full knowledge of both citizens and officers, and sometimes patronized by men and wom-

en who belong to the church.

And my county is by no means the worst in Mississippi.

These evils can be eliminated only by Christians who are not afraid to suffer monetary loss, criticism, even contempt and anger from those engaged in such businesses, and from those who indulge in such evils.

Our world cannot be saved by Christians who are unwilling to suffer in the battle of right against wrong. "The time is come for judgment to begin at the house of God," says Peter. And that word is for us modern American Christians.

Earnest Christians Suffer Through Self-Denial

One of the causes of weakness in religion is the same thing that causes weakness in individual character—the absence of the element of sacrifice and self-discipline. The average Methodist congregation is a well-fed, well-clothed, comfortable living people, with much leisure and good automobiles, and a mediocre religion.

Now one cannot imagine that religion is inevitably associated with poverty and hard times, nor that it is impossible to be both comfortable and Christian. But religion that costs nothing is worth nothing. If one is poor there will be plenty of demand for sacrifices. The Widow's Mite will always be a symbol of deep devotion. But if one is fortunate enough to be prosperous or even moderately successful financially, he must impose sacrifices upon himself for religion if he is to possess and to be possessed of a great religion.

This does not mean simply that he is to pay his dues to the church. Supporting a church in one's community is not a sacrifice, but an intelligent act for one's own good, like supporting a school.

The sacrifice which strengthens one's religion is the giving of time taken from our own work or pleasure, money that deprives us of some comfort, labor that leaves us weary, prayer that breaks our hearts with its earnestness, love that actually suffers for others and for God.

BROADCASTS TO MISSIONARIES

By W. W. Reid

"The Missionary Mail Bag"—broadcast each Sunday morning at 6 o'clock (Pacific Standard Time) by General Electric's international shortwave station, KGEI, on Treasure Island, San Francisco—continues to be an excellent medium for personal messages to missionaries overseas. Many Methodist missionaries in various parts of the world listen for the "Mail Bag" each week.

Relatives and friends of missionaries are invited by KGEI to send direct to the station in San Francisco greetings to be relayed to countries receiving the broadcast: the Philippines, China, Japan, Netherlands East Indies, all the islands of the Pacific, New Zealand, Australia, South Africa, Portuguese East Africa, Southwest Africa, Belgian Congo, Thailand, French Indo-China, and portions of India.

Messages should not exceed 30 words,

must be restricted to personal greetings, and must be in the station's possession at least 48 hours in advance of a particular broadcast. Each message must carry the full name and address of both sender and the person to whom the message is directed.

If the message is directed to a person in Japan who does not wish his name or address mentioned over the air, the sender can so inform the station, and the announcer will say, for example, "To 'Bob,' somewhere in the Orient." However, KGEI must have full information for its files.

CALLS FOR INTEGRATION OF RELIGION AND RURAL LIFE

By S. E. Evans

"If religion is to continue to be an enriching creative aspect of rural life, the church and the home must meet more fully the challenge and opportunity to integrate religious interests, motives, needs and activities with the constantly changing and developing life of the rural areas," says Dr. Frank M. McKibben, professor of religious education, Northwestern University and Garrett Biblical Institute. "It is gratifying to note the number and character of the agencies and personnel attempting to aid rural people in the development of their life within the community. In the fields of recreation, club life, governmental, cultural and educational activities, notable contributions are being made to enrich, develop and make more meaningful the life of the country. It is in this kind of a setting that the church is to function in making religion a vitally significant aspect of the total culture. No other agency (aside from the home) attempts to 'open up' the religious life of the community to its members, young and old, and 'to enable them to take their part in it.'

"In attempting to do this the church must rely heavily on education. . . . The total church life, including the family fellowship, must become an educational enterprise. Christian education cannot be added to, tacked onto, supplementary to, the life of the church. It must be the very life and work of the church carried forward in educational ways. . . .

"Religion has never meant anything much to any people for whom it did not become an all-absorbing interest and dominant concern. It must be interwoven in the culture we are to share, open up, interpret. . . .

"Unless the rural church can 'catch up' its people, young and old, in a rather wide range of worthwhile activities that are related to their lives, it cannot hope to become very vital to them. A rural vacation church school becomes much more of a community project, symbolizing a general interest in religion, if the farmers take turns in providing transportation to the school. A rural church basketball league is more than just a league if the 'church fathers' manifest interest in and support of the project. Any religious observance that can embrace the interest and participation of all members of the Christian community will do much to determine basic religious attitudes."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

New Albany, Miss.,
July 16, 1941.

Dear Fellow-Workers:

At last we have a unified plan for the Missionary Education of Young People. The enclosed leaflets are the first release of new plans of the Inter-Board Committee. Please study these leaflets carefully.

You will observe the plan calls for four commissions in each department of the Youth Division (1) Commission on worship and Evangelism; (2) Commission on World Friendship; (3) Commission on Community Service; (4) Commission on Recreation. Each department (Intermediate, Senior and Young People) has a council composed of the officers, commission chairman, adult advisors of the commission and the adult counselor of the department. This group determines the programs of the year, correlating the work of the commissions. This council also determines the commission membership, which can be changed as often as the department desires, thus giving each boy and girl opportunity to serve on each commission.

The commission in which the Woman's Society of Christian Service has a vital interest and active responsibility is the World Friendship Commission. This commission is guided by a joint committee for the entire youth division formed of equal representation of the local Board of Education, the local Board of Missions and Church Extension and the local Woman's Society of Christian Service. This means the Woman's Society of Christian Service is an active participant in all the planning of the World Friendship Commission. Naturally, the Secretary of Girls' and Young Women's work serves on this joint committee.

In this commission all the missionary activities of the Church School, League, girls' and young women's work of the Woman's Society and other groups are unified. It meets at least once a month for business, the development of plans, mission study and programs. In addition to the monthly meetings of the commission as a whole, plans are made for the meeting of sub-groups for special interests. It is here that important contacts may be made between the young people and the Woman's Society of Christian Service, and they may be acquainted with the many fields and lines of work, keeping the young people close to the adult society and preparing them to take their place in the organization when they reach maturity. Program guidance is fully developed in the manual, "World Friendship for Youth", which can be purchased for 20 cents at Literature Headquarters.

A unified plan for missionary education should have a unified plan for giving. This is provided for in the Methodist Youth Fund. This does not include the offerings for World Service and is in addition to pledges made to the local church, which does not come under this head at all, but is channelled as it has always been. Only the extra sessions, as the League and monthly meetings are included in this Fund. It should be encouraged through pledges and systematic weekly giving and offerings taken at monthly meetings. This is divided on a fifty-fifty basis, 50 per cent to be sent

to the Woman's Division of Christian Service and 50 per cent to be sent to the World Comradeship Fund. The Treasurer of the local youth group gives 50 per cent to the Treasurer of the Woman's Society of Christian Service and the remaining 50 per cent is to be sent to Bob Barham, Crenshaw, Mississippi, who is youth treasurer of the conference.

This new plan opens a wider opportunity for the Secretaries of Girls' and Young Women's work to serve the youth of the church than ever before. She should see that all the young people of the church have opportunity for missionary cultivation. She maintains the same relationship to the Woman's Society as heretofore, relaying information, counseling and guiding and making reports.

The success of the plan depends upon us and our attitude toward it, and our initiative and cooperation. We hope the plan will be operating effectively by October 1st in all local churches. In any way we can serve you, we shall be happy to do so.

Sincerely yours,

MRS. R. R. SCOTT.

* * *

Methodist Young People Attend Youth Caravan Program in Clarksdale

Many Methodist young people between the ages of 12 and 24 met at the Clarksdale Methodist church every evening from Monday, July 12th through Friday, July 18th for a series of outstanding programs under the leadership of the Youth Caravan.

This Caravan, composed of three college girls, one college boy and an adult counselor, was one of eighty-five such groups which were leading one-week inspirational, informational and recreational programs in Methodist churches throughout the United States this summer for a period of seven weeks.

Highlights of the week's program of activities were the impressive candle-light worship services directed by Rev. Fred Pfisterer. He was assisted by the other members of the Caravan and by some of the local boys and girls.

The following schedule was observed each evening of the week:

- 5:00 to 6:30—Projects.
- 6:30 to 7:15—Fellowship Supper (served by Woman's Society of Christian Service).
- 7:15 to 8:00—Classes.
- 8:00 to 8:30—Worship Service.
- 8:30 to 9:15—Forums.
- 9:15 to 10:00—Recreation.

The personnel of the Youth Caravan that came to Clarksdale is as follows:

Adult Counselor—Miss Lucile Pierce, Winona, Miss. Educated at Grenada and Peabody Colleges, teaches in Grenada. Was Counselor last summer. She met the Intermediate group for class and forum period.

Community Service Commission Leader—Beulah Dare Ormond, Dover N. C. Graduate of University of North Carolina. Attended conferences, assemblies and leadership conferences at Lake Junaluska.

World Friendship Commission Leader—Mavis Roberts, Alexandria, La. A junior at

"Louisiana Tech" in Ruston, La. Attended young people's assemblies and district camps for five years. President Methodist Student Movement on "Louisiana Tech" campus last year and Worship Chairman for next year.

Recreation and Leisure Commission Leader—Margaret Smith, Bainbridge, Ga. A senior at Wesleyan College at Macon, Ga., next year. Has been in young people's assemblies five years and secretary for two years.

Worship and Evangelism Commission Leader—Rev. Fred Pfisterer, Louisville, Ky. Ministerial student at Kentucky Wesleyan College. Vice-president of the Student Body. Has had a great deal of experience in young people's work.

Miss Mavis Shinn, bride-elect of Mr. Ruel Turner, was honored by the Malvina ladies with a miscellaneous shower at four o'clock on Wednesday afternoon, July 30, at the Malvina Community Center.

Mrs. Ernest Moore and Mrs. H. A. Thompson received with Miss Shinn. Mrs. B. B. Schollar registered each guest in an attractive bride's book. The recreation room was beautifully decorated with summer flowers.

Miss Shinn was presented with a cook book that was written and compiled as a feature of the shower. Mrs. L. E. Tyer, Jr., conducted a jumbled word contest of articles every bride needs in her new home. Mrs. Ernest Moore assembled correctly the list and won the prize, which she presented to Miss Shinn.

At this point the radiant bride-to-be, who was dressed in green eyelet batiste and white accessories and wearing a shoulder corsage of summer flowers presented by Mrs. W. W. Jones, was ushered to the bride's chair. Mrs. J. D. Dorrah requested two friends, Mrs. W. W. Howell and Mrs. Beulah Boyd to present the gifts which were in a large clothes basket. Miss Shinn opened and displayed the china on tables and pinned the linens to a clothes line.

At the conclusion of this Mrs. Douglas Vardaman, Miss Elizabeth O'Donnell and Mrs. Ben Bogy served the guests with ice cream and cake.

* * *

Card of Thanks

I take this method of and opportunity for expressing my appreciation and gratitude to the White Ladies of the Woman's Society of Christian Service who made it possible for me to attend the Leadership Training School at the Mississippi Industrial College, Holly Springs, Miss., with Mrs. R. P. Neblett as counselor for thirteen successful years, and this year closed as one among the best in its history. Much credit is due Mrs. Neblett and her co-workers for their progressive and inspiring leadership.

The enrollment was 175 and this group of men and women were sent back to their homes and communities greatly benefitted. This School was both a spiritual and educational success.

I wish to thank the Woman's Society of Christian Service for the subscription of "The Young Crusaders, 1940-1941." The children would look with eager anticipation

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Proof Sheets of Power

The program material, **Proof Sheets of Power**, for September through December, was mailed to each society president by your Conference Secretary, on August 9, 1941. This packet includes a booklet of programs with worship services and suggested projects and a separate booklet containing the worship services for each of the four meetings.

"The theme for this four-month period is 'Proof Sheets of Power.' For this year the Woman's Society has studied the types of work around the world, the sum total of which is the heritage of the Woman's Society of Christian Service. The theme, 'Proof Sheets of Power,' was suggested by Mrs. Leroy Stiffler, Baltimore, Maryland, a member of the Committee on Literature and Publications. Our former theme, 'Investing Our Heritage,' suggests dividends received from such an investment. 'Proof Sheets of Power' deals with these dividends in the work in the local church, in rural areas, in fields of Christian Social Relations, in the area of world peace, and finally brings a challenge of the united task of Methodist women around the world. The devotionals have been prepared by Miss Ruby Van Hooser, Secretary of Children's Work of the Woman's Division of Christian Service, and a specialist in worship materials. The editors are indebted to Mrs. Grace Dies Fletcher, Mr. H. C. Brooks, Miss Mary Riddle, Miss Sarah McCracken, Miss Jean Rowland and Mrs. Franklin Reed, for program help.

If these programs are to be well presented, two or three persons should have a part in them. The pages for a given speaker may be torn from the booklet and handed to her well in advance of the time for the program; thus she will have ample time for study and other preparation. Each person taking part on the program should be able to tell her topic rather than having to resort to reading, as a read topic is uninteresting even to good listeners.

Supplementary articles with pictures, advertisements of new literature, and suggestions for programs may be found in 'The Methodist Woman.' Additional supplementary articles with pictures which may be used in the program hour may be found in 'World Outlook.' No society should be without access to these two periodicals. Subscription prices: 'The Methodist Woman' (420 Plum Street, Cincinnati, Ohio), 50 cents a year; 'World Outlook' (150 Fifth Ave., New York), \$1 a year; combination offer for the two periodicals, \$1.25.

The Unified Plan for the Missionary Education of Children

Facing the world situation today a new church calls for an enlarged vision of its task and for the marshalling of all resources to meet the opportunity and the challenge that the time presents. Nowhere is this more true than in the area of the missionary education of its children. Wishing to conserve at this point the values of all past experiences of the three merging branches of Methodism, as well as to go forward as it faces the high call of the present, the Inter-board Committee on Missionary Education

was charged by the General Conference to develop a unified plan for the missionary education of the boys and girls of the Methodist Church. This has now been done. As the Interboard Committee is composed of representatives of the Board of Missions and Church Extension, including the Woman's Division of Christian Service and the Board of Education, all the agencies and organizations concerned have shared in the working out of the new plan, and all of them are vitally interested in getting it into effective operation throughout the church. The responsibility for the functioning of the plan is centered in the Council of Children's Workers of the local church, on which the church Board of Missions and Church Extension, including the Woman's Society of Christian Service, and the church Board of Education are represented. The plan concerns all the children of the Methodist Church from six through eleven years of age.

The Plan

1. The plan provides that all children of primary and junior age will continue as in the past to engage in the study of missionary units in the regular Sunday morning sessions of the church school and in expanded sessions. One or more missionary units a year will be written into the approved lesson materials for the Methodist Church, namely, the Group-Graded Lessons and the Closely-Graded Church School Courses.

2. Besides the regular Sunday morning session of the church school, three types of additional sessions of the church school are provided in which missionary units will also be studied. Each church will decide upon the type of additional session that it finds will best suit its own needs. It is hoped that all children may be included in the additional sessions of the church school as well as in the Sunday morning sessions.

Getting the Plan Started

1. The plan goes into effect throughout the church in October, 1941.

2. It is urged that the Council of Children's Workers in each local church meet early in September or before that, if possible, and make plans for the year for the missionary education of the children of that church. This will include plans for the additional sessions as well as the Sunday morning session of the church school. Available missionary materials should be studied and leaders selected. In many cases the leaders of such children's groups as Children's Missionary Societies, Junior Leagues, and Junior Church will be the logical persons to act as leaders for the additional sessions.

The Offerings

1. In the Sunday morning sessions of the church school all offerings for missions will go to World Service.

2. In all additional sessions the offerings will be divided as follows: (a) 40 per cent to the Woman's Division of Christian Service; (b) 40 per cent to World Service; (c) 20 per cent to be retained by each local children's group.

The leader of the additional sessions, or a person appointed by the local Council of

Children's Workers will receive the offering, and will send the per cent indicated to the local treasurer of the Woman's Society of Christian Service, or the conference treasurer, and to the church school treasurer for World Service.

Secretary of Children's Work

1. The Secretary of Children's Work, by virtue of her office, is a member of the Council of Children's Workers in the local church, and thus shares in the responsibility of making and carrying out all plans for the religious education of the children of the church, including missionary education. Where possible, it is hoped that she will be a regular teacher in the children's division of the church school.

Material Describing the Plan

1. See 'The Plan for the Missionary Education of Children in the Methodist Church,' by E. Mae Young. This is a free leaflet and can be secured from any branch of the Methodist Publishing House, and from Literature Headquarters, 420 Plum St., Cincinnati, Ohio.

2. See also articles in the church press.

SAVING BY LOSING

By Mrs. Irvin Rowland

"For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it."

Humanity naturally clings to that which can be called its own, and more often to the point of selfishness. How easy it is for a possessive spirit to fill our lives! We do not want others to use our things—we want them solely for our own enjoyment. This self-centered attitude soon becomes a very dangerous state of mind. Our possessions become selfish burdens and through hoarding them for our own interests, we are losing the joy of living.

We must share what we have (and is not everything we call our own really gifts from our Father), both in a material sense and in the use of our talents. We must make ourselves useful in Christian service and use our possessions for the good of humanity and the glory of God.

May we use every available resource as means to a greater end, and when we lose our own interests in the greater interests of service for Jesus' sake, then we find joy and happiness—we find life itself. Thus, we save our life by losing it in the great purpose of God. We find it enriched a thousand fold. Lord, teach us the way of unselfishness and life.

A HOLY WAR?

In a recent Nazi broadcast, it was stated: "We are fighting for Western Christian civilization against the godlessness of Soviet Russia."

Earlier, Willim Becker, German Labor Front leader, had said: "When in centuries to come, mankind will see the present events in their true proportions, they will say: 'Christ was great, but Adolf Hitler was greater.'"—Scottish Rite News Bureau

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Christ the Head

"There shall be one Head to this, our house:
The gentle Christ shall sit beside our bed,
Shall wander through our rooms, a constant guest,
Shall share our fire, and at our board be fed.

"Our conversation shall not shut Him out;
There shall be no delight He cannot share:
In every sorrow He will have a part,
And through our pain His healing will be there.

"Accept our invitation, gentle One,
We need Thy gracious presence night and day,
We would be worthy of Thee as our guest,
Our door swings wide—abide with us we pray."

GRACE NOLL CROWELL.

* * *

A Christian World Order

The representatives of the Mississippi Conference W. S. C. S., have returned from the School of Missions held at Lake Junaluska, N. C., July 24th-August 5th.

As they studied in this beautiful mountain retreat, beside the lake, they caught a vision of a new world order—a Christian world order—and the part which each individual Christian may have in making it a reality.

The chaotic condition of the world was not minimized, but the watchmen on the tower pointed out "What the signs of promise are," and challenged those who were gathered in the school, to return to their homes in the seventeen conferences and take the vision of this new world order.

In every class, and seminar, and platform address, there was the facing of our failure as Christians and as a nation; a call to penitence; the asking for forgiveness for "our madness, sin and strife"; a recognition of the imperative need to make Christian our church and nation.

Dr. E. Stanley Jones, of India, speaking to a throng which could not be seated in the large auditorium, said: "Humanity is facing, perhaps, its supreme crisis. When God faded out of Europe, the half-gods came in—the gods of nation, of race, of class. If God begins to be pushed back to the margin in America, we, too, will turn to half-gods." He said that when this whole thing is over, if we, as Christians, have held steady, have held together—if the Christian church has not split because the individual members differ in their attitude toward the present conflict—then we will have an opportunity to determine what the new order will be. Dr. Jones has outlined a seven-point program for a Christian World Order in his article, "What is America's Role in This Crisis?" briefly: 1. Equality of opportunity in our country regardless of color or class. 2. Equality for all people coming to our shores. 3. Redistribution of raw material of the world without discrimination. 4. Redistribution of land of the world—a more equal division. 5. All subject nations given the right to choose their own destiny. 6. A federal union of nations of good-will. 7. As evidence of faith, cancellation of war debts.

Bishop Paul B. Kern, speaking in the seminar on Christian Social Relations, made the statement that "our great-grandchildren will live in a world where a war, such as we are now having, will not be possible." He based this statement upon the remarkable revulsion toward war during the past twenty years; upon the fact that the people of no country want war; upon the fact that the soldiers who are fighting, are doing so simply because the job must be done, not because of any enthusiasm. Bishop Kern suggested four things which each of us may be doing now:

1. We can, in all of our churches, keep on doing all the good we possibly can. There will be a tendency to give our time and energies to the activities of other agencies, but we must not let our church activities lag.

2. As Christians, we must not surrender the right of moral justice—if a thing is wrong, we need to know and say it is wrong. How will God be able to use a church which is blind to moral issues? However, we must give our brother church member the right to his opinion and love each other, even though we differ on the issues of the present crisis.

3. We must guard our soul, spirit, mind and heart against hatred and bitterness—the Methodist church has five conferences in Germany. We must remember that the people of the warring nations do not want war.

4. We must keep alive in our hearts the faith in God's ultimate triumph—the faith that the power of good is greater than the power of evil.

In his message, "China Today and Tomorrow," Dr. Y. C. Yang, president of Soochow University, Soochow, China, said: "The China of today is intensely interesting, the China of tomorrow is overwhelmingly challenging. There was a time when Christianity stood on the doorstep of China, knocking for admittance. Today, China is standing on the doorstep of Christianity with open mind and heart, wondering whether there can be found the way of life and hope for tomorrow."

Beginning August 27th and continuing through the first two weeks of September, Mrs. E. V. Perry will be assisted by Mrs. E. McKeithen and Mrs. Stanley Wilson in the district Study Leaders' meetings, when plans will be made to carry into each local W. S. C. S. the message of the new world order and what we, as Christians, can be doing "right where we live."

* * *

Dr. R. T. Henry Returning to China

One of the happiest experiences of the School of Missions at Lake Junaluska, for the Mississippi group, was the association with Dr. and Mrs. R. T. Henry, recently returned from China. They send greetings to their many friends who will be interested to know that Dr. Henry expects to return to China during the latter part of August, making the trip by car, train, boat and clipper. He will assist in the administration of China relief funds, having had valuable experience in that work before coming home.

Some Results from the Study of "Dangerous Opportunity"

Mrs. E. V. Perry, Secretary of Missionary Education and Service, writes: "The secretaries of Missionary Education and Service of the local W. S. C. S., have found this phrase on their application blanks: 'State some results.' The results reported after the study of 'Dangerous Opportunity' were most encouraging:

"1. A desire to give more to missions in the future.

"2. A totally different picture of the Chinese people—a new appreciation.

"3. Increased interest in China, the Chinese church, mission work in China.

"4. A deeper appreciation of our opportunities in China.

"5. Increase in prayers for China.

"6. Bundles sent.

"7. Twenty-five baby sweaters knitted and sent. Other societies reported knitting sweaters, but not the number.

"8. Offering of \$183.35 from one society for China relief.

"9. Seven societies reported offerings taken, but not the amount.

"10. One society reported 'Maintenance and education of Chinese orphan for one year.'

"11. One society reported the 'Establishment of the Ida Anderson Scholarship,' to be used for a Chinese girl, in honor of Miss Ida Anderson, formerly a missionary to China.

"12. One society reports: 'The 13 circles of our society have refrained from serving refreshments at meetings in the homes, contributing the amount saved to China relief. This fund totals \$72 and has been an entirely voluntary contribution.'

"More voluntary outside reading was done on the study of China than on any study reported to me since I have been in office. One small society reported 53 hours of reading in addition to reading the text.

Perhaps many other worthwhile things have been done, but not reported. Let us remember to report results."

* * *

Building the Christian Family: A Program for the Churches

A most helpful little pamphlet, "Building the Christian Family: A Program for the Churches," price 5 cents, may be ordered from The Federal Council of Churches, 297 Fourth Avenue, New York, N. Y.

This little outline gives suggestions for follow-up projects which may result from the study of "The Christian Family." One project which should result is the increased circulation of "The Christian Home," price \$1.00 per year. Order from Methodist Publishing House, Nashville, Tenn. This magazine includes all the features of other magazines.

(Continued on page 16)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

THE CHRISTIAN FIRESIDE

THE PUZZLE

By Rev. Vivian T. Pomeroy, D. D.

I have never been a lover of jig-saw puzzles, but I have from time to time been greatly occupied with a puzzle rather like a jig-saw—and that is the puzzle of life. Life does seem sometimes as though it were a queer gigantic jig-saw, cutting people up into small difficult bits, so that to get men and women and their environment into a clear and good picture is very hard and almost impossible.

So the other day I was bothered by this puzzle of life. What rules could there be? What kind of key to make the whole thing satisfactory? For people had been saying to me: "Now you tell me—what can I do with Jim? He is so difficult." Or: "I do wish you would help me with Typhena. She is all in pieces, you know."

And sometimes I say to myself, as all persons must: "Now pull yourself together. Straighten out. Get clear and go ahead."

As I thought these things, I was sitting—for it was a rainy day—in the parlor where somebody near me was quietly and industriously doing a jig-saw puzzle. Idly I watched. Idiotic, I thought it. How could people worry their brains over those tiresome pieces of squiggly wood? But finding no solution to my own puzzle, I felt that I also was idiotic; so I watched the jig-saw itself. This bit tried and discarded: that bit fitted and snapped into place.

And then I noticed something arresting and important. The middle of the picture was obviously to be left to the last. A great hole yawned and gaped where the center was. And I saw that the person doing the puzzle was carefully discovering the straight pieces first. There was a line—a straight line, of course—which enclosed the picture. Top, bottom and two sides. North, south, east and west. There! That was done; and then the rest remained to fit in their places.

And suddenly I became extraordinarily pleased. Of course, that was the way to solve my puzzle, too: that was the answer to the jig-saw of life.

Upon the north, the cool straight line of Honor. Upon the south, the warm line of

Hope. Upon the east, the bright line of Truth. And the west, the bronzed line of Courage.

These four lines—and you work inward from these.—Reprinted by special permission of the author and the Christian Leader.

THE PURE IN HEART AND MIND

The greatest medicine for the world's ills is simply purity in heart and mind.

The world lives on a low level because it still thinks on a low level. Those whose minds are set on things above come to live and move according to the things above.

Concern for what livestock and poultry eat is common among those who raise them. Yet what goes into the spiritual life of children, in particular, is too often forgotten. We raise the next generation sometimes with less care than the next litter of animals. Human life is broken down physically, too, by impure elements used to sustain it.

What a transformation could be wrought by increased attention to purity in heart and mind! This would soon appear as the most effective agency against evil in every form, and as the most important principle of social conduct. If thoughts of God and the good, the positive, and the generous were to fill human lives every day, their thought of God would be amazingly clarified and deepened. "Blessed are the pure in heart, for they shall see God." They would appear also as the supreme way to achievement and power, and we would see them revolutionizing human affairs. Today our society suffers not because it is not strong or wise or well-equipped enough, but because it is not pure enough.

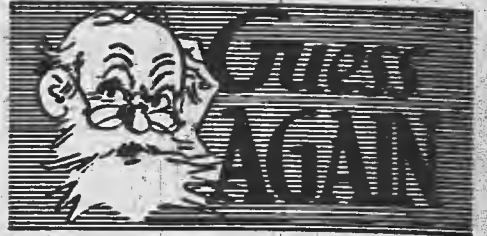
If we made any regular and serious attempt to value purity in heart and mind, we would thereby effect a veritable transformation of human life and its relationships. No engine will run right without the proper fuel and lubrication. No life can be lived rightly unless there flow into it thoughts that are pure and true and good and lovely. They make possible character and achievement and a vision of God. "Whatsoever things are pure . . . think on these things," urged the Apostle Paul.

If our minds were steadfastly set on thoughts that truly seek God and the welfare of our fellowmen and the upbuilding of what is best in us, then life would appear much different to us all. Then we should have a faith strong against all temptation, denial, adversity, and testing. Purity in mind and heart would banish much disease, misery, uncertainty, anxiety, hatred, and greed, and give us a sense of release from bondage and bring us joy and peace.

"Ye are clean because of the word which I have spoken unto you," wrote St. John. May that word be valued in this day! The words and Commandments of the Lord are pure. Men are still asking, "Who shall ascend into the hill of the Lord, and who shall stand in his holy place?" The answer still is: "He that hath clean hands, and a pure heart."

However we may phrase our creeds or order our days, we shall find the key to abundant living in purity in heart and mind. As all that is ugly and dirty and useless is

ejected, the King of Glory will come in.—Richard K. Morton, Providence, Rhode Island.



● *Urticaria is just a long-winded way of saying the hives, which make one scratch, but you needn't scratch too hard for the right answers to the Guess Again contest; put 'em in the space provided, then check your answers and find your rating.*

(1) If your pitch was bunkered, you'd be thinking of (a) tennis; (b) polo; (c) golf; (d) bowling. ☐

(2) If Albania is on the Adriatic, Albany is in (a) California; (b) Georgia; (c) Florida; (d) Massachusetts. ☐



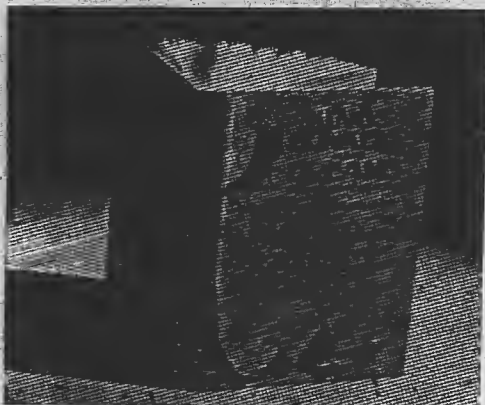
(3) The dog and cat in this picture are easy, but the birds are (a) bluejays; (b) cowbirds; (c) pigeons; (d) ducks. ☐

(4) In weather bureau parlance, a "smog" is (a) a snowstorm; (b) a heavy fog; (c) a sharp north wind; (d) a thundershower. ☐

(5) If varnish gives something a sheen, veneer gives it (a) a thin coating of oil; (b) a thin coat of paint; (c) a thin coat of tin; (d) a thin coat of wood. ☐

(6) The Dionne quintts are five little girls from (a) Ottawa; (b) Quebec; (c) Ontario; (d) Manitoba. ☐

(7) Bread is the staff of life, but in music the staff is (a) the conductor's baton; (b) the bass-drummer's stick; (c) the lines on sheet music; (d) the members of the orchestra. ☐



20 Five-Minute Stories
to be read to children

By

V. T. Pomeroy

\$1.00 At All Bookstores \$1.00

The Beacon Press, Inc., 25 Beacon Street
Boston, Mass.

"GUESS AGAIN" ANSWERS

Tally
Score
Here

1. (c) for 10 pts.
2. (b) for 15 pts.
3. (c) for 25 pts.
4. (b) for 15 pts.
5. (d) for 10 pts.
6. (c) for 10 pts.
7. (c) for 15 pts.

RATINGS: 90-100, busy bee; 80-90, bee-in-hive; 70-80, beehive; 60-70, hives.

TOTAL

I SAW GOD WASH THE WORLD LAST NIGHT

By William L. Stidger

I saw God wash the world last night
With His sweet showers on high,
And then, when morning came, I saw
Him hang it out to dry.

He washed each tiny blade of grass
And every trembling tree;
He flung His showers against the hill,
And swept the billowing sea.

The white rose is a cleaner white,
The red rose is more red,
Since God washed every fragrant face
And put them all to bed.

There's not a bird; there's not a bee
That wings along the way
But is a cleaner bird and bee
Than it was yesterday.

I saw God wash the world last night.
Ah, would He had washed me
As clean of all my dust and dirt
As that old white birch tree.

—Exchange.

JAMES MONROE WHATLEY

The Eden church and community suffered a distinct loss in the passing of James Monroe Whatley. Mr. Whatley was born November 15, 1860, and lived all his life in the same community. He died of a heart attack on the morning of June 11, 1941.

He was a life-long member of the Eden church and was extremely proud of the rich historical background of this little church. It was his delight to tell anyone that would listen of its age and the preachers that it had sent forth. Nothing was needed by the church that escaped his notice and his giving was always in accord with his faith. He was devoted to his pastor and was always anxious that his report be the best when he went to Annual Conference. If there was any deficit, he quietly dug into his own pocket and made it up.

His was a deep abiding faith in prayer, and his philosophy of life was that man's greatness depended upon his prayer life. He always welcomed prayer in his home. He was a man of forceful character and strong conviction. He was wise and tolerant but strong in his faith in what he believed to be right.

Mr. Whatley was a pioneer citizen of Catahoula parish, and the success that he enjoyed came as a result of hard work and careful investment. He was a merchant and planter.

He leaves behind to mourn his passing his wife, three daughters and three sons, and a number of grandchildren. Though he lived to a ripe old age, and the pain of the separation still is great, yet his family and friends find great comfort in his own statement that he was ready to meet his God.

His funeral was conducted from the Eden

church, with Rev. Jerome Cain, pastor, and the Rev. Dan F. Anders, of Rayne, La., officiating. Interment was in the Eden cemetery.

A. JEROME CAIN, Pastor.

WISE OR OTHERWISE

By Rev. James H. Felts

"Monkey shines" are to be expected in children and poodle dogs. I seriously doubt if preachers are more effective by such antics.

A Virden, Illinois, news note indicates the birth of a baby with two full-grown teeth. If present world insanity continues, babies will need a full set of teeth.

For rock-bottom fundamentalism, charming personality and wise understanding find a well-trained Christian nurse.

The man who, caught in his neighbor's hog pen, testified, "I won't let any man's hog bite me," was the forerunner of Hitler.

When dress surrenders comfort for style sanity gives place to assininity.

It is estimated that three hundred million dollars are spent every year for laxatives, 98 per cent of which do definite harm. I wonder if we will ever learn to live wisely and well?

Preaching and practice are never harmonized by, "Give me the chief seat in the synagogue."

The wasp-waist, the bustle, and the bal-moral have given place to no-waist, streamline, and shorts.

Some years ago the explosion of a rubber bustle disturbed public worship. More recently the presence of a girl in shorts disturbed worshippers. Seeing may often be believing, but few of us worship well when our eyes are fixed on externals.

The frills and furbelows may not be objectionable, but the average man had better marry a good cook even though she only directs her household.

Excess baggage is a disease. David had all the baggage he needed before he took a squint at Uriah's wife. Excesses are too costly for serious consideration.

True or false? A person can act coarse and vulgar without becoming such?

THE WISDOM AND WIT OF A WOMAN

By Mrs. Edward Hollenback

I

It is the present that really matters.

And so, today in my house, I shall practice wit and wisdom, tact and tolerance, sympathy and understanding, patience and unselfishness, and sacrifice if that should be necessary that tomorrow I may have the blessings of home; with all its love, companionship, harmony and security, all the blessed give and take of the dearest spot on earth.

It may take many 'todays to reach this ideal, for, as Edgar Guest says, "It takes a heap of living to make a house a home." And the reward will be worth the waiting.

II

Today my neighbor may come to me with a problem or some trouble and I will listen patiently and carefully with a prayer in my heart that I may give wise counsel and comfort, so that tomorrow may bring the blessing of a more understanding heart

and a nature more sensitive to human needs.

III

Today one may come to my door, cold and hungry. I shall warm and feed him that tomorrow I may have the blessing that comes from knowing that I have helped someone to regain his faith in his fellow man.

IV

Today I may meet a stranger or one who is sad or discouraged and I shall give a warm handclasp, a cheery word, or a smile that tomorrow I shall have the priceless blessing of friends.

V

Today I shall look at a famous painting, or hear the music of a great composer, or read some of the thoughts of great writers, or listen to a renowned speaker, so that tomorrow I may have the blessing of a wider horizon and a broader outlook on life.

VI

Today I shall try to be a good steward of the possessions which God has given me so that tomorrow I may have the blessings that come from the spreading of the gospel and the doing of His will on earth.

VII

Today I shall sit down quietly with my Bible and let God speak to me from its pages, and then I shall kneel in prayer and talk with Him, so that tomorrow I may have the blessing of a closer fellowship with the Infinite and know more surely God's plan and purpose for my life.

VIII

Today I shall encounter and overcome temptation, so that tomorrow I may have the blessing of a new strength and courage to fight the battles of life.

IX

Today I shall trust Him for everything, both material and spiritual, so that tomorrow I may have the blessing of an ever-deepening faith and confidence because of His promises fulfilled toward me.

X

Today I shall strive to live so that I may have the blessing of spending the eternal tomorrows in my Father's house where there are many mansions.

"For today well lived, makes every yesterday a dream of happiness, and every tomorrow a vision of hope," through Jesus Christ, our Lord.

Note: At the time she wrote this creed for the day, the author had been totally blind for six years.

—The Methodist Messenger,
First Church, Birmingham.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

each month for the valuable stories in this paper. Many thanks to Miss Hermie Porter for the worthwhile school material.

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Sincerely yours,
ALMERTH E. COWAN.

Ripley, Miss.

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CENTENARY GRADUATES MAKING GOOD

At the recent Convocation at Duke University four graduates of Centenary College received the degree of Bachelor of Divinity.

Two of these young men are products of Louisiana Methodist parsonages, emphasizing the generally ignored truth that the sons of ministers average high in religious leadership. Another of the quartet is the son of Minden parents, and succeeded in working his way through both college and university, and a fourth is the son of a Hall Summit farmer and has likewise made most of his way by his own efforts. The group is made up of:

(1) W. D. Boddie, son of Rev. D. B. Boddie of the Louisiana Conference, was a graduate of Centenary College in the class of 1937. His major study was Economics and his minor, Mathematics. Mr. Boddie is serving as Director of Religious Education in the Methodist Church at Friendship, North Carolina. His marriage to Miss Margaret Smith, daughter of Dr. H. C. Smith, pastor of the Duke Memorial Methodist Church, and Mrs. Smith, Durham, North Carolina,



WYATT D. BODDIE

has been announced for early fall.

(2) Mr. Jack Cooke of Minden graduated at Centenary College in 1938, specializing in Bible and Philosophy. Mr. Cooke is serving as Associate Pastor of a Methodist Church in Concord, North Carolina. The announcement of his approaching marriage to Miss Irene Smith of Durham, North Carolina, daughter of Dr. and Mrs. H. C. Smith of that city, has recently been made.

(3) Dana Dawson, Jr., son of Dr. Dana Dawson, pastor of the First Methodist Church of Shreveport, La., graduated from Centenary College in 1938, and is now serving as Associate Pastor of the Central Methodist Church of Albemarle, North Carolina, and will enter Yale in September for post graduate work.

(4) Harold Teer, of Hall Summit, graduated at Centenary College in 1938, majoring in Bible and Philosophy. Mr. Teer is serving as Associate Pastor of a Methodist Church in Wadesboro, North Carolina.

These boys, with the exception of Dana Dawson, Jr., will join the Louisiana Conference of the Methodist Church when it meets in Shreveport, November 12th, and will be assigned to pastorates in Louisiana.

LOUISIANIAN IN LISLE FELLOWSHIP CAMP

Mr. Herman F. Mayo, of Lake Charles, La., is spending six weeks in the Lisle Fellowship Camp at Loveland, Colorado. As we understand it, this is one of two camps under the sponsorship of the Board of Missions and Church Extension of the Methodist Church, in cooperation with other agencies for experimenting in the practical ad-



JACK COOKE

justment of the relations of faith, races and other segregating barriers of American life—the practice of “worldmindedness.” The first unit meets at Lisle, New York, and the other at Denver, Colorado. They are composed of college young people, and in each locality the campers have the cooperation of local people and varied interests which help to widen the scope and the effectiveness of the venture. The Denver camp is



DANA DAWSON, JR.

made up of 1 German girl, 1 Bavarian boy, 1 Russian girl, 1 Jewish girl, 2 Cubans, 4 Negroes, 1 American Indian and 26 American white boys and girls. Mr. Mayo, who is a local preacher in the third year of his theological work at Southern Methodist University, writes enthusiastically of his experiences, especially as a preliminary preparation for work in the mission fields of the

Church. This information comes to us through a letter written to his grandfather, Mr. A. M. Mayo, veteran leader of Methodism in Lake Charles.

MISSISSIPPI W. S. C. S.

(Continued from page 13)

zines for parents with the religious emphasis included.

“Spiritual Values in Family Life,” by Leland Foster Wood, price 10 cents, from The Federal Council of Churches, is also a helpful pamphlet, especially for worship services.

* * *

“Gulfside” School of Missions

The School of Missions for Negro women will be held at “Gulfside,” Waveland, Miss., August 18-25, 1941.

We hope many societies have made plans to send, or help to send, a leading Negro woman from their community to this school.

The Negro women have made marked progress in organizing and promoting the W. S. C. S. and should receive our encouragement.

The expense for the school will be \$1 for



HAROLD TEER

registration, \$6 for room and board, plus transportation from your town.

THE COMPACT

(Continued from page 4)

stitute and frame such just and equal laws, ordenances, acts, constitutions and offices, from time to time as shall be thought meet and convenient for the general good of the colonie, unto which we promise all due submission and obedience. In witness whereof we have hereunto subscribed our names at Cap-Codd the 11 of November, in the year of the raigne of our sovereign lord, King James of England, France and Ireland, the eighteenth, and of Scotland the fifty-fourth. ANO DOM 1620.”—Bulletin, First Church, Plymouth, Mass.

Any fool can criticize, condemn, and complain—and most fools do.—Dale Carnegie.

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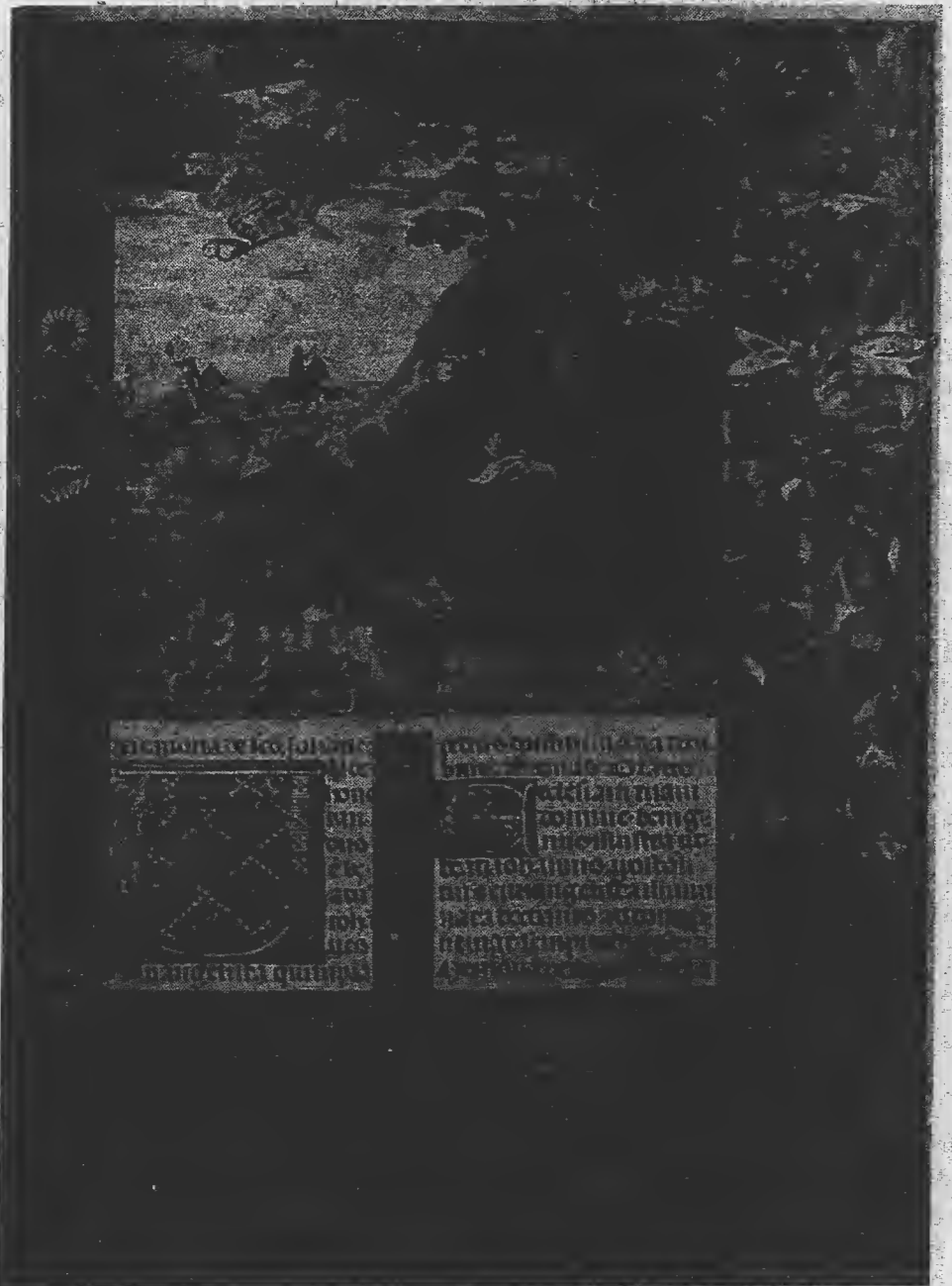
THE LIVING CHURCH

The last arbitrament of life is always divine, and the higher stages of all world-struggles are determined by the cleanness or uncleanness of the souls of them that strive.

THE PRAYER-ROOM TODAY

Father, I thank Thee that Thou hast taught me that only in Thy will I shall find my peace. Teach me more fully the lesson of perfect trust and loving acceptance. Help me to know Thee so well that I shall know that all Thou shalt do is wise and loving and good. My will is my own, for Thou hast given it to me; yet now would I offer it to Thee, that Thou mayest make it Thine, responsive to Thy touch, in harmony with Thy thought, an obedient instrument of Thy will. Amen.

QUEEN ISABELLA'S BREVIARY—A. D. 1497



(c) Used by special permission of Henry Smith Williams, M. D.



WALLET OF THE WEEK



THE CHURCHES OF EDINGURGH, Scotland, are holding open-air services in Princes Street Gardens on Sunday afternoons during July and August. The services, which are arranged by the various Edinburgh churches in cooperation with other religious organizations, are said to be proving very popular. The music is furnished by the Salvation Army bands and the leading choirs and choir-directors of the city. These services have the support of the civic as well as the religious forces of Edinburgh. The season is opened by the Lord Provost.

* * *

THE DUST BOWL, which threatened disaster for the section including southeastern Colorado, and contiguous counties in Kansas, Texas and Oklahoma, seems to have been remarkably transformed by methods developed to overcome the soil erosion which was making such rapid progress. As a result of Government activity, the entire section has this year a plenteous harvest of grain and other crops. This is a great triumph for the scientific methods employed in preserving the fertility and the productiveness of that dust-scourged section.

* * *

JUSTICE JAMES C. McREYNOLDS, retired member of the Supreme Court, is said to have adopted thirty-three British war children and has offered to be one of ten thousand persons to contribute ten thousands dollars each to a "Save the Children Fund." The magnanimity of Justice McReynolds is all the more striking since he is a bachelor. His day of official activity is over and he approaches the sunset as the wearer of well-earned public laurels, but with a tenderness of heart worthy of the great leader in our national life.

* * *

THE SEVENTH-DAY ADVENTISTS constitute a steadily growing religious unit in the world's life. The sect was founded in New England in 1844, and at present it numbers 510,571 members, has 4,254 churches, 306 mission fields, and 518 institutions—schools, colleges, sanitariums and publishing houses. It seems to have been founded in the year 1844, when William Miller, founder of "The Millerites," prophesied that the end of the world would take place. The sect is still a staunch defender of the doctrine of the premillennial second coming of Christ.

* * *

THE NATIONAL SOLDIERS HOME CHAPEL has a collection of ninety-one national flags from countries and governments on the five continents and the islands of the seven seas. This is the largest collection of flags in the United States and possibly the largest in the world. It is owned by the Veterans Administration, Wood, Wisconsin, and the collection is displayed on two Sundays each year, the Sunday before Memorial Day and the Sunday before Armistice Day. It required five years to make this collection of flags and it was made possible by the gracious cooperation of the American consulates and legations all over the world.

THE ARMY POST at Fort Knox, Kentucky, has just finished assembling the one hundred dwelling houses scattered over the fifty-one thousand acres of land purchased from the owners by the Government. The village sites have all been filled except that reserved for a church. The quartermaster of the post is now seeking the donation of an abandoned church building which he would move to the now vacant place in the village plan. The residences were moved by WPA laborers.

* * *

WOMEN DRINKERS are said to be on the increase. The 1940 report of the Illinois Humane Society indicates that the investigators found a definite growth of the drink habit among women. George H. Scott, secretary of the Society and a director for more than forty years, says that the Society has much more trouble now with women neglecting their families through drink than at any other time in the forty years of his service. At least we still have a home mission problem and there is no discounting the call for a revival of old-fashioned home morality.

* * *

THE MILITANT GODLESS LEAGUE is reported to have lost approximately three million of its five million members; and in some places the Leagues have been abandoned and some anti-religious societies which were used for instruction have been closed. These statements are credited to recent reports of the Russian press. But Anti-religionism, the organ of the League, recently gave statistics which cannot be reconciled with the figures just quoted. It represents the League as having made a very decided growth in 1940 as compared with 1939.

* * *

FIRST UNITARIAN CHURCH, Plymouth, Massachusetts, is the successor of the old fort and church built by the Pilgrims soon after they landed from the Mayflower. It claims to be the oldest Protestant church in America with a continuous history. The fellowship which was its American nucleus was formed in the cabin of the Mayflower as it was rocked by the waves in Cape Cod harbor. The church is proud of its reputation for liberality and tolerance, and it has the unique record of having had one pastor who served the congregation for sixty years and another who served it for forty years.

* * *

THE LATE BISHOP CHARLES L. MEAD left for himself a heritage of affection in the Denver area of Methodism which possibly no other leader can claim. His name was kept on the roll of his Annual Conference as long as he lived, and at its recent session the Conference stood in honor of his memory. He never wrote a book, nor published a sermon. He was a great preacher and a greater personality. His very countenance was an asset and his voice was no small part of his ministerial fortune. His dust sleeps in a mausoleum at Fairmount overlooking the mountain fastnesses which he so much loved.

New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

BISHOP WARREN A. CANDLER, EIGHTY-FOUR

Bishop Warren A. Candler was born at Villa Rica, Georgia, August 23, 1857. Almost by the time this issue of the *Advocate* reaches our readers, he will have rounded out the full measure of his eighty-fourth year. He was admitted on trial in the North Georgia Conference, at Griffin, Georgia, in 1875, and he gave fifty-eight years of heroic service to the Methodist Church. He was eleven years a pastor; one year a presiding elder; two years assistant editor of the *Nashville Christian Advocate*; ten years President of Emory College, at Oxford, Georgia; thirty-six years a Bishop in active service; and for seven years he has been on the retired list. Inside of this calendared outline, he crowded seven years as Chancellor of Emory University, Atlanta, and enriched the Church with twelve volumes which deal with its teachings and its heroes.

No man was ever more completely the product of his native soil than is Bishop Candler. In his loyalties and in his mental traits, he is a Georgian of the Georgians. For a quarter of a century before his retirement, he was probably the most potential factor in the leadership of the Methodist Episcopal Church, South. There were always those who did not agree with him, but never those who did not respect and honor him. Throughout his long career, he has been a man of strong convictions, of irreproachable character, and as he approaches the sunset hour he is passionately loved and genuinely honored by a great host of Methodists whose lives have been enriched by his ministry and whose thought was elevated by his educational and administrative leadership. He opposed Methodist Union, but when it came he accepted it as a good soldier and servant of his Lord. His footprints are to be found on every hill and in every valley of his native Georgia and the echoes of his great ministry will continue to be heard throughout the land long after the angel escort shall have ushered him through the heavenly gates.

REDEMPTION BY ECCLESIASTICAL DECREE

More than once in the course of our editorial work, we have delivered a broadside against every variety of goose-step evangelism. Our utterances have not been inspired by any particular religious philosophy, but they have been a reflection of our experience in the pastorate. It appears to us that one sin of the modern church is the presumption that God's resources are to be commandeered rather than acquired by personal humiliation and intercession. It is no longer good form to begin a revival with a season of confession and humiliation before God. Such an approach to God may have canonical authority,

but it is certainly outmoded by our self-sufficient age. We have a way of deciding that a certain mail-order expert can do a better job and, regardless of fitness for such a delicate task, we send those who are willing to go in Mormon elder fashion to make interviews and report results for tabulation—an adding machine decision. The presumption of Simon Magus may have been more blasphemous, but it was not essentially different from some of the things which we do in the name of evangelism.

As we said in the beginning, our feeling reflects the experience which we had in more than one campaign of this nature, and in every one of which we were disappointed. One of them, a great city-wide and expensive campaign, netted us exactly two members out of nearly four hundred prospects. We followed our card index, those with an undesignated preference as well as the others, but without avail. Many denied even signing the card. The truth is that no foundation had been laid in their experience and nothing happened.

As we write this, we have before us the report of a campaign in a sister church to reach fifteen or twenty million children of unchurched families. The crusade had a thoroughly orthodox name and it lasted a whole year. The results were that five thousand two hundred congregations added an average of five children each—one of a possible three or four thousand. It was not a matter of guesswork, but the field was surveyed by a house-to-house canvass and the prospects were followed up by an intensive program of cultivation, with at most one-sixth of one per cent effectiveness. The result of that campaign is a perfect illustration of the fact that our churches have too much organization and too little of the spirit of Pentecost. We are trying to operate a perfectly streamlined creation without a motor. The preacher has to get results else John Smith may imperil his sinecure. The local congregation must keep in the lead as to numbers and popularity, or be second-rated. The denomination feels that it must retain its earthly crown. If instead of all this we should become passionately concerned for demonstrating the fact that Christ liveth in us, how different the picture might be. We need to dispense with a lot of our ecclesiastical mummery and to give souls a chance through the simpler avenues of repentance, faith and prayer.

THE ADVOCATE CAMPAIGN

It is with great pleasure that we report the very favorable prospect for the success of the *Advocate* campaign. If you wish to get a bird's-eye view of the situation look at the long list of quota charges and pastors in this issue. Are you listed among the winners? Monroe district

in the Louisiana Conference, leads the field and has already cleared the victory hurdle. Hattiesburg district, Mississippi Conference, is a close second. Five districts in Louisiana will win again and at least one other will make a substantial gain. All subscriptions received in time for inclusion in the final report in our issue of September 11, will be counted. We are going to try to publish the pictures of every quota church and pastor, and all we ask is that a suitable cut be furnished us. We expect to add many more names as winners of quota laurels before September 11.

DEATH TAKES EDGAR L. ANDERSON

On Tuesday night of last week, the spirit of Edgar L. Anderson, of Clarksdale, Miss., passed into the great beyond. He had been fatally ill for weeks and his passing was no surprise to his friends. But the inevitable issue of his illness only prolonged from day to day a city-wide sorrow. In business he was connected with many interests and he was a public spirited civic leader. For several years, he had been chairman of the Board of Stewards of the Methodist church, where he rendered splendid service, especially in carrying to successful conclusion plans for the liquidation of a church debt which had been hanging over for many years. Our knowledge of Mr. Anderson began more than thirty years ago. He was a man of conviction, modest in his bearing, unobtrusive in manner, and a worthy friend. It is altogether probable that no man of that little delta city will be more generally missed than he, and no interest or institution with which he was connected is more deeply bereaved than the Methodist church. He is survived by his wife, two sons and other relatives. His remains were laid to rest in the Grange cemetery, Clarksdale, on last Thursday afternoon.

A SOLDIER LAD REMEMBERS THE ADVOCATE

We carry in this issue a letter from a Mississippi soldier which is one of the most prized letters that we have received during the time that we have been editing the paper. As the date shows, it was written in April, but it was not mailed to us until last week. The fine background of his home and his church life is reflected in the soldier camp. We do not remember ever to have seen a worthier tribute to a Christian home and Christian parents than this letter. It is a joy to be able to pass it on to our readers.

Others Say: . . .

"I AM TRYING TO MAKE A GOOD SOLDIER"

Hamburg, Miss.,
April 30, 1941.

Dear Mr. Editor:

I am at home on a furlough. This is my first letter to the Advocate. My grandmother read the paper to me when I was too small to read, but I read it until I joined the Army five years ago. We all loved it, and when I came I soon found a copy and enjoyed it as I always did. I was

raised up in the Church, my father was Sunday School superintendent for a long time. The second year I was from home my mother passed away, which was a sad blow to us, but we have the best Dad and we try to come to see him. So we decided to spend Easter at home. We attended Easter service which was fine. I am trying to make a good soldier and do my duty as a Christian. We all love to come home. Our dear old grandmother and aunties make it happy for us. Grandmother is quite feeble but so patient and has her same old sweet smile. I love old Mississippi and am always happy to get back.

I am wishing much success for the Advocate and my old friends. Will leave in a few days. We hate to leave, but duty calls.

As ever, a well-wisher of the Advocate and all old friends.

SGT. ROY KLEISER ABEL.

WHO CARES?

Sometimes we wonder. Things go topsy-turvy and we find ourselves at the bottom of the heap. Life seems to kick us around heedlessly and heartlessly. The prosperity of the wicked perplexes us. Unrighteousness rides high. Justice and virtue are trampled under foot. We spend ourselves in a good cause. The cause gets nowhere and we have nothing to show for our pains. The question almost forces itself upon us: "Does it really matter? Does anybody care? Is there a God who cares?"

The prevailing philosophies of today cannot but strengthen such a sense of futility. They are largely materialistic and mechanistic. If there is a god, it is an impersonal force of some kind. Man in a certain sense is a freak of nature, the product of an haphazard evolutionary process which somehow spawned a creature that can think. And that is just too bad for man, because he thinks himself as being of some value in the scheme of things, whereas he means no more than a mosquito or a mouse. His life is nothing but a journey out of nothing through vain striving and senseless struggle into nothing. He lives to no purpose and what he does is immaterial. In fact, he is not even responsible for what he does: circumstances beyond his control condition him.

This materialistic, mechanistic view of life will, of course, destroy all values and put a premium on beastly selfishness. Morals will go by the board and might make right. The results for society are so unspeakable that even they who accept the premises shrink from drawing the necessary conclusions and do intellectual hand-springs in order to make room for ideals and principles and values.

The Christian Gospel has a totally different answer to the question: "Who cares?" Joyously it points to Bethlehem's manger and Calvary's cross and bids men see there God—God who so loved that He suffered and died for lost men. There is a God and very definitely He cares. Every individual is of value to Him. We are not creatures of chance, but His responsible children. Life has a meaning. At present we see only a wild tangle and no pattern. But His purposes are being accomplished. They who tie up their life with Him do nothing in vain. Their days may be hard, but He knows and cares.

The Christian Gospel is the answer to pessimism and a sense of futility.—The American Lutheran.

THE VOYAGE OF LIFE

By Dr. Forney Hutchinson

Mark 4:35—"Let us pass over unto the other side."

In view of the season, I thought it would be a good idea this morning to take an ocean voyage.

In our text today we find Jesus very tired. All day he had been teaching, giving to his disciples the parables of the Kingdom of God. The people had been crowding around him, drawing from him all of his vitality and strength. Now, as evening draws nigh, he feels the need of rest and says to his disciples, "Let us pass over unto the other side." This, too, was a parable, a parable of the "Voyage of Life."

In this message I wish to make some suggestions concerning that voyage, and conclude with some practical applications.

First, I wish to say that the voyage of life is made on a stormy sea. Concerning that voyage, we have no choice. Before we know it, through some force outside ourselves, we are embarked upon it.

The trip the Savior proposed to his disciples was to be on the Sea of Galilee. Now, the sea is naturally restless. I'll never forget my first impressions when I saw the ocean. I was standing on the coast, looking out upon the vast Pacific. It reminded me of a caged hyena. It was shifting to and fro, its waves boiling up and dashing against each other tumultuously. It was mysterious and immense. I recalled what Mark Twain said when he saw it for the first time. As he turned away, he characteristically remarked, "It is a huge success."

Not only is the sea restless, but it is subject to storms. That was especially true of the Sea of Galilee. It was surrounded by mountains, between the peaks of which there were great gorges. In these gorges squalls would develop and unexpectedly come tearing down upon the sea, disturbing its surface.

This sea and that trip, as I have already said, constitute a parable of life. Life, too, is restless, tumultuous, mysterious. There are uprisings from within which take us by surprise, and oftentimes seem to have no explanation. This is particularly true of youth, especially in the adolescent age. We often wonder at the conduct and attitudes of young people. They don't understand themselves any more than we understand them. They are driven by urges and surges. They are a puzzle to themselves. They need sympathy and guidance.

In addition to uprisings from within, there are storms from without. There are dangers, seen and unseen. No man knows what a day may bring forth. Particularly is that true in this war-torn generation.

The second thing I wish to say about this voyage of life is that it is made in a frail bark. More and more human life appeals to me from the standpoint of its helplessness. The little boat on which Jesus and his disciples took passage was like a toy or an egg-shell floating about on the surface of those stormy waters. Some time ago I read the story of some prisoners who escaped from Devil's Island and set out on the open sea in a frail and leaky craft. That's the picture I am trying to draw for you this morning.

We boast of our ship-building facilities today. We think we have overcome many of the defects that beset the sail boats of long ago. Some years ago a great vessel, which the world spoke of as the "last word" in

CHARGES COMPLETING QUOTAS

Mississippi

Collins.....	J. S. Noblin
Waynesboro.....	J. H. Jolly
Hazlehurst.....	J. B. Cain
Moselle.....	G. H. McBride
Laurel.....	J. W. Leggett
Newton.....	G. H. Jones
Fayette.....	J. M. Corley
Magee.....	A. J. Boyles
Bay Springs.....	H. E. Raley
Union.....	R. L. Lane
Meridian.....	T. O. Prewitt
Richton.....	E. A. Kelly
Columbia.....	C. C. Clark
Mt. Olive.....	A. S. Oliver
Magnolia.....	G. F. Winfield
Laurel.....	D. T. Ridway
Hattiesburg Circuit.....	R. M. Matheny
Ellisville.....	J. D. Slay
Bucatanua.....	A. L. Meadows

North Mississippi

Brooksville.....	W. J. Dawson
Tchula.....	W. T. Phillips
Sardis.....	W. J. Cunningham
Coldwater.....	C. A. Northington
Senatobia.....	J. W. Robertson
Inverness.....	R. T. Hollingsworth
Charleston.....	A. C. McCorkle
Belzoni.....	J. T. McCafferty

Louisiana

Belcher.....	B. D. Watson
Delhi-Crowville.....	S. S. Holladay
Gibbsland.....	E. W. Day
Natchitoches.....	C. F. Lueg
Houma.....	David Tarver
Pelican.....	A. A. Collins
Plain Dealing.....	L. A. Carrington
Oak Ridge.....	J. F. Dring
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Gilbert.....	Ira W. Flowers
New Orleans-Munholland.....	Karl Tooke
New Orleans-Gentilly.....	Don Harwell

New Orleans-Carrollton.....	H. M. Johnson
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Logansport.....	W. O. Lynch
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Calhoun.....	Thurmon Spinks
Covington.....	J. C. Rousseaux
Glenmora.....	Jeff P. Paul
Lecompte.....	F. J. McCoy
Pineville.....	H. E. Pfost
Monroe.....	A. M. Freeman
Columbia.....	E. P. Drake
Columbia Circuit.....	Lea Joyner
Vinton.....	F. A. Matthews
Trout.....	C. W. Lahey
Mooringsport.....	Van Carter
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Mansfield.....	M. S. Monk
Baker.....	J. L. Beasley
Blackwater.....	J. P. Bonnacarrere
Oak Grove.....	M. D. Fulkerson
Tallulah.....	D. W. Poole
Jonesboro.....	W. D. Milton
Waterproof.....	C. M. Hughes
Gueydan.....	Don Wineinger
Rayville.....	W. J. Reid
Rodessa.....	S. S. Bogan
Bossier City.....	Alvin P. Smith
Montrose.....	L. A. Bodie
Mer Rouge.....	A. C. Lawton
Istrouma.....	R. R. Branton
Ball Circuit.....	J. T. Garrett
Rayne.....	D. F. Anders
New Iberia.....	R. H. Staples
Pioneer.....	J. C. Price
Boyce.....	L. R. Nease
Abbeville.....	J. A. McCormack
Rochelle.....	T. T. Howes
Ruston.....	Guy Hicks
Montgomery.....	Mrs. Lula Wardlow
Bunkie.....	R. M. Bentley
Kinder.....	J. A. Knight
Hackberry.....	B. F. Roberts

ship-building, was launched. I speak of the Titanic. On its maiden voyage it was caught between icebergs, crushed, and hundreds of passengers went down with the wreck.

So, with our little boats, we are out on the open sea with dangers on every hand, submarines of temptation, mines of pitfalls and snares, torpedoes of destruction, all set against human weaknesses. The best of us have leaks enough to swamp us. The sea is full of wrecks, driven to and fro, human derelicts endangering the lives of others. Out of it come multitudes of tragedies, pathetic mishaps, wrecked lives.

Neither can we forget the other "little boats" spoken of in connection with the text, little boats just floating along with no particular purpose or destination. On this stormy sea in our frail crafts we should hail each other as we pass and speak kindly. We all need encouragement for we are engaged in the same undertaking and are helpless.

Let us not forget that no one of us chose his little bark. As we are pushed out on the sea without our volition, so we are equipped with a craft that is not of our selection.

Thus far, I have painted a gloomy picture. In closing, I bring the bright side of the situation. For this voyage in a frail craft on a stormy sea may be made under the guidance of a divine pilot. Here is where choice comes in. We cannot choose our boat, neither can we choose our sea, but we can select our pilot. The one that original boat had aboard, the divine Pilot, may be ours for the choosing. He was asleep to be sure, but he was available. All the disciples had to do was to touch him or call to him. When trouble came he was there.

Herein lies the great difference between the Christian and the non-Christian. The Christian has in his life a Guide and Savior on whom he may lean, to whom he may look for help in a crisis. The non-Christian is

(Continued on page 12)

CONFERENCE NEWS AND PERSONALS

Mrs. W. J. East writes that she is returning to Senatobia, Miss., following her visit at Myrtle Beach, S. C.

Rev. and Mrs. A. R. Hoffpauir, with their daughter, are spending their vacation with their son at Chanute Air Field, in Illinois.

Rev. J. M. Alford, pastor at Wisner, La., has sent in double his quota and writes enthusiastically about his work.

Rev. J. E. J. Ferguson is happy in his work at Sumrall, Miss. He expects to make a full report when Conference time rolls around.

We are glad to report that from information reaching the office the condition of Rev. W. A. Terry, in the hospital at Hattiesburg, Miss., continues good.

Rev. C. B. Powell reports a wonderful service at Melville, La., on Sunday night of last week. He had a great crowd and a very fine spirit.

Rev. T. D. Lipscomb, of Church Point, La., demonstrates his usual loyalty to the Advocate cause and his friendship for the editor, for both of which we are grateful.

Rev. W. F. Howell is giving a good account of himself in the work at Bonita, La. Bro. Howell has in old Bartholomew church one of the oldest organizations in that section.

Rev. J. L. Lay, pastor at Campti, La., is having trouble in doing his work on account of a car out of commission. He says the distances are too great for effective work on foot.

Bro. R. E. McInturff was an appreciated caller at the Advocate office on Wednesday of last week. The church in McComb, Miss., has no more faithful layman nor truer man than he is.

The editor was delighted by a visit from Bro. Claude V. Hathorn, of Columbia, Miss., and his grandson, Master Karl Rossell, of Atlanta, Ga., on Thursday of last week. We hope to have them come our way often.

The visit of the Youth Caravan, in Amory, Miss., is described as having been a success in every way. The interest was good and the attendance, including people from Tupelo, Starkville and Columbus, excellent.

Rev. E. A. Kelly, who is doing a good work at Richton, Miss., does not fail in his loyalty to the Advocate and in every other thing which ministers to an enlarged vision for his people.

Rev. Wyatt D. Boddie, writing from Albermarle, N. C., where he has been doing work in connection with his studies at Duke University, will be at his home in Morgan City, La., after August 16.

Rev. G. A. LaGrange, pastor at Wynn Memorial Church, Shreveport, is carrying on throughout the summer and is looking after all the details of the work for which he is responsible.

Rev. C. T. Floyd, district superintendent at Sardis, Miss., reports that the district is making the best record that it has made during any year of the five years in which he has been its leader.

The Advocate appreciates the splendid work of Mrs. T. J. Cobb, Advocate representative for Blackwater church where Rev.

J. P. Bonnacarrere is pastor. Practically half of the list sent in are new subscribers.

Rev. A. C. McCorkle reports everything in good shape at Charleston, Miss., which he describes as the best station of its class in the Conference. He says that he does not wish to move.

Rev. E. H. Cunningham reports that the revival in which he had the assistance of his son, Rev. Jeff Cunningham, of Sardis, was very successful, and that a fuller report will be furnished the Advocate by a member of the Amory congregation.

Mrs. Jno. D. McDougal, Winona, Miss., places us in her debt by a word of appreciation for the Advocate. It cheers us very much to feel that in the difficult tasks which fall to us, we have the support of loyal friends.

Rev. Andrew F. Gallman, who has done some evangelistic work in the Mississippi Conference, requests a change of his paper to 132 No. "F" Street, Hamilton, Ohio. This we understand to mean that this will be his address for a while at least.

Dr. J. Richard Spann and his household have been spending a delightful vacation in the Guadalupe Mountains of Texas. They have just returned to Baton Rouge, where Dr. Spann is planning the fall program for First Church.

Dr. and Mrs. W. W. Holmes, and Mr. and Mrs. W. W. Holmes, Jr., left New Orleans on Wednesday for a vacation with Dr. and Mrs. Samstone Holmes, in San Diego, California. Dr. Samstone Holmes is a dentist with the Government forces at San Diego.

Rev. Roy Grisham, Educational Executive Secretary, North Mississippi Conference, is spending a month's vacation at Lake Junaluska. In his bulletin he reports 18 Vacation Church Schools, enrolling 1,054 pupils and 218 workers.

Mrs. E. L. Jernigan, wife of the pastor at Olive Branch, Miss., is recuperating from a major operation which she underwent on August 5, in the hospital in Olive Branch, where she has had every attention from the fine people of that community.

Rev. J. A. George says that he and his family are very happy at Oxford, Miss., where the people are lovely to them in every way. He counts it a great privilege and opportunity to serve the people of the Oxford-University charge.

Rev. C. W. Lahey, pastor at Trout and Goodpine, La., is experiencing great difficulty in his work on account of the closing of the lumber mills and the consequent mov-

ing away of many of his people. The Conference has no more faithful worker than Bro. Lahey.

Newspaper reports indicate that First Church, Lake Charles, had a great day in celebration of its thirteenth anniversary of their occupancy of the new building. Rev. H. L. Johns, the pastor, brought an effective message, and the outlook for the work for that charge is encouraging in every way.

Rev. J. S. Noblin reports the work at Collins, Miss., as going well. He has just closed a successful revival in which Rev. L. D. Haughton did the preaching. Rev. Mark Lytle led the singing. Extensive improvements are being made on the church property also.

Rev. Hillary S. Westbrook reports two good revivals in which he had the assistance of Rev. Marshal Sharp and Rev. M. L. McCormick at Homewood and Rose Hill respectively. He begins the last lap of his year's work with enthusiasm and great expectation.

Rev. Dan P. Yeager, pastor of the Williamsburg charge, says that he was brought up on the Advocate, that it has always been a welcome visitor in his home, and he feels that it was never better than now. Of course we could not fail to appreciate such generous words.

Mrs. L. F. Shoemaker, Plaquemine, La., reports good progress in the work of that charge, and she expresses her enthusiasm for the ministry and messages of Rev. A. D. George, the pastor. The congregations and the collections have doubled and much improvement has been done on the property.

Mrs. Grace, widow of the late Rev. R. C. Grace, Louisiana Conference, now living at Warren, Arizona, says that she was brought up on the New Orleans Christian Advocate and that she wishes to have it as long as she lives. It is her means of keeping in contact with the people at home.

Rev. L. T. Nelson writes that his work at Benton has been greatly handicapped by the quarantine of three weeks because of the attack of polio, his daughter, Wandine, suffered. We are glad to know that Wandine is doing nicely and hopes were entertained that the cast might be removed on last Friday.

Rev. R. H. Staples has been granted a vacation by his good people in New Iberia. He did not take us into his secret and we do not know where his boat is anchored. Bro. Staples is having a fine response on the part of his people and is expecting to



make a good report of his work at Conference.

Rev. J. C. Price has just finished his fifth revival on the Pioneer charge. This completes his revival season. Forty-four members were received. In four of the meetings he had the assistance of Rev. Sam Nader, of Southern Methodist University, and Rev. M. D. Fulkerson preached in the meeting at Forest.

Rev. D. F. Anders adds to a business note in which he remits for 23 subscriptions, the message that they are enjoying their new church at Rayne, which was completely renovated and added to at a cost of about \$5,000. To make the situation more pleasant the people are giving every cooperation in his program of work.

Officials of the Wiggins, Miss., church, in cooperation with their pastor, Rev. P. O. Nix, and his wife, are having the parsonage completely reconditioned. In addition to remodeling, many conveniences will be added for the comfort of the pastor and his family. The church work is well organized and the people of Wiggins are making enthusiastic response to the leadership of Bro. Nix.

We take our hat off to Rev. A. L. Meadows, pastor at Bucatunna, Miss., who sends us fourteen subscriptions, the full number of his quota, and every one of them new. On that charge we had only one subscription, a superannuate. Whatever else may be said about the list, it shows what can be done when a man has the will to do it.

Rev. W. O. Lynch had the assistance of his brother, Rev. A. G. Lynch, of Parksby, Virginia, in a meeting at Logansport recently. Bro. Lynch and his family are spending a month's vacation in Alabama, but his work goes on notwithstanding his absence. Miss Maude Caraway sends us a list of 26 subscriptions from that charge, which is a splendid achievement.

Rev. E. L. Jernigan held his Vacation Church School at Mineral Wells church, on Olive Branch charge, August 3-10. Bro. Jernigan reports a good week, with eight young people baptized on Sunday morning, and the meeting closed on Sunday night with a communion service. He says also that his work on the charge is making satisfactory progress, and there have been twenty-two additions to the membership of the churches.

The retreat for the Spiritual Life Group for the North Mississippi women was held at Castilian Springs last week. According to a report sent in by Rev. E. S. Lewis, of Durant, most of the district superintendents were present and brought helpful messages. Rev. and Mrs. J. E. Stephens were in charge of the entertainment. Miss Julia Wasson, retired missionary from China, was the feature speaker.

Rev. H. L. Johns had a unique exhibit as a part of the Day of Remembrance service in his church at Lake Charles. It consisted of photos of four of the original charter members, forty-six pastors and presiding elders, and a number of the various buildings, as we understand the report sent in. Last Sunday Rev. B. H. Andrews, district superintendent, filled the pulpit, and for the two succeeding Sundays Lt. Oakley Lee and Col. O. J. Cohee, chaplains of the Army, will fill the pulpit.

Rev. W. D. Milton, pastor at Jonesboro, La., has been out of his work for six weeks on account of an operation, but results do not indicate that his people have been without leadership. His work is in a thriving

condition as is indicated by the fact that he has received seventy-eight new members, fifty-six of them on profession of faith, the first unit of a new church to cost approximately \$8,000 has been planned, and twenty-two subscriptions to the New Orleans Christian Advocate have been sent in. This is in every way a commendable report.

NOTICE, NEW ORLEANS DISTRICT

Rev. Elmer C. Gunn requests that all money for district work in the New Orleans District, be sent directly to him at 1431 Octavia Street, up to such time as the district stewards may meet to elect a treasurer to take the place of Mr. S. H. Radcliffe, deceased.

PHOTOGRAPHS WANTED

Mr. A. M. Mayo, P. O. Box 555, Lake Charles, La., is making a collection of the photographs of the ministers who have served First Methodist Church since its organization. He wishes photographs of W. G. Gould, P. E., 1842 to 1844; Robert R. Gill, P. C., 1844 to 1847; John Powell, P. E., 1845 to 1847; Richard Deering, P. E., 1849; P. H. Diffenworth, P. C., 1850, 1851; David Kinneer, P. E., 1850, 1851; T. J. Lacy, P. C., 1853; Aleck E. Goodwin, P. E., 1866, 1867; J. M. Monroe, P. C., 1868; J. D. Adams, P. E., 1868-1871; John B. Denton, P. C., 1871; James G. Worley, P. E., 1872; J. E. Cobb, P. E., 1874-1877; Jas. J. Billingsly, P. C., 1875, 1876; and J. E. Denson, P. E., 1908-1910.

Any relative or friend having any of these photographs is asked to lend it to Mr. Mayo, who will have it copied and return the original uninjured with a copy. The editor of this paper underwrites the purpose and the promise of Bro. Mayo, and the effort to collect the photographs of pastors and presiding elders is an effort to preserve that part of the history of First Church.

RADIANT CHRISTIANITY

There is, in every town and village, someone whom the people look upon as a "character." But here, in the city of Baton Rouge, we have a Christian character; a real handmaid of the Lord. She is great in her humility. Would be most surprised to see her name in print. She is a shut-in, and says she is good-for-nothing." She can only sit on her porch, and speak and wave and smile at the passers-by. Because she has known great sorrow (one son lost during the World War, another is in a veterans' hospital, and her third son, broken in health because of hardships encountered during that war) she loves the soldier boys of today. Now, as they are in Baton Rouge by the hundreds and thousands, she is happy when she can have the boys in her home. Occupying every chair, sitting upon the steps, sprawling upon the floor, all pleased to be near "Grandma," as she is known to them. She never lets them leave until the maid goes across the street and gets "eats" for the boys, and how they love it all! Some smooth her silvered hair, and the less timid ones kiss her wrinkled brow. On their leaving, she always says, "Goodby and be good boys."

How she does love to tell of the visits of her boys! She is one of God's saints who can bless you with a "smile upon her lips and a tear in her eye."

This good and kind grandmother is Mrs. Donahoo, on Main Street. More power to her and her kind!

C. M.

REVIVALS ON GREENSBURG CHARGE

The following is a report on revival work on the Greensburg charge up to date.

I was assisted by Rev. D. T. Williams, of St. Francisville, at Darlington, June 15 to June 19; at Wesley Chapel by Rev. Fred S. Flurry, June 29 to July 3; at Pine Hill by Rev. M. D. Felder, of Springfield, July 13 to 18; at Greensburg by Rev. T. Homer Trotter, of Hammond, July 21 to 27; at Day's church by Rev. Ralph Cain, of Denham Springs, July 28 to August 3.

As a result of these meetings there was an addition of 25 members on profession of faith.

These young brethren did great preaching and did a good work in each church.

Any district superintendent securing any of these ministers will have promising co-workers.

REV. R. V. FULTON.

Greensburg, La.

REVIVALS AT MONTROSE AND FLORA

Dear Dr. Duren: Will you please announce in the Advocate that I have had a fine revival in both churches on this charge. Rev. W. A. Cross, pastor of Gordon Ave., church, Monroe, La., assisted me at Flora, in which we had about thirty definite professions and six accessions to the church. Rev. Carl Lueg, pastor of the Methodist church at Natchitoches, assisted me at Montrose, where we had fifteen professions of faith and fourteen accessions to the church.

We had great crowds and God wonderfully manifested Himself at both places. Pray that this pastor and his wife may keep the good work going.

Thanking you, Dr. Duren, I am

Yours truly,

L. A. BODIE.

NOTICE FROM NORTH MISSISSIPPI BOARD OF MISSIONS

We regret to announce that the Board of Missions of the North Mississippi Annual Conference will not be able to pay the complete fourth quarterly installment on the appropriations made which are due on September 1. We have borrowed as much money as the Board can and we will only have sufficient funds to pay one-half of the amount due for the fourth quarter.

The Board was able last year to make all payments as due. However, in the writer's opinion, because of certain other causes, the Board is not in as good a financial position as it was last year and that necessitates the payment of only one-half of the amount due on September 1. The remaining one-half will be paid at the Conference in Greenville when collections are received from the Conference Treasurer.

HUGH N. CLAYTON,

Treas., Board of Missions.

The morality of an action depends upon the motive from which we act.

—Samuel Johnson.

A woman writing to a Nashville daily paper says that she has read that we are going to have to make sacrifices like we were called upon to do in World War One, and have flourless days, meatless days, sugarless days, etc., and she suggests that we begin by having liquorless days. A good idea, and make the liquorless days 365 days in the year.—Selected.

BISHOP SELECMAN IMPROVED

Bishop Charles C. Selecman, who has been in Baylor Hospital, Dallas, for surgical care, is steadily improving. As soon as he is able to travel, he and Mrs. Selecman will go to Colorado, where they will spend the remainder of the summer. We trust that the Bishop may be fully restored by the period of hospitalization and rest.

REV. DON L. HARWELL ILL

We regret to learn of the illness of Rev. Don L. Harwell, pastor of Gentilly church, New Orleans. He was stricken last Saturday a week ago, but undertook to meet an engagement at Camp Brewer, and during the past week his condition became such that he had to be carried to a hospital in Alexandria. The editor of the Advocate was pinch-hitter for him on last Sunday morning.

DR. FRANKLIN N. PARKER A VACATION VISITOR

Dr. Franklin N. Parker, who with his daughter, Nell, has been vacationing at Biloxi, Miss., was a visitor in New Orleans over the week-end. He preached in his old pulpit at Rayne Memorial church, on Sunday morning, a very helpful sermon from John 1:10-12. He represented God as a stranger in the world of His own creation, but giving to those who received Him power to become the sons of God.

OXFORD-HOLLY SPRINGS UNION MEETING

The Oxford-Holly Springs Young People's Union met in Holly Springs, Thursday, August 14, with a good attendance. After a short business session a most helpful program was rendered by the young people of New Albany. Miss Mary Virginia Davis was leader of the program.

Miss Louise Ricketts told the story of "A poor school-card." The lesson was "Study to Show Thyself Approved," taken from 2 Timothy 2:15. Miss Mary Houston told the story "Boy Wanted." The lesson was taken from 1 Samuel 2:3—"Actions are Weighed." Miss Beulah Rogers gave a talk on the "Ten Positive Commandments." Miss LaVelle Morris read the Scripture. The program was closed with prayer by Mrs. Smallwood. After delicious refreshments were served by the Holly Springs young people, Miss Louise Ricketts of New Albany conducted an hour of recreation.

RUBY SIGMAN, Reporter.

A METHODIST CHURCH TRADE JOURNAL

What this great church needs is a streamlined program. Even our terminology should be changed. Instead of saying what the General Boards send down to us let's say what they send up to us. Who is doing the fighting, anyway? We preachers are the ones in the front lines. Those fellows are sitting in air conditioned offices way back yonder in Nashville or New York.

Let's pick our General Conference delegates next time out of our recent graduates from our theological schools. Those fellows are modern (not modernist) and they will bring old Zion out in front. I agree with Fosdick that the church should not be modern but more than modern if she is to lead this modern world.

For example: Take the overlapping of our General Board's program. It's pathetic and very perplexing to us busy brethren. The overlapping costs our church about \$75,000 a year. A Methodist Church Trade Journal with an efficient staff to which the secretaries of the General Boards would submit their plans would eliminate this blundering. It would save the church around \$35,000 a year. It would give us a unified program. It would stop a lot of dis-cussin among the preachers when they are called on to present five programs and take six offerings the same Sunday.

Brethren, I am running for General Conference on this platform. Vote for me and I'll save your Benevolent money by giving you a stream-lined church with a modern Methodist Trade Journal.

A. C. LAWTON.

P. S.—Your support will be appreciated when I get there.



P. OLIA NIX, Pastor.

METHODISM IN WIGGINS

By P. Olia Nix

We have not been able to locate the records of the organization of the church in Wiggins, but have gathered some information that has helped in giving a brief outline of the work.

We have two charter members who remember the struggle Methodists had in getting a start in Wiggins. These persons are not able to give the dates of the organization, but we have a vague record that gives the preacher under whom the work was started.

Rev. W. L. Hightower, who was pastor on the McHenry charge, came to Wiggins in 1901, and started preaching in the school house. Some time during the year he put up a tent and with the help of an evangelist started a revival. Sometime during the first night some one tore down the tent and tore great holes in the canvas. The Methodist ladies came and worked all day patching the canvas. They brought their babies and made pallets for them in the shade. The second night the tent was torn down and holes torn in the canvas, and again the ladies came with their babies and pallets and spent the second day patching the tent. There was a guard placed around the tent the third night with orders to shoot to kill.

Bro. Hightower continued to preach in the

school house during 1902-1903. But Wiggins was not yet an organized work. It was in the fall of 1903 that a society was organized, and at the Conference in December, Wiggins was placed on the McHenry charge, and Rev. E. D. Phillips was sent to the charge, then the McHenry and Wiggins charge.

Bro. Phillips served the charge for three years and during his pastorate a church was built.

It is not known the date on which the building was started or completed, but it was during the three years Bro. Phillips served the charge. The congregation had moved from the school house into the new church before Bro. Phillips left for Conference in December, 1906.

The original building was a one-room building, but during the pastorate of Rev. J. L. Sells an annex was built onto the church. Bro. Sells served from December, 1915 to 1917.

For a number of years Wiggins was with McHenry, the parsonage being at McHenry. It was during the pastorate of Rev. H. J. Moore, December, 1912-1914, that the parsonage was moved to Wiggins, after that being the Wiggins charge. It was not until the pastorate of Rev. D. T. Ridgway, 1937-1939, that Wiggins became a station.

The present membership is reported at 380. The church school enrollment is 135. The Woman's Society of Christian Service is well organized.

Mr. John Morse is the oldest member, he and Mrs. Fannie Mae Locke being the charter members. Mrs. Locke is one of the ladies who worked at patching the tent.

Two young men were licensed to preach from the church in 1940. They are in school preparing to enter the Conference. They are James Holsten and John Patrick.

Do not forget the Advertisers listed on the opposite page. They made this historical sketch possible.

The stewards are: M. E. Cooper, H. C. Hall, Anton Flodine, W. R. Gale, W. M. Breland, Mrs. J. C. Locke, Mrs. W. L. Allen, W. L. Mabry, Ernest Yeager, M. Hinton, Noel Smith, S. R. Weeks and C. E. Dees.

The trustees are: R. L. Dancer, S. P. Wilson, V. J. Blair, J. W. McGregor, J. W. Yeager, D. W. Pittman, A. T. Burge, W. L. Mabry and H. Bentley.

The following have served the charge: Revs. W. L. Hightower, E. D. Phillips, E. L. Carley, R. S. Gale, H. J. Moore, J. L. Sells, J. M. Corley, J. F. McClellan, J. F. Campbell, M. B. Sharbrough, Carl H. Williams, H. R. McKee, J. H. Jolly, T. M. Ainsworth, W. H. Lane, W. M. Porter, C. H. Strait, J. M. Lewis, D. T. Ridgway, H. A. Wood and P. Olia Nix, present pastor.

Remembering that Christ "ever liveth to make intercession for us," in all the virtue of His atoning sacrifice, let us not fail in faith as we make our intercession:

For those who boast in persecution and oppression, those who delight in cruelty, the callous and pitiless, scorners of the love of God and the spirit of Jesus.

For all who, being under the dominion of sin, sow the seeds of sorrow and strife and suffering for the world.

For those whose faith fails them because of the riot of wickedness.

For all who seek to communicate faith to others, cheer the depressed, comfort the desolate, and succour souls in peril.

For the revival of the church militant.

—Exchange.

NEWTON NAVAL STORES COMPANY

WIGGINS, MISSISSIPPI

SOUTH MISSISSIPPI BURIAL ASSOCIATION

WIGGINS, MISS. :—: PERKINSTON, MISS.



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PEP SERVICE STATION—Floyd Wiggins

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"What makes a home?" I asked my little boy.
And this is what he said: "You, Mother,
And when Father comes comes at night,
Our table set all shining. And, Mother,
I think it's home because we love each other."

You who are old and wise,
What would you say if asked the question?
Tell me, pray!
And the old wise ones can answer nothing more.

A man, a woman and a child,
Their love as bright as the warm hearth
glow along the floor;
A table and a lamp for light,
And smooth white beds at night.

Just the old fundamental things,
And long ago I learned,
Home may be near, home may be far,
But it's anywhere that love and a few plain
household treasures are."

—Author Unknown.

"The Christian Family"

Many requests for information concerning the study course, "The Christian Family," are being received by both Mrs. E. V. Perry, Secretary of Missionary Education, and Mrs. Stanley Wilson, Secretary of C. S. R. It is most encouraging to learn of the keen interest in this study. Some societies are completing it, some are just beginning, and some plan to begin the first of September.

The fact that so many societies are requesting application blanks for credit, indicates splendid cooperation in the study plan outlined for the conference—one special study each quarter. Requests for blanks are to be sent to Mrs. E. V. Perry, Rolling Fork, Miss. This also indicates the high type of study being done.

Recently Dorothy Dix said that one of the reasons why so many marriages last so short a time, is because parents never seem to think it worth while to train their children for marriage. We spend time and money on training them for professions so they can make a living, but nothing on training them how to live in the marriage relationship, which is the most important thing they need to know. We hope that as a result of this study, we may start a movement in our churches to train our young people for marriage.

Heard at Lake Junaluska

Spiritual Life Groups

The new packets for Spiritual Life Groups are splendid. We bought the packet "Study in Prayer and Personal Religious Living," price 25 cents. It may be ordered from Literature Headquarters.

The little booklet in the packet, "Prayer," has twelve studies suitable for use in the group meetings. In the leaflet prepared by Dr. Costen J. Harrell, who was with us in our annual meeting in McComb, we read:

"Every morning lean thine arm awhile

Upon the windowsill of heaven
And gaze upon thy Lord;
Then, with the vision in thy heart,
Turn strong to meet thy day."

Reports

"Reports are one of the important means of cultivation. The district secretary, the conference officers, the Jurisdiction officers, the Division officers know from the reports the strong and weak points of the W. S. C. S., and from this knowledge they are able to strengthen the weak points. Report in full and on time."

Finances

As the missionaries from the different fields told of their work, the way our small gifts multiply when placed in God's hands, is almost as miraculous as the "loaves and fishes."

"The Church of Christ has not in centuries faced such perils as confront it today. We must face facts; and the stark inescapable truth is that all around the world today the Christian advance is being checked. . . . What are we going to do about it? Continue the retreat and see the hard-won gains of decades of heroic missionary effort and sacrifice wiped out over-night? No! Methodism' even in the midst of its stupendous post-merger problems, has answered. Rapidly the way is being cleared not for merely "holding the line," but for "all-out," vigorous, united advance."

Young Women and Girls

"Tremendously important strides are being made in youth work in the Methodist Church. This progress is affecting missionary education and missionary giving, and significant changes have taken place.

The girls' missionary groups, the youth missionary activities in the Sunday school, and the Epworth League have been combined into the Commission on World Friendship which operates in the Youth Division of the church. It will be directed by a Joint Committee named from the Board of Education, the Board of Missions and Church Extension, and the W. S. C. S. of the local church. The Secretary of Young Women and Girls, of the W. S. C. S., should be named as the representative from this organization, on the Joint Committee.

In the youth division there will be a treasurer of the Youth Fund who will receive the offerings. At the end of the month this treasurer will send a portion of the offering to the treasurer of the local W. S. C. S., who will send it to the conference treasurer marked "young women and girls."

Children's Work

"The new plan for children's work is very similar to the plan used in the former Southern Church. No organization for children is required, but use is made of the recognized channel of the church school. By this arrangement the W. S. C. S., through its Secretary of Children's Work, who is a member of the Council of Children's Workers in the local church, shares in all the plans for the Children's Work."

No money is channelled through the W. S. C. S. unless additional sessions (sessions in addition to the Sunday morning and expanded sessions) for primary and juniors

are held and offerings taken. If this is done, the offering will be divided equally between the W. S. C. S. and the World Service offering. All sessions will be directed by the Council of Children's Workers.

Student Work

"A new leaflet, or handbook, for student work is on the press, and will soon be available. It has been prepared from suggestions made by students and student secretaries."

"Motive" is the magazine published for this group in our churches and schools, and we are asked to place it in all school libraries.

We are asked to pass on to the students our copies of "Seed in the Soil," "Author of Liberty," etc.

Wesleyan Service Guild

"The Guild Membership Cards are ready and can be secured from Literature Headquarters. Price, 5 cents per dozen, 15 cents for 50, and 25 cents per hundred. These cards have been prepared in the Guild Handbook colors."

Missionary Education

"One of the main tasks of the Missionary Education Movement, which serves seventeen denominations, is to select the theme for the studies. This theme must be determined three years in advance of the study. This is no easy task and is decided after prayerful and careful consideration and hard work, keeping in mind the trends of thinking and the developments in world events."

It seems almost unbelievable that the theme for 1941-42, "Christians and World Order," and "Christianity and Democracy," should have been chosen three years ago and be so perfectly applicable today.

C. S. R. and L. C. A.

"Translating learnings into Christian Service is a part of the process of education."

"The motive for service, founded upon spiritual experience, is approved of God wherever the service may be done. The motive, the aim—and not the task itself—is the important factor."

To build a Christian World Order we must determine "what we now have, what we want, and the distance we have to go," beginning right where we live.

Publications

Since many women subscribed for the "Methodist Woman," beginning with the September, 1940, issue, it is time now to send in renewals. These should be in the office not later than August 20th.

Appreciation

From the W. S. C. S., of the Epworth church, Biloxi, comes a card to the editor of this page: "When we are in doubt about something concerning our work, if we watch the Advocate you soon clear up our minds on all points. We appreciate your helpful information."

The editor appreciates "these kind words," and begs that societies help her make the page a channel of information by suggesting some of the things which they would like to know.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Gunnison W. S. C. S.

The Woman's Society of Christian Service met at the home of Mrs. L. E. Arnold, Wednesday afternoon at three o'clock. Mrs. W. T. Wilkerson, the president, opened the meeting with prayer. Mrs. J. B. Conner, Bible Study leader, presented the last chapter in the mission book, "Westward the Land Is Bright," from "Dangerous Opportunity." Mrs. Scott Blanchard gave an interesting talk on Rehabilitation Work in China. A letter from a Chinese girl was read by Mrs. G. F. Warfield. During the social hour, the hostess served punch with sweet rolls.

* * *

Goals for Women in Local Work Under Woman's Society of Christian Service

1. Beautifying church grounds.
2. Having Bible Readers' clubs in each congregation.
3. Enlisting every member in active participation.
4. A church paper in every home.
5. Increased church school attendance.

Number one on this list does not need particular attention from the Rosedale W. S. C. S., because the church has had for years lovely shrubbery all around it, the result of the Ladies Aid of other days. But, if that first number had read: "Beautify the parsonage," we could say that several groups have been busy. First there was the gas to heat the parsonage and the gas stove to supply cooking comfort. Again there was an opportunity for a small group to make fourteen dollars. This was used for curtains and shades in the back room. But best of all, Bro. W. W. Jones set himself to work painting the front of the parsonage. It really needed a new face, for it was a dirty one. Now it is shiny white. Only Bro. Jones can receive credit for this improvement. Sometime this month the living room will have a new rug, the result of a Holland's campaign plus a succession of gifts. Only a beginning has been made, but we are glad to be working toward our goals in local work.

In furtherance of the last item in the above list the women of the Rosedale W. S. C. S. sponsored a Church School picnic at Sellers Memorial Park last Thursday. All the women of the church were asked to contribute toward the menu of sandwiches, eggs, cookies, drinks, etc. The boys and girls were given the privileges of the swimming pools and tennis courts for that day, and made use of those privileges by starting at ten o'clock, D. S. T., and going home late in the afternoon. Forty children found pleasure in swimming and playing in the cool of the club grounds.

* * *

At Malvina Community House things are always happening, but this month is a unusual one for us. We are getting a new coat of paint, a new room, a storage room for all the fine things that are sent us, and a new coal house. But the best of all is that we are keeping our first rural worker, Miss Shinn, and getting a new one, Miss Brown. Miss Shinn will soon be Mrs. Ruel Turner, and will live in our community. Miss Brown

has already begun her work among us and is staying with Mrs. J. D. Dorrah, in Malvina.

For this week we have had to discontinue our nursery school because of the painting being done to floors. The outside swings and see-saws find their rightful place at such a time as this when no one can enter the building without marring something. The sand pile is another cool place where toys and imagination have full play. As a result of Mr. Bailey's song services among us, we are going to try learning new songs each Wednesday night while we practice old ones.

* * *

Missionary Education

ATTENTION WORKERS WITH CHILDREN: A new leaflet is now available that explains the program for missionary education of children. The title is: **THE PLAN FOR MISSIONARY EDUCATION OF CHILDREN IN THE METHODIST CHURCH.** Although only a few minor changes have been made in the cooperative plan, every worker with children should secure a copy and read it closely. A copy is being enclosed to those whose names are on our mailing list. Be sure all the workers with children in your church secure a copy.

ATTENTION WORKERS WITH YOUTH: The following leaflet is available: **A UNIFIED PROGRAM FOR THE MISSIONARY EDUCATION OF METHODIST YOUTH.** This leaflet should be read along with the one entitled: **LET'S LIFT THE LOAD,** which explains the Methodist Youth Fund. Copies of the latter were mailed, last month, and a copy of the former will be mailed to each person whose name is on our mailing list.

REV. ROY A. GRISHAM.

Grenada, Miss.

* * *

Several Sundays ago the women of the Woman's Society of Christian Service, of Pace Methodism, held open house at their new church. Many friends from nearby communities came to rejoice with the Pace membership, for this is their first church building. It is modern, convenient, sufficient to their needs and almost paid for. They invite all their friends to enjoy the new building and the enlarged fellowship a visitor will immediately feel when entering their new home. In every department of their church they have experienced surprising growth. We wish for them every success in building their new home into the life of the community of Pace.

* * *

August Program of Work

1. Business meeting.
2. Report of Negro woman who attended Holly Springs School.
3. Cooperate with Holly Springs delegate in promoting Vacation Bible School, or some other project in the Negro churches.
4. Send Secretary of Missionary Education and Service to Coaching Day Program. Send Secretary of Christian Social Relations and Local Church Activities to the District Institute. Send the Secretary of Spiritual Life Group to District Institute.

Send the Secretary of Children's Work to the District Institute.

5. Monthly meeting with items from The Methodist Woman.

* * *

Here's the Best News of the Year!

The special high cash rates for coupons, in effect until June 30, 1941, have been so successful in increasing our "coupon income," that we have asked the manufacturers to extend these rates beyond the original expiration date.

The manufacturers' response to our request has been even more generous than we had hoped, and now . . .

THE SPECIAL HIGH CASH RATES FOR COUPONS WILL BE PAID UNTIL DECEMBER 31, 1941!

These rates are as follows:

\$10 per 1000—Octagon Granulated Soap.

\$5 per 1000—Octagon Toilet Soap, Rumford Baking Powder, Ballard's Obelisk Flour, Luzianne Coffee and Tea, Health Club Baking Powder,

\$4 per 1000—Octagon Laundry Soap, Octagon Cleanser, Octagon Soap Powder, Octagon Soap Flakes.

REMEMBER! THESE SPECIAL HIGH CASH RATES ARE GOOD UNTIL DECEMBER 31, 1941!

So right now—**TODAY**—start making your plans for the most intensive "Coupon-Saving Program" your group ever has undertaken! Remember to put special emphasis on the coupons that carry the special \$10 and \$5 per 1000 rates! At the same time, though, don't neglect the coupons at the regular \$4 rate!

I know we can count on your wholehearted cooperation, but please don't delay! A lot of soap is used during the summer months—this is a good time for coupon-saving! Get your group organized now! Every coupon collected between now and December 31, 1941, means **EXTRA CASH!** Report to Mrs. J. N. Dunn.

Alligator, Miss.

July 30, 1941.

It is neither to the rich nor to the noble that human society has to look for its preservation and improvement, but to those who, like Watt, have to labor that they may live, and thus make a proper return for what they receive, as working bees, not drones, in the social hive.—Andrew Carnegie.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

In a message recently published from our Conference Secretary of Christian Social Relations and Local Church Activities, societies were urged to make of this third quarter a time for special study, stressing anew the work of this department. In following through this program, we should constantly keep before our Society the recommendations made by the Woman's Division at its June meeting concerning areas of action within the Department of Christian Social Relations and Local Church Activities. These recommendations may be found on pages 10 and 11, of the August issue of the "Methodist Woman." This report also includes the following suggested study material:

"Local Church and Community Cooperation"

This pamphlet has been prepared for the use of the Committee on Local Church and Community Cooperation in the local society, and should serve as a valuable guide for determining types of church projects, community activities of church women, methods of raising money, and for recruiting volunteers for service in the church and community. Every local committee on Christian Social Relations and Local Church Activities should have this pamphlet.

"Economic Relations"

This study pamphlet provides a basis for discussion in some major areas of social action in the field of Economic Relations. It has been planned for the use of Woman's Societies, Wesleyan Service Guilds, and other church groups who are interested in factual information and suggestions for action. The topics covered are as follows:

1. Social Implications of Christian Faith.
2. The Worker in America.
3. Economic Problems of the Negro in the United States.
4. Economics and the Liquor Traffic.
5. The Cooperative Movement.

Both of the above pamphlets may be secured from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. Price, 12 cents each.

"The Christian Home in a Changing World." A study packet, Price 35 cents. Order from the Council for Social Action, 289 Fourth Avenue, New York, N. Y.

This packet attempts to combine a varied type of study material related to the family and its interests, and should be invaluable as a basis of study in church groups.

The study outline in the packet is planned with the hope that some of the discussions may be carried out in family groups. The entire approach is based on the Christian belief in the sacredness of personality and in the power of love to build understanding. The Christian home is the human institution in which these beliefs can be most perfectly realized. The packet includes several leaflets and pamphlets to be used as resource material with the study outline. Following is a list of some of the material:

"The Home in Transition," by Grace Loucks Elliott.

"Marriage and the Family in a Changing World," by Grace Sloane Overton.

"Children in Democracy."

"Adjusting Farm Family Living."

"The Religious Needs of the Village Family."

"Family Life—A Worship Service."

"Achieving a Christian Home Today," by Howard and Hayward. Price 10 cents. Order from the Methodist Publishing House.

This is a study guide and pamphlet of resource materials that should be used as a basis for study and discussion in Woman's Societies and other church groups. The topics discussed are as follows: Conditions Facing Modern Homes, Achieving Maturity Ourselves, Developing Self-Control, Managing Money, Using the Radio, Attending the Movies, Special Problems of Adolescence, Using Leisure Time, Sabbath Observance, Family-Church Relationships, and Religious Training in the Home.

"Spiritual Values in Family Life," by L. Foster Wood. Price 10 cents. Federal Council of Churches, 287 Fourth Avenue, New York, N. Y.

This pamphlet includes eight topics and outlines for study in the area of Spiritual Growth in the Home. It recognizes the necessity for Religious Training in the Home, and should be stimulating and helpful to parents and teachers.

* * *

Concerning Literature

"Through the Director of Sales of the Methodist Publishing House, arrangements have been made to have all literature of the Woman's Division of Christian Service on sale in the Depositories of the Methodist Publishing House, also limited quantities of free literature will be available, but large orders should be sent to Literature Headquarters of the Woman's Division of Christian Service.

"Orders for local societies (cash with order) may be sent to your nearest depository; order for district and conference meetings and summer schools must be sent to Literature Headquarters, 420 Plum St., Cincinnati, Ohio."

* * *

Guild Membership Cards

"The Wesleyan Service Guild Membership Cards are ready and may be secured at Literature Headquarters for five cents a Dozen, 15 cents for fifty, 25 cents for 100 (cash with order). These have been prepared by the Membership Committee of the Standing Committee of the Guild, in colors of the Guild Handbook, and each member will wish her membership card, which will be issued to her by her local unit on payment, through her unit of the Guild, of her contribution to the work of the Woman's Division of Christian Service."

THE VOYAGE OF LIFE

(Continued from page 5)

trying to guide his boat with his own hand. He is sure to come to grief.

Yes, our little boats are all out on a stormy sea; they are frail crafts and they are always passing through some crisis or emergency. They always need help. If He seems lost to you this morning, awake Him and call to Him. He will hear and answer.

One July day in 1924, we sailed on a great steamship into the port of Athens, which is known as Piraeus. We were anxious to go ashore and were impatient because outside

the harbor the great vessel came to a complete standstill. It blew its whistle, which was well understood by seamen, and a harbor pilot on a motor boat immediately answered her call. He climbed on the deck and took the wheel in his hand, and through the multiplicity of ships and boats, rocks and other obstructions, he guided us safely to our place in the harbor.

By and by each one of us comes to the last river and will need the Harbor Pilot. Recently we read about the experience of Kaiser Wilhelm, as he approached the last river. To those who stood about him, he said, "I am sinking." Across that last river no scientist has been able to throw a bridge. The only hope for one who, like the Kaiser is "sinking" is a pilot that has been across and knows the way.

Stonewall Jackson, having received his mortal wound from one of his own men, said at Chancellorsville to those who sat about him, "Let us cross over the river and rest under the shade of the trees." His pilot was near and all was well.

So, on that voyage across the sea of Galilee with which we started, Jesus, at the first sign of trouble, and at the call of his disciples, took the wheel, rebuked the winds and they hurried back to their mountain fastness, spoke to the sea and its waves lay down at his feet like belabored hounds. And then, there was a great calm.

"Blessed quietness, holy quietness,
What assurance in my soul,
On the stormy sea Jesus speaks to me
And the billows cease to roll."

NOT SO BAD

A little three-year-old tot discovered a new use for the electric refrigerator in hot weather, and one day her mother observed her standing in front of its open door cooling off. Her mother said: "Sally, close the refrigerator door." It costs money to hold the door open.

Sally said to her mother, whom she calls by her Christian name, "Mary, I have some money in my purse. I cost it."

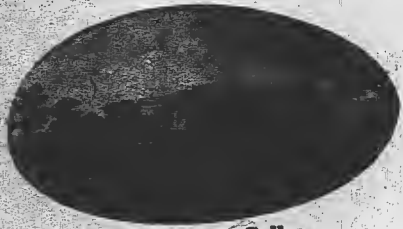
In life there are higher and lower currents. Too many of us use only the lower sails, and catch only the winds blowing along earthly levels. But there are also winds which blow down from the mountains of God, and it would be an unspeakable gain to us all were we to let our life fall under the influence of these upper currents.

Dr. J. E. Miller.

MISERY OF
SUMMER COLDS

Don't endure sniffing, sneezing, stuffiness, and running due to the cold—don't blow your nose sore. Check these discomforts by inserting Mentholatum in your nostrils now. Soon you'll be able to breathe freely again—you'll feel blessed comfort.

MENTHOLATUM



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON AUGUST 24, 1941.

By Rev. W. C. Newman

THE WRITER OF HEBREWS EXPLAINS THE NEW COVENANT

Lesson Text: Hebrews 9:23-28

Golden Text: Having been made perfect, he became unto all them that obey him the author of eternal salvation.—Hebrews 5:9.

A familiar device of many preachers and other speakers or writers is to contrast present-day religion with the "old-fashion religion." And inevitably the religion of today suffers in these superficial comparisons. The impression is left that all true religion is in the past tense, and that all religion of olden times was sincere and deep.

But the writer of Hebrews had no illusions about the religion of former times, nor any aversion to change and progress in religious thinking. In his contrast of religion, ancient and modern, the modern religion gets all the better of it. He proclaims a new and much more desirable conception of God and of man's relationship to God.

The Inaccessible God or the Christ Who is Near?

In the opening verses of the ninth chapter of Hebrews the writer gives a brief but clear picture of the tabernacle and of the ceremonial performed by the high priest in its Holy of Holies, into which no other person was ever permitted to enter. In those days God was thought of as being unapproachable by ordinary folk, distantly removed from man's every-day life and needs, appeased only by bloody sacrifices made by the high priest for all the people.

But God is not like that at all, Hebrews affirms. Rather God is exemplified in Christ, who suffered with his people himself, and himself made the sacrifice, not in some Holy of Holies, using sacrificial beasts, but in the world of real, living people, and using his own life.

Religion by Proxy Gives Way to Personal Religion

The whole idea behind the ceremonial of sacrifices offered in the Holy of Holies in the ancient tabernacle was the appeasement of God's anger through the mediation of the high priest, using goats' and calves' blood to sprinkle the people who were in need of forgiveness. Thus did the high priest perform for the people the act of religion. It was a religion of fear; a religion of mystic rites and dark superstitions in which the people were as often the victims as they were the beneficiaries.

But the new High Priest, Jesus, showed men that religion is an intensely personal matter between a man and God. There need be no mediator, no slain beasts, no bloody sprinkling, no irrational superstitions, no terrible fear of God's wrath and vengeance. Man, any man, may seek and find God for himself.

A Religion of Dead Works Gives Way to Service to the Living God

The old debate about whether the world is growing better or worse can never be resolved because the span of view of any one

man is too short. At best we can see only over the space of a few years, whereas the world's age is marked by the passage of centuries.

But in one way at least I believe we are making progress in our religious ideas. More and more we are seeing religion to be not so much a matter of shouting loud and long prayers, noisy demonstrations, but also of personal goodness and social justice. No longer do we concede that a man may be truly a Christian while making a fortune from child labor, or enslaving his fellow men, or taking advantage of the poor. More and more we are demanding that religious people shall "do justly, love mercy, and walk humbly" with God. This is as Jesus meant it to be—the new covenant in which obedience is more highly prized than sacrifices.

Christ's Last Will and Testament

A testament, says Hebrews, is something that becomes in force only after the death of him who made it. So the new covenant enunciated by Jesus necessitated his death to make it final. Yet his death was not in the same manner of the goats and calves, slain and sacrificed by the high priests. Far from it. Hebrews used a beautiful clause to describe his sacrificial death—"Christ, who through the eternal spirit offered himself without blemish unto God"—and goes on to speak of him as the mediator of the new testament whereby we may receive an "eternal inheritance."

So Christ died, not to appease God's anger, but to make real his teachings about God, and love, and forgiveness, and all the rest—and to give force to the new covenant between God and man.

MRS. W. C. BINION

Whereas, the death of Mattie Hausey (Mrs. W. C. Binion), on July 12, 1941, removed from our midst a most consecrated member of the Methodist church of Oak Ridge; therefore be it resolved,

First, that we bow in submission to God's will, thanking Him for the example of this Christian life and her influence;

Second, that our society has lost a charter member and we sorrow in her going, but we are inspired by her example to strive harder to do the Master's bidding, so that, when the summons comes, we, too, will be ready to answer the call;

Third, we sympathize with the husband and children who were so loving and faithful in ministering to her, and we trust that the memory of such a wife and mother may inspire them to a greater service for God;

Fourth, that a copy of these resolutions be sent to the family, another to the New Orleans Christian Advocate for publication, and another be placed on record in the minutes of the Woman's Society of Christian Service.

MRS. F. W. FILES,
MRS. W. O. FILES,
MRS. H. A. VALENTINE.

The heavens declare glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge.

WISE OR OTHERWISE

By Rev. James H. Felts

"Raise trifles to the rank of divine imperatives" and make impossible the oneness Christ prayed for.

It is good to stand at the grave of a modest, faithful, cheery citizen like the late J. B. Streeter. His interpretation of life was and is worthy of all praise.

"The tumbleweed rolls in any direction that the wind might carry it." The tumblebug backs up like a car in reverse and pushes uphill. That's better.

Let youth learn to give as well as receive if they desire to command the respect of people.

Pats on the back often help men. Occasionally a punch in the jaw is effective.

A Toronto, Canada, bakery is said to sport this sign: "Pie like mother used to make, 6 cents; pie like mother tried to make, 12 cents." Improvement de luxe.

The alphabet has about crowded the weather out of the house as a topic of conversation.

"Do sons like their fathers?" is the caption for a magazine article. Judging by the way some of them spend their fathers' money, I should say, NO!

Plant to prosper is not sufficient. Plant and work to prosper is much surer.

"The Old Man" is at least convenient so long as he can pay bills, furnish cars and supply spending money.

The prodigal son may have considered his father an antiquated holdover, but when his stomach rebelled at what the hogs left the "old man" looked real good.

True or false? Sunday is a day of rest?

God's people were in Babylon, but the city itself was without God. Prosperity, riches, and power are no sign of God's approval. Babylon was rich and prosperous. The city was selfish to the core. If we could get at the heart of our cities, we should find many of them, perhaps all of them, Godless. Not that they have no churches and no saints, but they are conducted on selfish principles, the poor are neglected, justice is not done. Pray for the coming of the city of God.

—Rev. R. P. Anderson.

Education is the knowledge of how to use the whole of oneself. Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to make a tool of every faculty—how to open it, how to keep it sharp, and how to apply it to all practical purposes.

—H. W. Beecher.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.

THE CHRISTIAN FIRESIDE

THE MOUSE

By Rev. Vivian T. Pomeroy, D. D.

Yesterday I had an adventure with a mouse. Suddenly across the carpet I saw a dark little creature dart and disappear. That was enough. I rose. I said to myself: "If mice are going to begin in a house like this, in my house, a great campaign must be started at once."

I recalled all the dreadful things I had heard about mice—"pests, vermin, carriers of disease, man's enemy." It was plainly my duty to enter into battle at once. I thought of the most efficient traps. I thought of poison. I thought grimly of all the ways one can wage war. And the more I thought, the more wild and determined I became. I imagined the house was infested with mice. I thought how stupid I had been not to suspect it before. Enemies surrounding me, and no preparation!

But how could I endure to wait to get a trap? There was a mouse somewhere in the room. I could not wait. I must attack at once. So I seized a shovel and started out to rout the enemy.

I pushed out chairs, peered into corners, pulled out books, shifted a heavy chest. No sign of the mouse; and the harder I worked, the more my anger grew. I hated that invisible mouse. I felt there were a hundred mice, nibbling their way through my possessions. Little thieves, little foes, sly, quick, relentless, dangerous.

Bang! Bang! I went around with my weapon the shovel. And then all at once there he was, sitting up in the middle of the floor, right in the patch of sunlight. Cautiously I crept towards him. He did not move. Closer, closer I came. I held the shovel like a battle-axe. I was very near now. The mouse did not move—and then I saw he was no ordinary mouse at all. He was a very small, very brown, tiny, tiny thing—looking up at me with bright eyes. I bent down, looked right into his eyes. He was tame as tame. Suddenly I knew. He was not a house mouse, but a field mouse. He had waked from his sleep and blundered into the house where he had no wish to be.

I dropped the shovel and reached for a cloth. I gathered him up; he did not struggle, only squeaked a little. He lay quiet in my hand. I took him downstairs and out into the garden, into the field beyond—and there I let him go.

Now I do not know whether or not field mice are pests. Perhaps they are. Perhaps the owl in the elm tree will find him. What I do know is that I, with my shovel and my heart full of thoughts of my enemy, discovered that when one gets close enough to some enemies to look into their eyes, the enemy turns out to be far, far other than one had thought—and one's weapon falls from one's hand.—Reprinted by special permission of the author and The Christian Leader.

PARABLE OF THE VACATIONISTS

Now it came to pass as summer drew nigh that Mr. Church Member lifted up his eyes unto the hills and said:

"Lo the hot days cometh and even now are at hand. Come, let us go unto the

heights, where cool breezes refresh us and glorious scenes await.

"Thou speakest wisely," quoth Mrs. Church Member. "Yet three, yea, four things must we do before we go."

"Three things I can think of, but not four," responded Mr. Church Member. "We must arrange for our flowers to be cared for, our chickens fed, and the mail forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three, yet is more important than all. Thou shalt dig down into thy purse and pay the church pledge, that the good name of the Church be preserved and that it may be well with thee, for verily I say unto thee, thou hast more money now than thou wilt have when thou dost return."

And it came to pass that Mr. Church Member paid his pledge for the summer and the Treasurer rejoiced greatly, saying, "Of a truth there are those who care for the Lord's work and bethink themselves of the Church's expenses which continue in the summer as in winter."

And it was so.—Bulletin, St. Paul's Methodist Church, Shawnee, Oklahoma.

MAGNOLIA METHODIST CHURCH CELEBRATES HISTORY

September 7th to 14th the one hundred and thirtieth year of the organization of the church will be celebrated with a week's program on "The Methodist Church at Work."

Sunday, at eleven o'clock, the district superintendent, Rev. R. H. Clegg, will preach on "Methodist Polity."

At eight o'clock that evening Rev. I. H. Sells, Executive Secretary of the Conference Board of Education, will discuss "The Educational Program of the Church."

At ten o'clock each morning until Friday a former pastor will discuss some part of the relation of the pastor to the community and church and the church publications. At the evening hour a neighbor pastor will preach, with a different one each evening.

At seven-fifteen the "Church School" will meet each evening with a trained worker in charge of each division, to discuss and illustrate the work of that division and hold an evangelistic service.

At eight o'clock Dr. Fagan Thompson, of Galloway church, will lead the whole church in learning how to use the Methodist Hymnal in all of the church services. He will also conduct a "Clinic on Mental Health" at eleven o'clock each day.

At the evening hour, on Thursday, September 11, Bishop Decell will preach on "Housing the Church Family."

One evening a brief history of the church will be read and another evening will give fifteen minutes to the "Founding Families." Some of the fourth and fifth generations of the first families are now working in this church.

One visiting layman will discuss "A Christian and His Money," while another will tell of the successful use of "The Budget Plan and the Every Member Pledge."

G. F. WINFIELD, Pastor.

A WISE CRACKER CRACKED

The baccalaureate address, at a recent commencement, was delivered by Mr. Justice Murphy of the U. S. Supreme Court.

When the address had been finished a prominent gentleman, who has something of a reputation for wise cracks, said to a friend: "I timed him. The old boy made it in nineteen minutes flat. That's a record." Receiving no response and failing to be admonished by the silence of his friend, the remark was repeated. The friend then stirred somewhat uneasily and said, "Mr., meet Judge George Murphy, the brother of Mr. Justice Murphy."

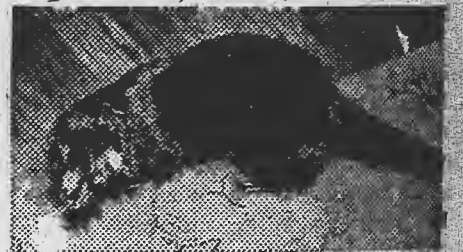
Never chase a lie. Let it alone and it will run itself to death—Lyman Beecher.



● If at first you don't succeed, try, try again. There are seven opportunities for you to succeed in today's Guess Again. Just mark your answer in the space provided and then check for the true answers and your rating.

(1) The British Isles were last invaded by: (a) William of Normandy; (b) Julius Caesar; ☐ (c) Hannibal; (d) Napoleon. ☐

(2) Leif Ericson is remembered as a: (a) football player; (b) comedian; (c) lawyer; ☐ (d) an adventurer. ☐



(3) The animal in the picture above is: (a) a mink; (b) a beaver; (c) a squirrel; ☐ (d) a lynx. ☐

(4) Ichthyology is a: (a) study of images; (b) study of ice formations; (c) treatise on ☐ fishes; (d) a disease. ☐

(5) Cymbals are: (a) a musical instrument; (b) something easy; (c) a sign of decay; ☐ (d) a religious sign. ☐

(6) If you were to point to a high-boy you would point to: (a) a tall male; (b) an article of furniture; (c) a new drink; ☐ (d) a student. ☐

(7) One of the elements found in the air is: (a) nilgal; (b) phenol; (c) krypton; ☐ (d) stablish. ☐

"GUESS AGAIN" ANSWERS

- | | |
|---|------------------------|
| 1. (a) is worth 15..... | Tally
Score
Here |
| 2. Add 10 for (d)..... | |
| 3. Again (a) for another 15 pts..... | |
| 4. A tough one—20 points for (c)..... | |
| 5. (a) easy 10 pts. for musicians..... | |
| 6. Add another 15 for (b)..... | |
| 7. A final 15 for (c)..... | |
| RATINGS: 90-100, you can stop trying; 80-90, try again; 70-80, try again; 60-70, try, try again. | |
| TOTAL | |

JAMES HARMON THOMPSON

By Rev. J. S. Noblin

James Harmon Thompson was born in Carthage, Miss., February 7, 1906. He passed to his eternal reward in Jackson, Miss., on Sunday night, June 8, 1941, at the early age of 35 years. Surviving him are his wife, Mrs. Mariam Thompson; a little daughter, Caroline, age 4; his mother, Mrs. J. W. Thompson; A sister, Mrs. Hugh McIntosh, Jr.; and hosts of relatives and friends.

Harmon had many sterling qualities, outstanding among which were his cheerfulness, his optimism, his devotion to sacred ties, and his capacity for friendship. Whether the way was hard or easy, he could always greet his friends with a smile. Others might be pessimistic, yet he remained optimistic.

The product of a Methodist parsonage, and the son of a godly father, and a saintly mother, naturally he loved the preachers, and was interested in the church. This writer, his pastor for three years, was the recipient of much of his love for the ministry and the church. I have never seen a finer demonstration of complete devotion than Harmon exemplified in helping his father and mother during his father's final illness. He attended the services of his church. He entered heartily into the discussions in the church school class room. He united with the church at the early age of 5 years.

He made his friends by the scores. Not only did he have the capacity to make friends, but he could also retain friendships, and cause them to become even warmer.

A few days before his passing he remarked to a preacher friend and one who had been near and dear to his heart since high school days—"Everything is all right, Harlan." His mortal remains were laid to rest in the Collins cemetery, on June 9, after impressive funeral services in the Collins Methodist church. Farewell, my friend—but not for always. I shall look forward to a glorious reunion.

FROM OUR MAIL

A young man in college writes: "I have enjoyed so much your editorials on the Christian College. How I thank God for the stand you have taken and may God continue to keep this thing on your heart so that the Advocate may stand as a bulwark against the onslaughts of skepticism and liberalism that are sweeping through our church schools."

A pastor says: "A number of us have followed your editorials on 'The Christian College' with a great deal of appreciation and commendation."

"I have not heard anyone who had read the editorials express any other feeling than hearty commendation. I am sure that there are some who may be embarrassed by these editorials, but they should be thanking you for pointing out all that is involved in this early stage."

Another pastor: "I want you to know that I appreciate the New Orleans Christian Advocate."

Another minister says: "I would like to commend your editorials and am especially glad for your recent statements on the Church Colleges. I have thought for a long time that there was much that needed to be said on this. . . I am hoping for some real results from this."

A Methodist woman says: "Allow me to express my appreciation of your recent editorials on the Christian College. I was particularly impressed with your statement that our church is burdened with literature substituting routine psychological processes for 'Ye must be born again.'"

A Baptist woman writes: "I am a Baptist myself, but I have read a few copies of your paper in my friend's home. I like it so well that I want to become a subscriber." (Her subscription was enclosed.)

A pastor says: "I have heard a number of favorable comments, but one I would like to pass on to you. Bro. . . ., a new subscriber last year and a new layman in our church here, told me this week that he always reads the prayers on the front of the paper very carefully and finds these alone worth more than the subscription price to him. He is the head man in the Texas Company's office in production department here." (Another layman said almost the same thing.)

"Dr. Duren, I found it easier to get subscriptions this year than at any other time in my ministry. In the opinion of the good people here you are putting out a fine paper."

MISSISSIPPI CONFERENCE

Vicksburg District—Fourth Round

Fayette, August 24, 11 a.m.; November 4, 4 p.m.
Port Gibson, August 31, 11 a.m.; November 5, 4 p.m.
Vicksburg, Gibson Memorial, August 31, 8 p.m.; November 12, 7:30 p.m.
Lorman, at Lorman, September 7, 11 a.m.; November 4, 2 p.m.
Vicksburg, Crawford Street, November 7, 8 p.m.; November 14, 7:30 p.m.
Centerville, at Centerville, September 14, 11 a.m.; November 9, 3:30 p.m.
Roxie, at Roxie, September 21, 11 a.m. and 2 p.m.
Hermanville, at Hermanville, September 28, 11 a.m. and 2:30 p.m.
Anguilla, at Anguilla, October 5, 11 a.m. and 2:30 p.m.
Eden, at Eden, October 12, 11 a.m. and 2 p.m.
Yazoo City, October 12, 3:30 p.m.
Mayersville, at Mayersville, October 19, 11 a.m.
Rolling Fork and Cary, at Rolling Fork, October 19, 3:30 p.m.
Louise and Holly Bluff, at Louise, October 26, 11 a.m. and 2 p.m.
Silver City, at Silver City, October 26, 3:30 p.m.
Woodville, October 30, 7:30 p.m.
Satartia, at Satartia, November 2, 11 a.m. and 2 p.m.
Gloster, at Gloster, November 9, 11 a.m. and 2 p.m.
Amite Circuit, November 9, 2 p.m.
Edwards, at Edwards, Nov. 13, 3 p.m.
Natchez, November 16, 11 a.m. and 4 p.m.
Washington, at Maple Street, November 16, 2 p.m.
H. A. GATLIN, D. S.

Brookhaven District—Fourth Round

Brookhaven, Aug. 3, 11 a.m.; Q. C. Nov. 10, 7 p.m.
McComb, LaBranch Street, Aug. 17, 7:45 p.m.; Q. C. Oct. 29, 7 p.m.
Hazelhurst, Aug. 24, 11 a.m.; Q. C. Nov. 11, 7 p.m.
Crystal Springs, Aug. 31, 11 a.m.; Q. C. Nov. 5, 7 p.m.
Magnolia, Sept. 7, 11 a.m.; Q. C. Nov. 2, 4 p.m.
Georgetown, at Georgetown, Sept. 14, 11 a.m. and 1:30 p.m. Adjourned session, Nov. 11, 2:30 p.m.
Scotland, at Bethel, Sept. 28, 11 a.m. and 1:15 p.m.
Adams, at McCall, Sept. 28, 3 p.m., Church Dedication, followed by Q. C. Adjourned session, Nov. 12, 2 p.m.
Wesson, at Wesson, Sept. 28, 7 p.m.; Q. C. Oct. 22, 7 p.m.
Bogue Chitto, at Bogue Chitto, Oct. 5, 11 a.m. and 1 p.m.
Harrisville, at Poplar Springs, Oct. 5, 3 p.m., followed by Q. C.
Wesson Circuit, at North Union, Oct. 5, 7 p.m.; followed by Q. C.
McComb, Centenary, Oct. 12, 11 a.m.; Q. C. Nov. 12, 7 p.m.
Monticello, at Tilton, Oct. 12, 2:30 p.m., followed by Q. C.
Prentiss, at Carson, Oct. 12, 7 p.m.; Q. C. Nov. 4, 7 p.m.
Barlow, at Pleasant Valley, Oct. 17, 11 a.m. and 1 p.m.
Nebo, at Nebo, Oct. 19, 11 a.m. and 1:15 p.m.
Meadville and Bude, at Bude, October 19, 7 p.m., followed by Q. C.
Silver Creek, at New Hebron, Oct. 26, 11 a.m. and 1 p.m.
Gallman, at Gallman, Oct. 26, 3 p.m., followed by Q. C.
Foxworth, at Foxworth, Nov. 2, 11 a.m. and 1:30 p.m.
Osyka and Fernwood, at Fernwood, Nov. 2, 7 p.m., followed by Q. C.
Utica, at Utica, Nov. 9, 11 a.m.; Q. C. 1:30 p.m.
McComb, Pearl River Ave., Nov. 9, 7 p.m.; Q. C. Nov. 3, 7 p.m.
Tylertown, at Tylertown, Nov. 16, 11 a.m. and 1:30 p.m.

Summit and Felder at Summit, Nov. 16, 7 p.m., followed by Q. C.

R. H. CLEGG, D. S.

NORTH MISSISSIPPI CONFERENCE

Lake Cormorant, at Lake Cormorant, Aug. 31, a.m.
Horn Lake, at Hinds Chapel, Sept. 3.
Mt. Pleasant, at New Salem, Sept. 7, a.m.
Byhalia, at Byhalia, Sept. 7, night.
Pleasant Hill, at Pleasant Hill, Sept. 10.
Red Banks, at Red Banks, Sept. 11.
Olive Branch, at Olive Branch, Sept. 14, a.m.
Como (Preaching), Sept. 14, night.
Sardis Circuit, at Davis Chapel, Sept. 17.
Courtland, at Shiloh, Sept. 18.
Lambert and Crowder, at Crowder, Sept. 21, a.m.
Sardis Station, Sept. 21, night.
Longtown, at See's Chapel, Sept. 23.
Arkabutla, at Arkabutla, Sept. 24.
Hernando, Sept. 28, a.m.
Senatobia, Sept. 28, night.
Tyro, at Tyro, Oct. 1.
Charleston, Oct. 5, a.m.
Batesville, Oct. 5, night.
Shuford, at Mt. Olivet, Oct. 8.
Holcomb, at Sparta, Oct. 12, a.m.
Crenshaw and Sledge, at Crenshaw, Oct. 15, night.
Oakland, at Enid, Oct. 16.
Tutwiler, at Tutwiler, Oct. 19, a.m.
Cockrum, at Palestine, Oct. 21.
Coldwater, at Coldwater, Oct. 22, night.
Marks-Belen-Darling, at Marks, Oct. 26, a.m.
Grenada, Oct. 28, night.
Please have your "New Records" at the quarterly conference.

C. T. FLOYD, D. S.

Greenwood District—Fourth Round

Belzoni, August 24, 11 a.m. and 3 p.m.
Inverness and Isola, at Inverness, August 24, night.
Tchula, September 7, 11 a.m. and 3 p.m.
Lexington, September 7, night.
Greenwood, September 9, night.
Ebenezer Charge, at Coxburg, September 14, 11 a.m. and 2:30 p.m.
Acona, September 14, night.
Itta Bena, September 17, night.
Winona Station, September 21, 11 a.m. and 3 p.m.
Carrollton, September 21, night.
Isola-Fairview Circuit, at New Hope, Sept. 24, night.
Minter City and Glendora, at Glendora, Sept. 28, night.
Poplar Creek Circuit, at Friendship church, Sept. 28, 11 a.m. and 2 p.m.
Pickens and Goodman, at Pickens, Sept. 28, night.
Drew, Oct. 1, night.
Duck Hill Circuit, at Hopewell (Alva), Oct. 5, 11 a.m. and 2 p.m.
Vaiden and West, at Vaiden, Oct. 5, night.
Winona Circuit, at Bethesda Church, Oct. 8, 11 a.m. and 2 p.m.
Webb and Sumner, at Sumner, Oct. 12, 11 a.m. and 3 p.m.
Swiftown Charge, at Morgan City, Oct. 12, night.
Black Hawk Circuit, at Enon, Oct. 19, 11 a.m. and 2 p.m.
Sidon, Price Memorial and Philip, at Price Memorial, Oct. 19, night.
Sunflower and Doddsville, at Sunflower, Oct. 22, night.
Ruleville, Oct. 24, night.
Greenwood, First Church, Oct. 26, 11 a.m., preaching.
Schlater and Cruger, at Schlatter, Oct. 26, 4 p.m.
At the above conferences, officials will be elected for the next year, delegates chosen for the Annual Conference, a minimum salary set for the pastor, and plans made for a more effective work in the New Conference year, 1941-1942.

H. F. Brooks, D. S.

Columbus District—Fourth Round

Noxapater, at Camp Ground, Aug. 24, a.m.
Shuqualak, at Shuqualak, Aug. 24, p.m.
Ethel, at Shady Grove, Aug. 31, a.m.
Macon Station, Aug. 31, p.m.
Kilmichael, at Kilmichael, Sept. 7, a.m.
Bellefontaine, at Lebanon, Sept. 7, 3:30 p.m.
Eupora, at Eupora, Sept. 7, p.m.
Kosciusko Ct., at Marvin, Sept. 14, a.m.
Brooksville, Sept. 14, p.m.
Caledonia, at Murrah, Sept. 16.
Weir, at Salem, Sept. 21, a.m.
Louisville Station, Sept. 21, p.m.
Durant, Sept. 28, a.m.
Rock Hill Ct., Sept. 28, 3:30 p.m.
Starkville, Oct. 5, a.m.
Artesia, at Artesia, Oct. 5, p.m.
Mathiston, at Double Springs, Oct. 8.
Kosciusko Station, Oct. 8, p.m.
Sallis, at Salem, Oct. 9.
Longview, at Longview, Oct. 12, a.m.
Crawford, at Crawford, Oct. 12, p.m.
Chester, at Chester, Oct. 14.
Louisville Ct., Oct. 15.
West Point, Oct. 19, a.m.
Central, Oct. 19, p.m.
Sturgis, at Pleasant Hill, Oct. 26.
Ackerman, Nov. 2, a.m.

Do not fail New Orleans Christian Advocate.

L. P. WASSON, D. S.

EYE COMFORT

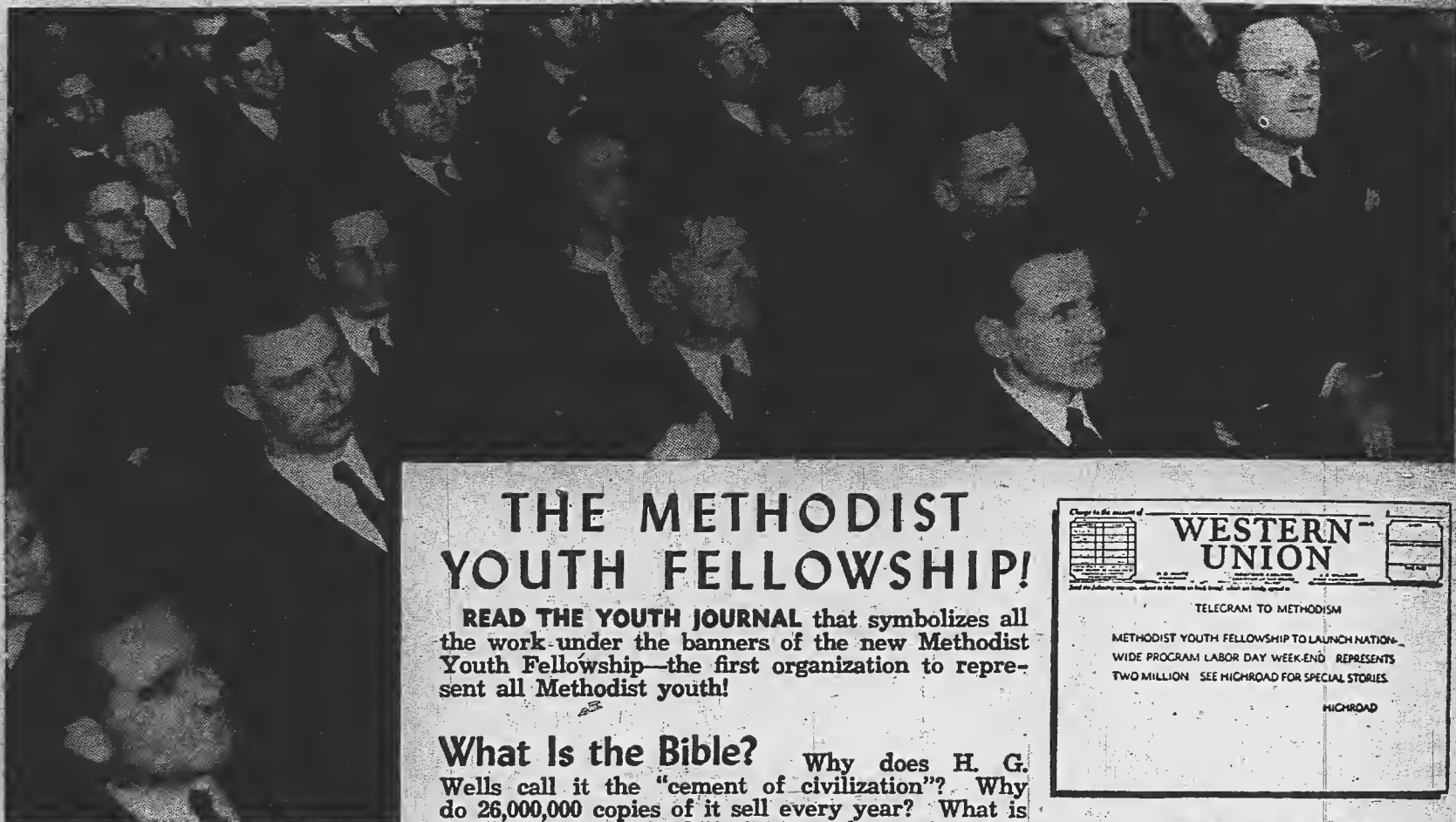
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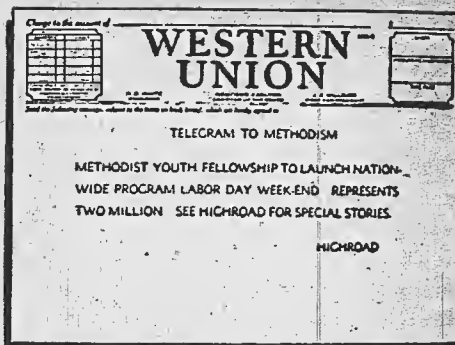
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.

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THE METHODIST YOUTH FELLOWSHIP!

READ THE YOUTH JOURNAL that symbolizes all the work under the banners of the new Methodist Youth Fellowship—the first organization to represent all Methodist youth!



What Is the Bible? Why does H. G. Wells call it the "cement of civilization"? Why do 26,000,000 copies of it sell every year? What is the "religion of a book"? Did you know that the literature of Buddhism is 700 times the size of our Bible? See the elective course in October by Clarence Tucker Craig.

Pagan Claim Christian Fact

"According to paganism human beings are destined to remain in their present status forever." What is the Christian view? Ernest Fremont Tittle writes on "What Is Man?"

"Small Towns Bore Me!"

Ellen thought so—until she visited Microville. There she met Roger Holmes, a Southern planter with ideas people thought queer. But Aunt Liza warned, "Roger's making labor trouble. I must insist that you ignore him." Tenants grew restless. Gossip became more deadly. The social struggle became more torrid than the weather. A storm came and Read for yourself the six-chapter serial by W. T. Person, "This Is Microville," beginning in October.

October Highroad

Shadows Over Youth

The shadow of subversive and un-Christian leadership falls across the path of American youth. How dispel it? "Shadows over America" by Luther Wesley Smith.

"Our New Literature—Getting It Used"

BY O. W. MOERNER

"Opening Services for Adults"

BY M. LEO RIPPY

"In the entire Methodist Church there are more than 75,000 adult classes with an enrollment of perhaps 2,000,000 members."

October Church School

Just a few of the outstanding features in Methodism's outstanding periodicals for church schools

So You Want to Teach?

Perhaps you're teaching children for the first time. Maybe you've been teaching them for years. But you'll want to read Donald M. Maynard's article "So You're Going to Teach." Out of his experience in supervising teachers at Scarritt College the writer gives a few practical hints—especially to new teachers.

Understand Children?

Are you ready for the thousand shocks and surprises you'll get as a teacher? What do you know about the laws of learning and growth? Need to brush up on your teaching technique? Then you'd better read Lois Barclay Murphy's series of articles beginning in October. Read "Toward an Understanding of Children."



October Child Guidance in Christian Living

Examine These:

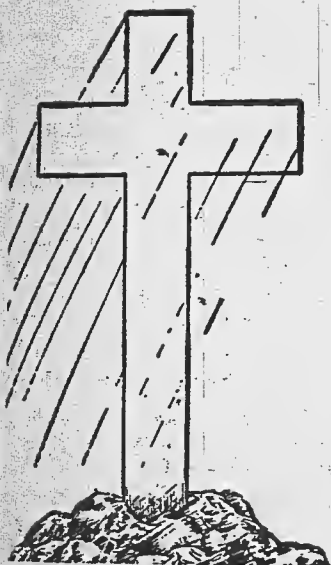
Junior Quarterly—Group Graded Lessons for children 9, 10, and 11. **Studies for Youth**—Group Graded Lessons for Seniors. **Lessons for Intermediates**—Group Graded. **Abingdon Quarterly**—Uniform Lessons for persons 15 to 23. **Wesley Quarterly**—Uniform Lessons for Adults. **Home Quarterly**—for the Adult Home Department. **Challenge**, Methodism's new quarterly for the Adult Department. Use it to enlist non-churchgoers in church work. **Workshop for Youth Leaders**—a new periodical . . . it's as handy as a hammer when you want to drive a nail.

Church School Quarterly Challenge Highroad Christian Home Abingdon Quarterly Studies for Youth Wesley Quarterly Workshop Worship and Lesson Leaf Home Boys Today Girls Today Epworth League Meetings for Intermediates Lessons for Intermediates Junior Quarterly Trails for Juniors The Primary Class Pictures and Stories Bible Picture Cards Bible Lesson Picture Roll Beginners Lesson Pictures

Please order through your Church School Secretary from THE METHODIST PUBLISHING HOUSE

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

Faith gave him an inward willingness, a world of strength wherewith to confront a world of difficulty. The true wretchedness is here: that the difficulty remain and the strength be lost; that we have the labour and want the willingness.

—Thomas Carlyle.

THE PRAYER-ROOM TODAY

My Father, I thank Thee for Him in whom most of all Thy loving kindness is seen, in whose face I read Thy tenderness, in whose Cross I see the lengths to which Thou wilt go for those Thou lovest, in whose victory I see the sure triumph of Thy loving purpose in the world and in this weak and sinful heart of mine. I thank Thee for what I myself have known of Thy loving kindness, for darkness dispelled, for crooked things made straight and rough places plain, for sins forgiven and for all Thy tireless patience through the long years. Precious to me also is Thy loving kindness, O God, my Refuge and my Hope. Amen.

Life's Stewardship

If I have strength, I owe the service of the strong;
If melody I have, I owe the world a song;
If I can stand when all around my post are falling,
If I can run with speed when needy hearts are calling,
And if my torch can light the dark of any night,
Then, I must pay the debt I owe with living light.

If heaven's grace has dowered me with some rare gift;
If I can lift some load no other's strength can lift;
If I can heal some wound no other hand can heal;
If some great truth the speaking skies to me reveal,
Then, I must go, a broken and a wounded thing,
If to a wounded world my gifts no healing bring.

For any gift God gives to me I cannot pay;
Gifts are most mine when I most give them all away.
God's gifts are like His flowers which show their right
to stay

By giving all their bloom and fragrance away;
Riches are not in gold or land, estates or marts;
The only wealth worth having is found in human hearts.

—Unidentified.



WALLET OF THE WEEK



THE UNITED CHURCH BOARD OF MISSIONS, for the past two years, has released Dr. Robert McClure for Red Cross service in China. He has now been loaned to the American Friends Service Committee and will head a motorized ambulance unit of thirteen vehicles and costing three hundred thousand dollars. The personnel of the unit, composed mostly of Quakers and other conscientious objectors, will come mainly from Great Britain and will care for the civilian casualties of the war in China.

* * *

THE WAR POLL is the latest application of the hysteria-creating practice which made and unmade politicians a few years ago. They are even resorted to by some members of Congress. The legitimacy of a poll of that kind is not open to question, but its wisdom in a great crisis may be open to some doubt. The most doubtful and debatable decisions come from the umpires who sit on the sidelines or in the bleachers. The congressman most to be feared is the rubber-stamp variety, no matter from what direction he gets his orders.

* * *

THE HUNGARIAN LUTHERAN CHURCH is credited with having established a popular university for peasants. The purpose of the effort is to develop better agricultural methods, provide a better culture, and to minister to the spiritual side of life. The move was inspired by the visit of one hundred Finnish Lutheran pastors in 1937, and is somewhat a token of appreciation for the hospitality which was accorded them on the visit. It shows that international frontiers are not so rigid as they sometimes appear.

* * *

THE FORWARD MOVEMENT FUND, of the Baptists of Great Britain, is said to have been over-subscribed by forty-five thousand dollars. The total amount sought was five million dollars. The aim of the movement is to promote evangelism and provide churches for every needy district. It does not matter whether one thinks of the daring of such a movement, or of the vast sum sought, it is a challenging venture, and the more so since it was undertaken at a time when the country is engaged in the most titanic war of all history. What other interest could rally such support?

* * *

THE WILL OF BISHOP SIMPSON'S DAUGHTER, Ida, was recently upheld by a four-to-one decision of the U. S. Circuit Court of Appeals, at Philadelphia. The Court held that the Board of Temperance is a "charitable trust" under the law since it exists to promote a Methodist "way of life," which has prevailed since the organization of the church in 1784. It refused to admit that its legislative activity violates the trust, since it is a common practice in our democratic way of life. The "counter-pressure" of the opponents and the "constitutional protection applied by the courts" duly safeguard such activity against the interference "with the freedom of religion for any."

SALVATION BY MAIL seems to be the latest fad in evangelistic methods. It consists of a complete service of worship which is sent by mail and it is intended to reach shut-ins, the deaf, mothers with young children, men in prison and in army camps. From the Methodist point of view, the most orthodox feature of this mail-order worship is passing the collection plate. Its specifications do not seem to offer much in the way of accommodations for Methodist fervor and enthusiasm.

* * *

WORLD-WIDE MISSIONS had a practical and workable application in the Brown University Christian Association, where enough money was raised among the students to pay the tuition of twenty-five Chinese students in Chekiang University, in the inland province of Kweichow. Whatever else may be the result of such a movement, it opens the way for understanding and sympathy which in the end may have some international bearing, and may help to straighten out the tangles of our troubled world.

* * *

EVENTUAL RECONCILIATION of the Roman and Greek Catholic churches and the Protestant churches, through a commission to study and revise the theologies of these Christian groups, has been proposed by Bishop John Z. Jasinski, of the Polish National Catholic church. Naturally the theologies in question have a common root and serve a common end, but to discover a common denominator which shall preserve their values and effectiveness in reaching the people is easier suggested than achieved.

* * *

THE ECONOMIC BLOCKADE which has been invoked against Japan would seem to hold greater significance for that country than some people think. Since 1937 her imports of essential war material from the United States, Britain and the Dutch have represented the lion's share of that business. These imports include petroleum products, iron and steel, tools and machines, copper, rubber, tin, aluminum, manganese, nickel, lead, zinc, automobiles and airplanes. Her stores may last for a while, but when she shall not be able to buy more her war problems may become acute.

* * *

RABINDRANATH TAGORE, poet of India, died in Calcutta, on August 7. He was eighty years old and had been ill for a long while. He is said to have been India's greatest modern poet and was the winner of the Nobel Prize for literature in 1913. He was an educator and a social reformer whose work lay outside of political lines. Visva-Bharati, a school which he founded at Bolpur, Bengal, represents his protest against Occidental materialism and is, perhaps the greatest achievement of his life. He was knighted by the British Government in 1915, but renounced the title in 1919, in protest against the killing of Indians by British troops at Amritsar. His attitude toward Britain softened later, however, and he did not object to the use of his title.

New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

THE SCHOOL FOR SCANDAL

The comedy of Richard Brinsley Sheridan bearing the title, "The School for Scandal," was staged at Drury Lane Theater, London, in 1777. We extract from that biting satire a few of the expressions by which the slanderer is held up to scorn, but never cured of his infamy:

"Whose practiced memories, cruelly exact,

Omit no circumstance except the fact."

"The living libel of a slanderous tongue."

"Celestial blushes check thy conscious smile."

"His conversation is a perpetual libel on all his acquaintance."

"To smile at the jest that plants a thorn in another's breast, is to become a principal in the mischief."

"My little productions are mostly satires and lampoons on particular people, I find they circulate more by giving them in confidence to the friends of the parties."

"Mercy on me! here is the whole set! a character dead at every word."

"I would have law merchants for them too; and in all cases of slander currency, whenever the drawer of the lie was not to be found, the injured party should have the right to come on any of the indorsers."

"To propagate a malicious truth wantonly is more despicable than to falsify from revenge."

"I have nothing but my infamy to depend on, and if it were once known that I had been betrayed into an honest action, I should lose every friend I have in the world."

More than ten years ago, the late Dr. W. J. Young, one of the purest men in mind and speech we ever knew, delivered an address to ministers in which he said that after being in the company of some ministers, he felt that he needed to go home and take a bath. Only recently we heard a high-minded layman say a similar thing. This terrible indictment is the result, not so much of a lack of scruple as to truth, but of the very fact of peddling rumor at all. "Of course I do not believe it, but—" Who cares what a slanderer believes? The damage is done by circulating a defamation. Defamation, especially with pharisaical apologies, deserves the contempt of the whole world. Scandal-packing is on a par with the sending of scurrilous and unsigned letters, and deserves the contempt of every right-thinking person. Some one may be made the goat in the end, but every vendor of slanderous rumor carries a festering ulcer in his heart. We would like to recommend the reading of this play, "The School for Scandal." We suggest that it be recommended

ADVANCE NOTICE

In keeping with the custom established in past years, we will not get out an issue of the **ADVOCATE** for the week of Labor Day, September 4. This is done in order that the staff may have a holiday and because the copy at that time is not sufficient to make a satisfactory issue. Please take due notice of this omission and it will save you the trouble of writing us about failure of your paper to arrive. The issue of September 11, will be the first paper after Labor Day.

to the next person who proposes to retail in your hearing a fatherless rumor. Suggest that the slanderer can best serve truth and righteousness by surrendering his diploma from "The School for Scandal."

LAY EQUALITY IN THE COUNCILS OF METHODISM

Episcopal Methodism, for whatever reason, was the stronghold of the practice of the divine right of ministerial control until 1870, and then laymen were accorded only a limited recognition. Actual lay parity was an achievement of the twentieth century. The failure to recognize laymen officially would seem to have given congregational communions a very decided advantage in lay influence, but the actual results have been much the same. It seems that the able and influential layman under congregational government, as in Methodism, has been willing to stand aside and abandon official recognition to those who might seek it.

This attitude upon the part of laymen has resulted in a continuous change in the personnel of lay representation and a preponderant clerical influence in shaping the policies of the church. The official tie-in of the clergy has kept the able ministers to the fore, and their ecclesiastical experience and knowledge of church matters and methods gave them a prestige which the layman could not have. More than once we have seen college presidents and great financial and industrial leaders sitting on the side lines while less capable men fashioned the ecclesiastical framework of an organization which those great leaders of the laity are expected to adopt and operate locally. We quite agree with a spokesman of one of the congregational communions who believes that there should be a sustained effort to enlist our ablest and most consecrated laymen in the larger responsibilities of our church life. Today as never before we need their counsel and the wisdom of their experience.

CENTENARY COLLEGE

Elsewhere in this issue we carry an advertisement of Centenary College to which we wish to call especial attention. Centenary College stands alone, as the Methodist representative, among the educational institutions of Louisiana, and for that reason, if for no other, it is entitled to the consideration of the Methodist people of the State. Its appeal, however, does not rest wholly upon its denominational relation. It is one of the oldest institutions of the State and has a record of achievement of which none need be ashamed.

On our educational page we have carried for two years a cut of the beautiful and historic building which housed its labors for three-quarters of a century. There have been times when it has had a desperate struggle to survive, and its financial tribulations have been reflected in its policy. There have been times when the faculty was compelled to make brick without straw, and in those times of stress they manifested the spirit of heroic devotion. Read the advertisement in this issue and ponder its appeal.

LABOR DAY—NO PAPER NEXT WEEK

As we go to press with this issue, we have much material which must wait on account of space. We make this explanation so that no one may think that we are deliberately holding up material which has been sent in. We will publish all material at the very earliest moment possible. Some copy is already in type, but some unexpected material has the right of way, and necessarily we have given preference to that.

If it were a matter which involved no one but ourselves, we would be disposed to bring out an issue next week, but those who toil week in and week out the whole year through are entitled to a brief respite from their labors. Aside from this, we feel that the day having been set aside for a formal recognition of the American toiler, we should join in its observance.

Remember: There will be no paper next week, the campaign report will be published in the Advocate of Sept. 11, and all material in hand will appear at the earliest moment possible.

BAPTIST CONTRIBUTIONS TO BRITAIN

The Southern Baptist Church up to March 12, 1941, had sent \$188,416.16 to the British Baptist Missionary Society. The six leading states in contributions to this fund were: Texas, Virginia, Georgia, South Carolina, North Carolina and Tennessee. Louisiana and Mississippi contributed \$5,886.50 and \$6,664.15, respectively. Eighteen states and the District of Columbia, with a nominal sum received from unidentified sources, were represented in this help for their embattled fellows of Britain.

THE DEATH OF DR. AKED

The death of Dr. Charles F. Aked in Los Angeles recently, brings to a close the career of an unusual man. He began as a Baptist minister in England, was pastor of Fifth Avenue Baptist Church, New York, and concluded as a Congregational minister in the West. The break in his health seems to have been rather sudden and his parting message to his congregation was affectionate and touching. He was nearly seventy-seven years

old and had been a minister for fifty-five years. He was one of the sponsors of the Ford Peace Mission.

Others Say...

PREVENTION OR CURE

By Ray Lyman Wilbur

President Stanford University; Former Secretary of the Interior

The gradual shift of emphasis from curative to preventive medicine is one of the most important developments of our time. A wise family no longer regards the physician as a professional person intended solely to cure its members when they have fallen ill, but to help to keep them from becoming ill.

No necessary conflict exists between these two complementary aspects of medicine, yet one who sees what is afoot as the decades pass can note the changing stress. Public sanitation measures to prevent epidemics; quarantines—national, local, and in homes—to ward off contagion; inoculations and vaccinations to confer immunity in advance; periodic health examinations to forestall trouble—these are the signs of the times in medicine. In this realm we are showing that we believe that the ounce of prevention is worth a pound of cure and much more than a pound of cure.

Alcohol education fits properly into this prevention pattern. Why wait for a person to become a habitual alcoholic before you try to do something for him? Why wait for him to take his first drink before you point out the physical and mental implications of drinking? Why concentrate on taking something away from people by force of legislative enactment—necessary as this is sometimes—when a surer method is found in education, in prevention?

Why spend millions of dollars and waste thousands of lives by neglecting preventive measures and then trying to undo our neglect by curative attempts in the form of jails, hospitals for alcoholics, and asylums for those who have become mentally deranged through alcoholism?

Our task is to cut down the amount of alcohol that flows in the veins of the American people. The surest way of doing this is to postpone for as long as possible the time when alcohol starts to enter the veins of each person—postpone it forever; if you can. Do this and you will see preventive medicine at its best. You will see a pronounced drop in mental cases, in nervous disorders, in syphilis and gonorrhea, in stomach ailments. Yes, and we don't need to stop with the physical implications. You will see a drop in the number of broken homes, blighted careers, and destitute families. You will see a drop in the number of accidents on our highways. Crime will go down and sobriety, efficiency, and happiness will go up.

A man once went to Dwight L. Moody with a story of moral disaster. He recited the details in all their gruesome aspects and then said, "And now, Mr. Moody, what would you do if you had gotten into such a situation?" Mr. Moody promptly replied, "Man, I would never get into it." There's a lesson in that incident which we can all take to heart. Instead of getting people out of situations, let's prevent them from getting into these situations. Instead of providing ambulances at the foot of the precipice, let's put a few fences at the top.

—The Voice.

ADDITIONAL PERSONALS

We regret to learn that Mrs. Alder Hays, of Sebastopol, Miss., has not been very well in recent months. We trust that she may soon be entirely restored to health.

Rev. H. M. Wolfe carried in a recent issue of his church bulletin an audit of his labors in the Louisiana Conference during the past four years and it is in every way an impressive and a commendable record.

Rev. Sidney A. Seegers, who presides at DeRidder, La., sends a list of subscriptions to which he adds the message: "We are very much army conscious just now." That is a situation prevailing over the greater part of Louisiana.

Mrs. F. L. Kincannon, of Tupelo, Miss., is spending some time with her son at 8128 Pritchard Place, New Orleans. The editor was her pastor at Tupelo many years ago, and each had the surprise of an unexpected meeting at Carrollton Avenue church last Sunday morning.

Rev. C. B. Powell, who is the editor's personal friend as well as the friend of the paper, says that he preached a sermon on "The Necessity of Reading the Advocate," and following it up added two very worthy young mothers to the list of its readers. A splendid achievement we agree.

Rev. B. Frank Marshall, a native of Carroll county, Mississippi, but whose ministry has been as a member of the Alabama Conference, has been ill recently. According to latest reports, he is able to be back in charge of his work at Moundville, Alabama, where he has been located for five years.

Rev. J. A. McCormack, pastor at Abbeville, La., says that his people offered him a vacation for the month of August, but he thought best to stay on the job and keep things going. Incidentally, he says: "I had less trouble getting my subscriptions this year than ever before. Every one seems to be enjoying the Advocate."

Rer. C. M. Hughes, pastor at Waterproof, La., paid the Advocate an appreciated call on last Monday morning. He was in the city with a patient from a local hospital and in connection with his visit paid the Advocate a courtesy call. He reports substantial progress in the work of his charge, especially in the expansion of the church plant and in the building of a fine spirit of fellowship among the people.

MISSISSIPPI CONFERENCE

Jackson District—Fourth Round

Madison, at Madison, Aug. 24, 11 a.m.; Q. C. later.
Clinton, at Clinton, Aug. 24, 7:30 p.m.; Q. C. later.
Walnut Grove, at Walnut Grove, Aug. 31, 11 a.m. and 1:30 p.m.
Jackson, Millsaps Memorial, Aug. 31, 7:45 p.m.; Q. C. later.
Harperville, at Harperville, Sept. 7, 11 a.m. and 1:30 p.m.
Forest, Sept. 7, 8 p.m.; Q. C. later.
Lake, at Lake, Sept. 14, 11 a.m. and 1:30 p.m.
Jackson, Bessie Shands, Sept. 14, 8 p.m.; Q. C. later.
Benton, at Benton, Sept. 21, 11 a.m. and 1:30 p.m.
Canton, First Church, Sept. 21, 7:45 p.m.
Morton, at Morton, Sept. 24, 7:45 p.m.
Shiloh, at Shiloh, Sept. 28, 11 a.m. and 1 p.m.
Mendenhall, at Mendenhall, Sept. 28, 8 p.m.; Q. C. later.
Homewood, at High Hill, October 5, 11 a.m. and 1:30 p.m.
Florence, at Florence, Oct. 5, 7:45 p.m.; Q. C. later.
Sharon, at Soule Chapel, Oct. 12, 11 a.m. and 1 p.m.
Fannin, at Pearl Chapel, Oct. 12, 4:30 and 7:30 p.m.
Carthage Circuit, at Bethel, Oct. 19, 11 a.m. and 1:15 p.m.
Carthage Station, October 19, 4 and 7:30 p.m.
Bolton and Raymond, at Bolton, Oct. 22, 7:30 p.m.
Brandon and Pelahatchie, at Brandon, Oct. 23, 7:30 p.m.
Vaughan, at Ellison, Oct. 26, 11 a.m. and 1:30 p.m.
Canton, North Side, Oct. 26, 4:30 and 7:30 p.m.
Jackson, Grace Church, Oct. 29, 7:30 p.m.
Flora and Benton, at Flora, Oct. 30, 7:30 p.m.
Camden, at Camden, Nov. 2, 11 a.m. and 1:30 p.m.
Greenfield and Plain, at Greenfield, Nov. 2, 7 p.m.

CHARGES COMPLETING QUOTAS

Mississippi

Collins.....J. S. Noblin
Waynesboro.....J. H. Jolly
Hazlehurst.....J. B. Cain
Moselle.....G. H. McBride
Laurel.....J. W. Leggett
Newton.....G. H. Jones
Fayette.....J. M. Corley
Magee.....A. J. Boyles
Bay Springs.....H. E. Raley
Union.....R. L. Lane
Meridian.....T. O. Prewitt
Richton.....E. A. Kelly
Columbia.....C. C. Clark
Mt. Olive.....A. S. Oliver
Magnolia.....G. F. Winfield
Laurel.....D. T. Ridway
Hattiesburg Circuit.....R. M. Matheny
Ellisville.....J. D. Slay
Bucatanna.....A. L. Meadows

North Mississippi

Brooksville.....W. J. Dawson
Tchula.....W. T. Phillips
Sardis.....W. J. Cunningham
Coldwater.....C. A. Northington
Senatobia.....J. W. Robertson
Inverness.....R. T. Hollingsworth
Charleston.....A. C. McCorkle
Belzoni.....J. T. McCafferty

Louisiana

Belcher.....B. D. Watson
Delhi-Crowville.....S. S. Holladay
Gibbsland.....E. W. Day
Natchitoches.....C. F. Lueg
Houma.....David Tarver
Pelican.....A. A. Collins
Plain Dealing.....L. A. Carrington
Oak Ridge.....J. F. Dring
Lake Providence.....H. N. Brown
Sterlington.....J. W. Lee
New Orleans.....J. T. Harris
Mangham.....J. E. Hearn
Heflin.....A. M. Wynne
Winnsboro.....O. L. Tucker
Leesville.....A. T. Law
Wishner.....J. M. Alford
Monroe—Gordon Ave.....W. A. Cross
Merryville.....H. W. Leugetter
Grayson.....W. H. Carroll
Bonita.....W. F. Howell
Gilbert.....Ira W. Flowers
New Orleans—Munholland.....Karl Tooke
New Orleans—Gentilly.....Don Harwell
New Orleans—Carrollton.....H. M. Johnson
Church Point.....T. D. Lipscomb
Slidell.....J. W. Faulk

Hornbeck.....W. D. Gray
Melder.....J. R. Strozier
Monroe.....I. L. Yeager
Jeanerette.....J. H. Sewell
Greenwood.....F. C. Collins
Shreveport.....Geo. Pearce, Jr.
Lake Arthur.....T. J. Holladay
New Orleans.....E. B. Emmerich
New Orleans.....R. L. Clayton
Logansport.....W. O. Lynch
McDonoghville.....A. R. Hoffpauir
Mt. Zion.....J. A. Jones
Calhoun.....Thurmon Spinks
Covington.....J. C. Rousseaux
Glenmora.....Jeff P. Paul
Lecompte.....F. J. McCoy
Pineville.....H. E. Pfost
Monroe.....A. M. Freeman
Columbia.....E. P. Drake
Columbia Circuit.....Lea Joyner
Vinton.....F. A. Matthews
Trout.....C. W. Lahey
Mooringsport.....Van Carter
Plaquemine.....A. D. George
Colfax.....R. T. Pickett
Campti.....J. L. Lay
Mansfield.....M. S. Monk
Baker.....J. L. Beasley
Blackwater.....J. P. Bonnacarrere
Oak Grove.....M. D. Fulkerson
Tallulah.....D. W. Poole
Jonesboro.....W. D. Milton
Waterproof.....C. M. Hughes
Gueydan.....Don Wineinger
Rayville.....W. J. Reid
Rodessa.....S. S. Bogan
Bossier City.....Alvin P. Smith
Montrose.....L. A. Bodie
Mer Rouge.....A. C. Lawton
Istrouma.....R. R. Branton
Ball Circuit.....J. T. Garrett
Rayne.....D. F. Anders
New Iberia.....R. H. Staples
Pioneer.....J. C. Price
Boyce.....L. R. Nease
Abbeville.....J. A. McCormack
Rochelle.....T. T. Howes
Ruston.....Guy Hicks
Montgomery.....Mrs. Lula Wardlow
Bunkie.....R. M. Bentley
Kinder.....J. A. Knight
Hackberry.....B. F. Roberts
Urania.....Jerome Cain
Olla.....Chas. Moore
DeRidder.....S. A. Seegers
Sicily Island.....C. F. Reed
Bogalusa.....J. B. Grambling
Oil City.....J. F. Kilpatrick

Jackson, Galloway Memorial, Nov. 3, 7:30 p.m.

Jackson, Glendale, Nov. 4, 7:30 p.m.

Terry, at Terry, Nov. 5, 7:45 p.m.

Raleigh, at Raleigh, Nov. 6, 7:30 p.m.

Lena, at Lena, Nov. 9, 11 a.m. and 1:30 p.m.

Jackson, Capitol Street Church, Nov. 9, 7:30 p.m.

It is urged that all pastors, stewards and Church School workers attend the meeting to be held at Capitol Street church, on Sept. 1, 10:30 a. m., daylight saving time.

T. M. BROWNLEE, D. S.

We do nothing well till we learn our worth, nothing best till we forget it.

—Dr. Martineau.

You, O Books, are the golden vessels of the temple, the arms of the clerical militia with which the missiles of the most wicked are destroyed; fruitful olives, vines of Engedi, fig-trees knowing no sterility; burning lamps to be ever held in the hand.

—Richard Aungervyle (1287-1345).

"Without a parable spake he not unto them." For teaching, one illustration is worth a thousand abstractions. Illustrations are windows through which truth shines.

E. P. Hood.

We need the peace of God in our heart just as really for the doing well of the little things in our secular life as for the doing of the greatest duties of Christ's kingdom. Our face ought to shine, and our spirit ought to be tranquil, and our eyes ought to be clear, and our nerves ought to be steady, as we press through the tasks of our commonest day. Then we shall do them all well, slurring nothing, marring nothing. We want heart peace before we begin any day's duties, and we should wait at Christ's feet ere we go forth.—Dr. J. R. Miller.

CONFERENCE NEWS AND PERSONALS

Rev. Elmo LeBlanc, writing from Pine Grove circuit, La., manifests his interest in placing Christian literature in the homes of his people.

Mrs. J. D. Dorrah, writing from Malvina, Miss., says: "Your paper is a source of great spiritual strength and food. I am so often helped along life's way by many articles."

Rev. H. W. Ledbetter, pastor at Merryville, La., is a veteran in heart and loyalty but not in years. We appreciate his unfailing loyalty to the Advocate.

Bro. A. S. Coburn, Jr., sends in his own subscription for the credit of Hawkins Memorial church, Meridian, and expresses his great appreciation of the paper.

Rev. J. T. McCafferty is engaged in revival services at Belzoni, Miss., where he has the assistance of Rev. S. E. Ashmore. Bro. McCafferty expressed his faith in the prospect for a good revival.

Dr. A. M. Freeman, pastor at First Church, Monroe, La., tops the campaign record with a list of 74 subscriptions in a single order. Thirty-three of these were new. This brings his total for the campaign to eighty-one.

Rev. R. T. Pickett, Colfax, La., expresses special appreciation of the Advocate of August 14, and says that he may make a sermon on that article, "Why Go to Church on Rainy Sundays."

Mr. C. O. Holland, lay leader of the Louisiana Conference, and formerly executive vice-president of Centenary College, has moved back to Minden, La., mailing address Box 768.

Bro. A. C. Johnson, writing from Doddsville, Miss., says that he missed his paper of August 14, and that he feels lost without it. Such testimonials from our good friends are always appreciated.

Mrs. N. F. Neely, of Grand Bayou, sends her subscription for the credit of Pelican charge, of which Rev. A. A. Collins is pastor. We appreciate her words of commendation.

Rev. A. L. Davenport, pastor of the Vaiden and West charge, reports good revivals on his work. He says that he has only one more meeting to hold and then he will begin to look toward the Annual Conference.

Rev. and Mrs. C. J. T. Cotten, Mrs. Michael, and Mr. Williams paid the Advocate a call on Wednesday morning of last week. They were in the city with a hospital patient from Gonzales and remembered to pay us a visit.

A letter from Rev. W. B. Alsworth, district superintendent, indicates that Bishop Decell has called a meeting of the Cabinet, of the Mississippi Conference, for Sept. 11, at which time the work of the year will be reviewed.

Dr. and Mrs. Dana Dawson, who have been spending some time in Waynesville, N. C., were scheduled to return to Shreveport last week. Dr. Dawson's ministry in First Church has been both fruitful and permanent in its nature.

A card to the editor from Rev. and Mrs. Carl Lueg indicates that they are having a great vacation in Mexico. The scenic grandeur is beyond description, is their enthusiastic surrender to the intoxication of the glories of Old Mexico.

Rev. R. R. Branton paid the Advocate office a call on Thursday of last week. Mrs. Branton is having to spend a few days at a local hospital for surgical care. Bro. Branton said that her condition is not serious, and she will probably leave the hospital in four or five days.

Sarah, the little daughter of Dr. L. P. Wasson, had an operation for appendicitis on Saturday of last week. At last accounts she was much improved, for which we are grateful. Bro. Wasson announces with some degree of pride the arrival of a new grandson.

Rev. Norman Purvis writes optimistically of his work at Chunky, Miss. He says that in his revivals he had large crowds and the churches were greatly revived. The charge parsonage has been repaired and work paid for, some of the churches have been painted, and the money is in hand to paint the others.

Rev. B. P. Jaco, veteran member of the North Mississippi Conference, living at Raymondville, Texas, had the misfortune to stick a thorn in his knuckle more than a month ago and the infection which followed is still giving him quite a bit of trouble. He writes that crops are a failure on account of six months of excessive and continuous rainfall.

Rev. A. C. Walley, Barlow, Miss., has been busily engaged in evangelistic work of late. Last week he held a revival at Pleasant Valley church on his own charge, in which he had the assistance of Rev. David McKeithen. This church will soon be one hundred years old, and it was there that the late Major Millsaps was converted, and from its altars twelve leading preachers of Methodism have gone out.

Captain J. Thurlow Barrett, who is a member of the Memphis Conference, is chaplain, Corps Area Service Command, and at present is located at Camp Shelby, near Hattiesburg. Captain Barrett, who is well-known in New Orleans, says: "I am chaplain for the Reception Center, where we receive and process recruits from Alabama, Mississippi and Louisiana." He inquired particularly about Rev. C. E. Downer, to whom he sends greetings.

STUDENT MOVEMENT RETREAT

The Methodist Student Movement Retreat for the Louisiana Conference will be held at Camp Brewer, September 1-4. The program will formally open with registration at 11 o'clock Monday morning, September 1,

and will close with lunch at noon on Thursday, September 4.

The purpose of the Retreat is "To clarify and state in student language an adequate Christian philosophy and life program for students."

Discussions on Social Action will be led by Dr. H. M. Bullock, of the faculty of Millsaps College, Jackson, Miss. Mr. Murray Dickson, Associate Director of the Wesley Foundation, University of Texas, Austin, will lead discussions on Methods of Student Work. Deaconess Mamie Chandler, Student Counselor, Louisiana State Normal College, Natchitoches, will conduct Morning Watch, and Rev. B. C. Taylor, of Alexandria, will be the Vesper speaker.

The Retreat has been expanded this year to conference proportions, so other students besides officers of the various student groups may attend. Each person attending is asked to pay a fee of \$3 to apply on Retreat expenses, and to take sheets, pillow, towels, etc., needed for camp. All who expect to attend are requested to notify Rev. Carl F. Lueg, Dean, Student Retreat, 303 New Second St., Natchitoches, La.

RESOLUTIONS OF RESPECT FOR EDGAR L. ANDERSON

Whereas, Edgar L. Anderson, one of our loyal, faithful and consecrated members, chairman of our Board of Stewards, and beloved friend and fellowman, has passed to the Great Beyond; and

Whereas, to the church and its work he gave willingly and unstintingly of his time and talents. As a presiding officer, his judgment was sound, his counsel wise, and right as he saw it was never sacrificed or compromised. A Christian gentleman, with the desire in his heart to do what was best for his God, his country, his family and his fellowman. Trusting and trusted by his fellow-workers, he inspired devotion and loyalty to the worthy causes he supported by his own constancy. He was truly a man among men whose influence for good will ever live; and

Whereas, the deep and affectionate regard felt for him by the members of the church which he so greatly loved and served calls for an expression of our appreciation of respect to his memory; therefore be it

Resolved, that the Board of Stewards of the Methodist Church, of Clarksdale, Miss., representing its entire membership, have sustained an irreparable loss in the passing of Edgar L. Anderson, as have the family of this great and beloved man. He was a loving husband and a proud father; be it further



Resolved, that we extend sympathy to his bereaved wife, and sons, Edgar Lee and William King, and that copies of these resolutions be sent to his family, to the Daily Register, and recorded in the minutes of the church.

Respectfully,

Board of Stewards of the Methodist Church—J. H. Johnson, Chairman; Pat D. Holcomb, Ed. C. Brewer, Robert E. Bobo, Dan F. Crumpton.

ADDITIONAL THINGS TO THINK ABOUT

We have received communications from Bro. Curtis and Bro. Wroten—"Things to Think About," and "More Things to Think About." Each provokes thought and puts squarely up to the conference a situation which deserves careful consideration and action. There are some points in these communications I wish to discuss under the caption, "Additional Things to Think About."

Bro. Curtis proposes to raise the askings \$10,000. Bro. Wroten refutes this by saying it will injure our general causes. Bro. Wroten is correct both in the method and results. But Bro. Curtis has reference to raising the conference askings. If not, this is the only way it could be affected. As Bro. Wroten points out, only a little more than one-third of the total askings is being collected; and I think, adding even one more dollar would not add a penny to the benevolences. Consider the additional things!

When the Annual Conference met at New Albany we had a good many things to happen to the conference-fund dollar. We had up to the meeting of this conference the following basis for distributing the benevolences: The total askings amounted to \$118,274. This was apportioned \$50,394 to General Work, and \$67,880 to Conference Work. A percentage of 42.61% for General Work, and 57.38% for Conference Work. At this conference the figures were changed as follows: Total askings, \$110,238, a cut of \$8,036. This was apportioned \$52,438 for General Work, and \$57,800 for Conference Work. You will notice that while the total askings were cut \$8,036, the General Work was increased \$2,034. Conference Work cut \$10,080, thus changing the percentage to 47.56% for General Work, and 52.44% for Conference Work, a difference of 4.95%. This change made a difference of \$10,080 in Conference Work, while the askings were cut only \$8,036. Yet the General Work increased \$2,034. You can see that the conference was affected by \$13,114. When Bro. Curtis proposes to raise the conference askings \$10,000, he is still \$3,114 short of putting the division of benevolences according to the action of the conference at Clarksdale.

Additional things. When the conference met at Columbus we received no communication from the General Board of World Service and Finance. The communication came after the conference adjourned, and the Secretary of the Conference Board of World Service and Finance, with others, met with the Bishop and the Cabinet and proper adjustments were made. According to the report in the minutes of that conference, the following was the result. The askings remained, as at Cleveland, and as at New Albany. General Work, \$52,438; Conference Work, \$57,800. In addition to these askings, we had 2 1/4% for Bishops' Fund, which was based upon pastors salaries. Originally this was taken care of in the general apportionment. According to the minutes of the

Clarksdale Conference, this was 11.50%. At the New Albany Conference this seems to have also changed from 11.50% to 12.85%. Now this seems to be two assessments for the same cause.

Now I am not in favor of hurting our general causes either, but I am not in favor of continuing to increase the support of these causes at the expense of the Conference Work. The point around which these communications, "Things to Think About," and "Some More Things to Think About," revolves is, "Better salaries for underpaid preachers." I think it is very commendable in those preachers whom Bro. Wroten refers, to, refusing to have their salaries raised at the expense of the general causes. But I do not think I could ever feel the same about the conference if we continue to ask the underpaid preachers to bear the burden. For no one who receives more than \$1,000 will bear any of it, regardless of how the benevolent dollar may be divided.

I concur with Bro. Wroten in the view that raising total askings will not collect any more benevolences. I also endorse memorializing the General Conference to cut the askings to \$60,000. I have learned a bit of psychology from the cat in matters of this kind. I never saw a cat leap all the way across a room to catch a mouse, or undertake a flight to the top of a tree to land a bird. But when the prey has advanced sufficiently close to convince the cat it is reasonably certain of catching, "BINGO." When the askings have been lowered to a point we may reasonably expect to attain, then I believe the extra \$20,000 which Bro. Wroten refers to will come. I think the askings as they stand now have a point which is bad psychology. In the first place we feel as does the cat—no use attempting such a task. And we say, as it has been said since I've been in the conference, "They do not expect it anyway." If the goal is set within reach it will encourage, and there will be more enthusiasm put into the cultivating and collecting.

Let us face up to these facts. Something needs to be done about them. There is nothing we can do about the askings of the General Board. We have to accept them. But I don't think there is much they can do about ours. We can place them before the Conference Board. Let it be understood, I am not writing as a member of that board, though I am on it, but as a member of the conference. The Board of World Service and Finance is an institution of the conference, and its members are the servants of the Conference. The actions of this board should be approved by the conference. But I am persuaded that the conference is not, at all times, aware of the contents in the reports of the board. Therefore, I am in favor of any and all matters which this board is to deal with, being put before the conference before its time of meeting.

So, if we are really concerned about "the underpaid preachers," let us face up to these facts. Take our pencils and paper and make a few calculations and see how much they suffer in proportion to all the conference causes.

Fraternally yours,

G. H. BOYLES.

Pontotoc, Miss.
August 16, 1941.

A BUSINESS MAN'S TESTIMONY

By E. V. Moorman

My religious background, of nearly a half century ago, is that of the messengers of a semi-mountainous area of Kentucky, and

with few exceptions the hill-billy variety of full-blooded Americans. As a rule the Bible was the only literature these messengers had, and they knew it well, able to quote whole chapters by memory, always preaching from it, claiming that the Bible pointed out that there was both a Heaven and a Hell upon which man could make his own free-will choice, and they usually tried to honestly present what the Good Book had to say about both. It gave people two urges—something bad to get away from, and good to pursue. We would say, today, this was good salesmanship or good strategy. Irrespective of what it may be called, it got sinners to the altar, real conversions effected and built the church that we now have. These messengers were so deeply sincere that they would go to any honest and apparently extreme limit to induce people to accept Christ of the New Testament, as their Savior and His guidance as THE way of life. They expected this change of life to establish new high levels in the home and in all relations with others, and that it was a growing thing, causing people to become better and better in their relation to others. As did Paul, in their messages they talked a great deal about the original sin, sometimes referred to as the Adamic sin, claiming that all sins were of a disease nature, and this one in particular was in the spiritual blood stream of all people from their birth. "For as through the disobedience of one individual the mass of mankind were made sinners, so also through the obedience of One the mass of mankind will be made righteous." Weymouth translation—Romans 5:19.

While I do not know about your case, my friends, I found this to be true in my case, and I see, almost daily, attitudes upon the part of church members, that indicate that this sin of a tendency to self-guidance controls their lives, and is a definite handicap, especially in trying to think straight and act accordingly. My conviction is that no conversion will be as deep as it should be until this basic of all sins is recognized and scripturally dealt with, by confessing it to God in the presence of others and asking in the name of the living Christ that it be rooted out, and from there on constantly doing the will of God that we may grow into adulthood of understanding, power, and will to do the things we know we ought to do in a way that is unmistakably characteristic of our living Christ.

These messengers as they horse-backed or hoofed it over large areas, always had their Bible with them, would read it and have prayers with persons anywhere they found them, and asked for the privilege of having prayer with the family. This was always granted and was looked upon as the usual rather than the conspicuously unusual.

It was in a revival of this general character that I felt I should go forward and kneel at the altar of the church and surrender my life to God. After much reluctance I did this and I came away from the altar that night apparently with no change, but the next day a music appeared in my heart that had never been there before—strangely fine and deep—a quiet conversion, and most of them were quiet. It is not true that the old-time messengers as a rule preached only "hell-fire, damnation and brimstone," and always expected instant combustion types of conversions. They occurred both ways, depending upon the type of person, but the point is—they occurred. When a person did not have the experience in one of the two ways, everybody felt that he had not gotten through. When persons joining your church

(Continued on page 11)

LEWIS HOSPITAL FUND

Five years ago we started out to raise at least \$6,000 to help Dr. W. B. Lewis build a little brick hospital at Tunda, Congo Belge, Africa. Without any special campaign we have to date approximately \$5,000 to the credit of medical work there. \$900 of this amount was used for the light plant which Dr. Lewis carried back from his last furlough. To make this dream a reality, we need now to raise at least \$2,000 more to reach our minimum goal. This we are proposing to do in September. This will be done with the help of Methodists of Mississippi and friends from other sections, for our cause has friends as far East as New Jersey, as far West as California, and as far South as Louisiana and Florida.

To keep faith with Dr. Lewis and the work he is carrying on so faithfully under great handicaps, we must act NOW. According to his own statement he has booked passage to return to his post in November. He has also stated that the Board of Missions will not approve any new building for which the money has not been provided. Dr. Vliet, of the General Board of Missions, states the attitude of our Board of Missions thus: "IT IS TRAGICALLY PATHETIC TO SEE THE CONDITIONS UNDER WHICH WE ARE OBLIGED TO CONDUCT THE HOSPITAL WORK AT THIS TIME."

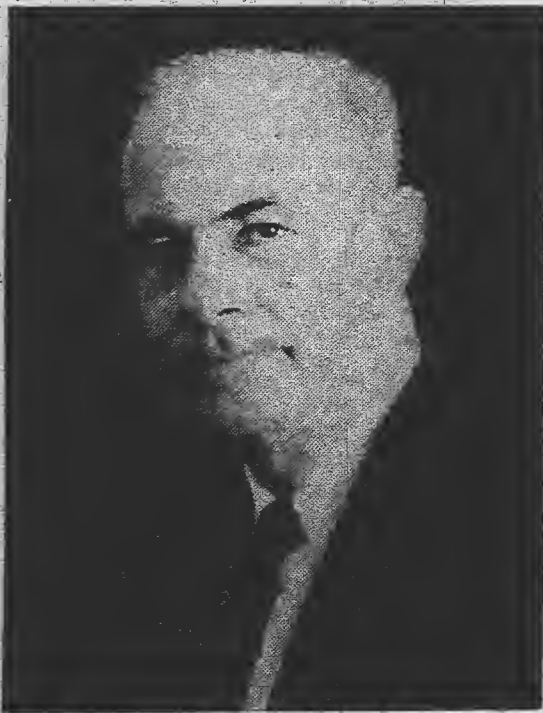
So our duty is clearly outlined. The needs and possibilities challenge you and me to prompt and generous action. Please remember to send all offerings and gifts to Mr. Hugh N. Clayton, Treasurer, New Albany, Miss.

R. G. MOORE,
Conf. Mis. Sec'y., North
Mississippi Conference.

* * *

As successor to the late S. V. Wall, who served so faithfully as treasurer of the Lewis Hospital Fund, and was always an ardent and generous supporter of this cause, I count it a privilege to render whatever service I can toward bringing our Special to a reality.

HUGH N. CLAYTON,
Treasurer.



W. B. LEWIS, M. D.

The Lewis Hospital Special

I am writing this to give my very hearty endorsement to any special effort that may be made to raise the balance of the \$6,000 on the Lewis Hospital Special. I regard this

as one of the most worthy objects to which missionary money can be directed. Dr. and Mrs. Lewis have made great personal sacrifice in this noble undertaking and the church should rally to his support.

V. C. CURTIS,
Pres., Board of Missions,
North Mississippi Conf.

LEWIS MEMORIAL HOSPITAL

By W. B. Lewis, M. D.

During the past eighteen years there has been wonderful progress made in the medical work at Tunda Station. From a small mud building of two rooms, used for treatments and store room, our Hospital has grown to three wards of mud and grass, an operating room and a three-room building of the same material for the doctor's office, laboratory and store-room for drugs and supplies. Most of these buildings have been put up by the convalescent patients and those awaiting operations. There is ordinarily a waiting list of from fifteen to thirty in our surgical work. As these people sometimes have walked in from great distances, it is easier on them to have them await their turn at or near the Hospital instead of returning to their villages. Our greatest problem is with the white ants. These are so numerous and are working twenty-four hours a day, that it is difficult to keep these mud buildings in repair. Most of our wards are smaller than they were because we have had to reinforce the walls with other poles when we discovered cracks, in order to save the roof. The office wall fell in one day, but fortunately we had seen the cracks a few days before and had put in new poles, so after the fallen wall had been removed we tied on new strips of cane and put on more mud and repaired the wall. In our operating room we keep a sheet tied to the mat ceiling to prevent dust and trash from filtering down on the operating table.

In spite of these drawbacks the work has progressed. Most of the time we have more patients than we have beds. The native people and the white people have given us the best cooperation. On one occasion when food was scarce and we thought we would have to close the Hospital for a time the natives in nearby villages donated all they could spare, and two white men gave us food they had bought, in order that the work could go on. One of the Government officials, without our knowing of it, started a subscription among some of the white people in that section and gave us a donation of some two hundred dollars to help buy new equipment.

It had been our hope that at some time we could start medical work in the out-villages, thus getting some of the cases before they were too far gone to help. Our past term we were able to realize this. The Government, when approached on the subject, not only gave its consent but put up the buildings for us in three villages and stocked them with drugs. The Mission furnished the nurse, and the doctor had to make one inspection each month to see that the work was being done properly. These native nurses were not only doing their medical work, but helping the native preacher in the village in his services. We have been proud of the work they have done and the success they have had in their work.

Another hope was realized in the opening of our Leper Colony. We had been trying since 1928 to get something done for the lepers in the Tunda section. While our Mission had a Leper Camp at Minga, it was in a different Province and across the Lomami River, which seems to be a dividing line.

The Government put up the houses, furnished the drugs and paid one nurse, and the Mission, through the medical department, had charge of it. The American Mission to Lepers gives us a donation of \$500 per year for incidental expenses and furnishes the



MRS. W. B. LEWIS

Chaulmoogra Oil used in the treatment. This has given our medical department another opportunity for service. We had, when we left the Congo, some 250 lepers under treatment, and about eight months before we left on our furlough we had the pleasure of dismissing six as cured.

One other activity comes under the control of the medical work, that of the Orphan babies. Mrs. Lewis has charge of this work. It was the custom to bury the baby with the mother if a nursing mother died. They had no way of feeding the baby, as it was taboo for another mother to take a dead woman's child to nurse. But now they are bringing these little tots to the mission and we are caring for them in our little orphanage. Like the other buildings it is built of mud with a grass roof, but it gives them a home and us the opportunity of having them under our influence.

Unless one has been without electric lights in a hospital, it is impossible to fully appreciate how we have enjoyed the light plant given by the North Mississippi Conference. We took this back with us in 1935, and it has been the means of saving some lives that might have been lost due to delay. We deeply appreciate the gifts that have been made by various ones to the fund being raised to build a brick hospital at Tunda. The time has come when the Government is looking with questioning eyes at mud buildings with grass roofs. They are not only hard to keep clean but are a source of danger from lightning and fires. Then there is the ever present possibility of a building collapsing in one of the tropical storms, due to the walls being weakened by the work of the white ants. While we have had the best cooperation in our medical work from the Government, we have been asked several times in the past two years when we expected to replace these mud structures with a brick building. When I left to come home on furlough we were being faced with the possibility of having to spend some of our much needed funds on new mud buildings, which at best would last only a few years before having to be torn down and replaced.

God has been very gracious in blessing our efforts in the past and we have had some happy conversions among those who have come for medical help. No one knows what the future may hold, but it is our present plan to sail on the City of New York on November 20, of this year. We covet your prayers and interest in the work of God's Kingdom in the Belgian Congo.

Dear Brother Moore: I have just received full and detailed information in reference to the Tunda Hospital from Dr. Lewis, and I think the information is fairly clear now. Of the \$3,000 raised for the hospital, \$900 was expended for a light plant, then \$800 had already been sent for the making of bricks, so that we now have approximately \$1,000 worth of bricks and \$2,100 in the treasury with which to start the hospital. The \$2,000 which you feel the conference could raise the early part of September, will enable Dr. Lewis to proceed immediately with the erection of this very much needed building. It is tragically pathetic to see the conditions under which we are obliged to conduct the hospital at this time. The present buildings are of mud, with grass roof

and dirt floors. If I can be of assistance I shall be happy and glad to help in any way possible.

C. K. VLIET,

Dept. of Specials, General Board of Missions.

* * *

I shall be glad to present this most worthy claim to the brethren and get the best action we can. I feel that we ought to be able to raise \$350.00. Dr. and Mrs. Lewis are doing a fine work which makes strong appeal to our people and I feel we ought not to have difficulty in raising the necessary amount.

L. P. WASSON,
Supt. Columbus District.

* * *

I am genuinely interested in seeing the Lewis Memorial Hospital become a reality. A brick hospital with a skilled Christian physician and surgeon to administer modern medicine to the people of the Belgian Congo gives promise of doing more real good than any similar undertaking I know. Let us to finish it this fall.

W. R. LOTT,
Supt. Corinth District.

The securing of this Conference Special has been too long delayed. By all means let us present it to Dr. Lewis before his return to Africa.

H. P. LEWIS,

Dist. Missionary Sec.,
Sardis-Grenada Dist.

* * *

We earnestly hope the Methodists of Mississippi will enable Dr. and Mrs. W. B. Lewis to return to Tunda with ample funds for the hospital. The appalling need of the sick and helpless people of the Belgian Congo, Africa, arouses our sympathy. And these noble missionaries deserve the support of our people.

B. M. HUNT,

Pres., Board of Missions
of the Mississippi Conf.

* * *

To the Women of the North Mississippi Conference

It does seem a pity that the time, strength and ingenuity of Dr. and Mrs. Lewis must be spent in building and rebuilding mud walls and thatched roofs.

(Continued on page 16)



HOSPITAL GROUNDS—Operating Room Foreground



GROUP OF NATIVES COMING FOR TREATMENT AT
OUT-VILLAGE DISPENSARY—EMUNGUE



MRS LEWIS AND NINEY,
A DIABETIC

LEWIS
MEMORIAL HOSPITAL
TUNDA STATION, AFRICA



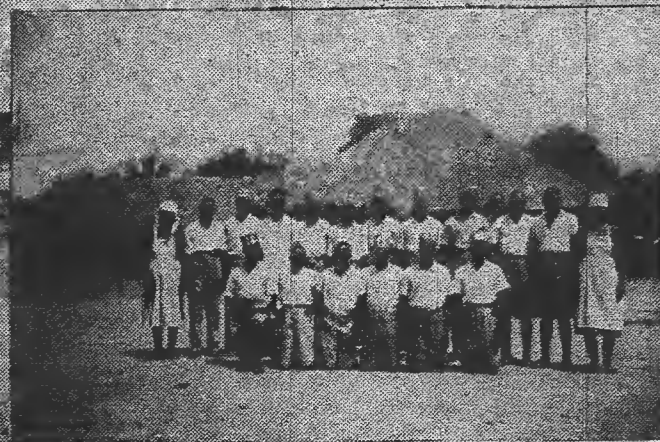
EXAMINING FOR SLEEPING SICKNESS AT OUT-
VILLAGE DISPENSARY, KITETE



OFFICE BUILDINGS, STOREROOM and LABORATORY



ORPHAN BABIES AND CORNER
OF ORPHANAGE



NATIVE NURSES

HOSPITAL CHAPEL

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Are you endeavoring to make your home a place of friendliness, refreshment and peace, where God becomes more real to all who dwell there and those who visit it?"

—An Old Quaker Query.

* * *

News from Sarah Bennett

A little news sheet, "From the Coffee Cup," published in Ribeirao Preto, came to us from the "Publisher," Sarah Bennett. Elizabeth Peterson is the editor, and Mary McSwain the Art editor. In it we read:

Christmas Vacation, June 14-July 1

No, the dates aren't wrong, not quite so wrong as they seem, because this is a winter vacation. High up in the mountains at Itatiaia, one of Brazil's highest peaks, four missionaries met for a week's vacation. (Ruth, Sarah, Mary and Elizabeth.) It was a time of new experiences, such as horse-back riding, rethinking and relaxation. It was hard to believe that one was still in Brazil, however, living in a little white Swiss chalet, bordered by evergreen paths. There was a charming German servant who understood little Portuguese and no English, but joined in European folk games. One day they rode to the top of a ridge on sure-footed mountain horses. Before them lay a panoramic view of seven cities in the valley, mountain ranges, and a bamboo hedge serving as a boundary dividing the states of Rio and Sao Paulo.

Another day they hiked to a waterfall and sat on big stones crocheting, sketching, reading, taking pictures and enjoying the beauty. The breath-taking views of mountains, waterfalls, tropical jungles with orchids in hanging gardens, tree ferns and bamboo obscuring the paths. Brilliantly plumaged birds and parakeets chattering noisily overhead, sharpened one's awareness of God's presence and His handiwork.

Sports

Just before the winter holidays began, Piracicaba held a sports carnival. Everyone, dressed in his or her warmest attire, went down to the basketball court and cheered while two girls' teams played a snappy 12-15 score game. . . . This was followed by the regular school team playing a team composed of alumni. In spite of the cold, the swimming match was last. . . . Though Piracicaba has a few cold weeks, swimming even in an open-air pool goes on all year round.

A Visit to D. Emilia Fonseca

In May we went over to visit D. Emilia Fonseca on her 72nd birthday. She is one of the founders of the Ribeirao Preto church, and there are few persons with such a varied experience and fine character. She is Swedish, but has lived in Brazil for over 45 years. . . . What most attracts us is the service and loyalty to Christ that underlies all the experiences she tells us. . . . She was stoned by children when she first came to town, but soon had the children forming her first Sunday school class. . . . She nursed yellow fever patients in Rio, even in the Emperor's palace. . . . She likes to recall how the first missionaries at Colegio Methodista found in her a staunch support-

er. Most of all, those of today continue to find her a source of inspiration and encouragement.

A Parents Club

There has been a kindergarten at the Instituto since 1929, and during those years foundation stones have been laid for a parents club, but only this year has a definite time been set aside for regular meetings. Every other month the parents meet at the kindergarten in order to be with the children and see something of the type of work being done. The other months the parents meet at night and have a guest speaker. We are eager for the time to come when this will be more of a study club and discussion group.

At the first night meeting one of the fathers, a reliable physician, was asked to discuss the physical growth of the young child. Next, a father who is a psychologist, spoke on mental growth. . . . The parents were asked to choose what subjects they wished most to discuss. Spiritual growth, discipline, social growth, cooperation between school and home, were some of the subjects chosen by the greatest number.

It is a joy to work with people who are so sincerely interested in the growth and development of their children.

School

The first-year high school students may elect a Bible course that meets only one hour a week. Though the class finds the time short for any detailed study of the life of Christ, it is seeking to make Christ more real by seeing what He meant to His friends with whom He lived in Palestine, and what it was that made His life unique.

The ninety boys and the fifty girls in the boarding school have their vesper services separate this year. In this way they can be more informal and the students themselves are more willing to direct them.

Religious Education Course

In March, the Instituto started a Religious Education Course, for girls who wish to prepare themselves for service to the church. This is an idea which had been growing for sometime, and already we feel repaid for taking the initial step and really having the course this year. The subjects offered are very practical in order to be useful to work in rural and small town churches.

With kindest personal regards,

SARAH BENNETT,
Instituto Methodista, Caixa
Postal, 213, Ribeirao Preto,
E. de S. Paulo, Brazil, South
America.

* * *

Study Leaders' Meetings

Study Leaders' meetings for the six districts will be held as follows:

Brookhaven District—at Brookhaven, August 27.

Hattiesburg District—at Waynesboro, September 2.

Jackson District—at Jackson, September 10.

Meridian District—at Meridian, September 11.

Seashore District—at Poplarville, September 4.

Vicksburg District—at Vicksburg, September 9.

The purpose of the day's program is to discuss the study plans for all lines of work of the W. S. C. S., relating them to the total program of Christian Service.

The theme: Christians working together in all areas of life to achieve a righteous world order, which includes beginning with the deepening spiritual experience of the individual; radiating through the home and establishing the Christian family; helping to promote a Christian Democracy in America and a Christian world order, by directing and developing Christian character in all groups—children, youth and adults.

Following is the tentative program for the day:

Hymn: "Lead On O King Eternal" (first two verses).

Prayer.

Introductions.

Worship: Mrs. E. E. McKeithen, Conference Spiritual Life Director.

"Missionary Education": Mrs. E. V. Perry, Conference Secretary of Missionary Education and Service.

Hymn: "Lead On O King Eternal" (third verse).

"Social Action": Mrs. Stanley Wilson, Conference Secretary of C. S. R. and L. C. A.

Hymn: "Are Ye Able."

"The New Plan for Children's Work": District Secretary of Children's Work.

Lunch.

Conference Periods (in groups).

Consecration Service: Mrs. E. E. McKeithen.

Presidents, Secretaries of Study, C. S. R. and L. C. A., children and the Spiritual Life leaders of all W. S. C. S. are expected to be present at their district meeting. All members are welcome.

* * *

Executive Meeting of Conference W. S. C. S.

The September meeting of the Executive Committee of the Mississippi Conference W. S. C. S., will be held in the Main Street church, Hattiesburg, on September 3, 1941. All the officers and the district secretaries are to be present.

* * *

Just Off the Press

The little booklet, "Local Church and Community Cooperation" (price 12 cents from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio), is just off the press. It gives suggestions for: The care of the church building; the parsonage; pastor's helpers; responsibility for children and young people; for the aged; for the underprivileged; for cooperation with Community agencies, etc.

This booklet will be a splendid guide for the chairman of C. S. R. and L. C. A. in the local W. S. C. S.

A man's vanity tells him what is honor, a man's conscience what is justice.—Labor.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

I am wondering if your Spiritual Life Groups would like to have this litany on the Lord's Prayer. Mrs. Mills gave it to her class at Mathiston and I am passing it on to you because it is so lovely. It fits in admirably with the study of "The Open Gate to Prayer," by Miss Thurston.

The Lord's Prayer

OUR FATHER, WHICH ART IN HEAVEN.
We draw near to thee who has taught us to cast all our care on thee;

Our Father, which art in heaven.

We are as children who have lost their way in the world's wilderness and we cry to thee;

Our Father, which art in heaven.

We are weak and blind and selfish; but thou art wisdom and love, and givest wisdom, love and courage to those who trust in thee;

Our Father, which art in heaven.

HALLOWED BE THY NAME.

Through the continued unity of all Christian people in allegiance to Thee, overleaping the divisions caused by hostility or war;

Hallowed be Thy Name.

Through a persistent desire in all nations to seek fellowship with one another in Thy one family;

Hallowed be Thy Name.

Through an ever deepening aspiration toward justice, goodwill and peace in all the world;

Hallowed be Thy Name.

THY KINGDOM COME.

By the faithfulness of Thy people in seeking first Thy kingdom and Thy righteousness;

Thy Kingdom come.

By new dedication of Christians in all lands to the establishment of justice in all the earth;

Thy Kingdom come.

By the vindication of right and by the growth of mutual understanding between nations and races;

Thy Kingdom come.

THY WILL BE DONE.

In the maintenance of the spirit of love and equity even in the midst of strife or war;

Thy Will be done.

In generous admiration for the courage of opponents and enemies, and readiness to believe the best of them;

Thy Will be done.

In a determination among all to work for secure peace in a world order that is fair to the generations yet to be;

Thy Will be done.

GIVE US OUR DAILY BREAD.

By the establishment of peace and the supplying each of the other's need;

Give us our daily bread.

By the establishment of cooperation among all nations and classes for the common good;

Give us our daily bread.

By the sympathy which gives help to the

needy, both at home and far away;
Give us our daily bread.

FORGIVE US OUR TRESPASSES.

Because by our self-interest, and self-concern we have increased the bitterness between men and nations;

Forgive us our trespasses.

Because we have been arrogant, seeking rather to exalt ourselves than to find Thy will for us and do it;

Forgive us our trespasses.

Because we have trusted in our wisdom and strength and have neglected Thee;

Forgive us our trespasses.

WE FORGIVE THEM THAT TRESPASS AGAINST US.

If other countries, while pursuing their own interests, have unduly hindered ours;

We forgive them that trespass against us.

If we have suffered loss or grief through the wrongful ambition of others;

We forgive them that trespass against us.

If any have injured us by threat or by attack;

We forgive them that trespass against us.

LEAD US NOT INTO TEMPTATION.

When opportunity comes to secure wealth for ourselves at the cost of increased poverty to others;

Lead us not into temptation.

When suffering and anxiety prompt feeling of bitterness and hatred;

Lead us not into temptation.

When fear distracts the mind or security lulls the conscience, and we are in danger of forgetting Thee;

Lead us not into temptation.

DELIVER US FROM EVIL.

At times of self-satisfaction, self-seeking and self-confidence;

Deliver us from evil.

At times of boastfulness over success or victory, of irritation at defeat, of despair at hope deferred;

Deliver us from evil.

At times of fear concerning the designs of others and of desire to gain security or advantage by unjust means;

Deliver us from evil.

THINE IS THE KINGDOM.

For over all races and nations Thou rulest as King; Thy fatherly love embraces all; and in Thy will is our peace;

Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

A BUSINESS MAN'S TESTIMONY

(Continued from page 7)

have not had this experience in one of the two ways; then be suspicious of the message and the testimonies (if any) of the so-called faithful few, for our best of all times young people are scrutinizing these messages and testimonies as never before.

Since these bygone days of the commonly referred to uneducated messengers, the modernists and the fundamentalists came along and greatly confused me. I tried both and found them to be either narrow, queer

and more noise than power; or intellectually seriously blundering in spiritual matters. In my case it took the truth of both, less their errors and weaknesses, plus the infallibility of the New Testament and the Holy Spirit. While in this disturbed and unhappy state I placed myself under the influence of a psychoanalyst who took me all to pieces and left me scattered and discouraged, with a deep sense of helplessness. Then Christ spoke to me: "Look this way." Since this experience I have been willing to know Him truly as He is. My conviction is that He is yet and forever living, physically, as well as otherwise. "... two men stood by them in white apparel; which also said, ye men of Galilee why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:10, 11. This "same" as lawyers would put it needs no ruling for clarification purposes. It is definite and perfectly clear.

I find that the better I relate myself to this Christ, the more I want to know about Him in every respect. When the right sort of surrenderedness to this Christ is a reality and out of this relation we are daily doing the things we know we ought to do, we will then begin to crack the shell of status quo church setups, and the faint-hearted faithful few will again take courage. The Inner Voice will then begin anew to give infallible guidance. Mysticism? Yes—but indispensable. Frequently I shift the dial on my radio to a slightly higher level and pick up London rather than St. Louis, and then mere fractions of inches one way or the other and Spanish music comes in from South America. Another slight shift and Rome, or London, is heard, and unknown voices, probably from China or Japan. A very deep mystery, yet I have experienced it and for this reason know it is a reality, and expect to continue to avail myself of its benefits. I expect to exercise at least as good judgment as this in my relation to Christ, by continuing to avail myself of the benefits of His mysterious existence and unlimited power for good.

To me He is more than merely of a Virgin birth—the very God himself. He did not only heal people physically two thousand years ago, He is doing it now. He not only arose from the dead two thousand years ago, He is still risen, and in my opinion, will come again according to promise to anyone able to stand it.

Then my dear aunt, could, when she knew she was on her death bed, and more happy than ever about it, finally raised up in bed, stretching out her arms, and said "Here is Jesus," and He took her. Here is the place, my friends, where we dare not have even a trace of doubt about the power of God through Christ, for we will be in desperate need of Him at this time.

I do not expect to leave this second coming of Christ out of my testimony and messages simply because for a long time this message has been mostly in the hands of the semi-queer and some others misusing it. We will never be the kind of Christians we really want to be until those of us with

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Important! Presidents Take Note!

Since we shall soon bring to a close the third quarter of our year's work, we should now be checking over our accomplishments of the past months, looking toward making this last quarter one of real achievement and efficiency in every department of work. In doing this we should check carefully the points of the efficiency aims, we should check the special goals set by each district, we should check the subscriptions to "World Outlook" and "The Methodist Woman," we should check the recommendations adopted at Conference for the various departments of work (see Conference Minutes), and we should check the real growth of our society in terms of an increasing interest and spiritual development of our members.

In helping to review the work accomplished in the past and to plan for future activities, the following letter received by Mrs. J. H. Thatcher, Conference Secretary, from Mrs. DeVinny, should be of great interest and assistance:

To the Conference Corresponding Secretaries,

Reports

The problem of reports is ever with us. No doubt you have discovered that many local societies feel reports other than annual ones are unnecessary and that the feeling is frequently expressed, "why bother with filling out blanks and spending postage as long as the work is being done," while others feel that because they are not carrying on all the activities listed on the blanks, there is not much point in reporting anything. These and many other excuses (not reasons) are coming to all of us and it is the exception and not the rule to find local societies in accord with our system of reporting. Obviously we cannot force any society to send reports. However, reporting seems the only method whereby we can feel the pulse of this great organization at stated intervals, and it does seem important to the vitality of the organizational processes for the officers—district, conference and division—to be kept informed on the progress of the work in the local societies. Let us kindly but persistently bring to the attention of the local societies the importance of reports. It is keeping at it, and everlastingly at it, that brings results in the long run.

Promptness in the reporting must also be stressed. One conference secretary says this: "If anyone sends you a system by which local officers can be persuaded or coerced into sending reports on time, I should appreciate it if you would pass it on to us." If you have any light on this subject, don't hide it under a bushel." Tell us that we may tell others.

To date we have the second quarter's reports from 75 of the 106 conferences. This is better than last quarter, but still rather disappointing. July marked the half-way point in the year's work and we should have received a report from every conference in order to know how the work is faring. The Southeastern Jurisdiction was 100 per cent in reporting this quarter. If one Jurisdiction can do this, why not all? For your information we enclose a summary of reports for the second quarter.

Unorganized Charges

Many conferences are working assiduously to complete the organization of local societies and to be 100 per cent before the year closes. Nebraska reports five of its eight districts now fully organized and one other with all but one charge on the district organized with the Woman's Society of Christian Service. Can any other conference match this? Let us hope that by the end of 1941 we shall have a long honor roll of "100 per centers," both in districts and conferences. Keep on trying! We reiterate this is the most important piece of organizational work to be done this year and only four months remain in which to accomplish it.

While the corresponding secretary should plan ways of doing this work with the district secretary, it is primarily the responsibility of the district secretary to secure the cooperation of the district superintendents and pastors and to contact the women in these unorganized local churches either by going themselves or by sending someone to help in setting up the new society.

Efficiency Aims

In addition to this important matter of completing the organization of societies in the local church this year, every secretary should check carefully with the district secretaries on the progress being made in achieving the Efficiency Aims. Each of these aims is vital to the strengthening of the organizational work. Therefore, it is of great importance that you check carefully during the remaining months of this year. Reaching all the Efficiency Aims will pull the local societies up along the lines where they are weakest.

Week of Prayer and Self-Denial

Too much emphasis cannot be laid upon the observance of the Week of Prayer and Self-Denial. If special meetings are planned for that week, stress the appropriateness of having missionaries as guest speakers. Your Jurisdiction Secretary of Organization and Promotion will help in planning itineraries of available people. Do not forget the literature to be used in promoting the Week of Prayer and Self-Denial plans and projects. It is very fine and should be used widely.

With appreciation of your cooperation and all good wishes, I am

MRS. V. F. DEVINNY,
Executive Sec., Woman's
Section of Joint Division.

* * *

Oak Grove Entertains Zone Meeting

On Tuesday, August 12, 1941, the second zone meeting of the year was held at the Oak Grove Methodist church, with thirty-six present. The societies represented were: Oak Grove, Lake Providence, Tallulah, Ray-

ville, Eppps, Forest and Transylvania.

Mrs. W. E. Morris, zone leader, presided over the meeting, which opened at ten o'clock with quiet music played by Mrs. Manus, of Tallulah. Using as the theme of the program, "Discovering Christians," the following program was presented:

Poem, "Who Are These"—Mrs. Morris.

Vocal Solo—Mrs. Ritchie, of Tallulah.

"Place of Christian Social Relations and Local Church Activities"—Mrs. Brown, of Lake Providence.

Hymn, "Spirit of Faith Come Down."

"The Local Church Serving the Community"—Rev. D. W. Poole, of Tallulah.

"Organization and Management"—Mrs. E. C. Gibson, District Secretary.

Prayer—Rev. W. O. Byrd, of Farmerville.

Inspirational Address—Rev. M. D. Fulkerson, of Oak Grove.

Closing Prayer—Miss Sheila Nuttall.

The next zone meeting will be held in Transylvania, Tuesday, November 4, 1941.

MRS. A. L. HAWKINS,
Sec., Zone Two, Monroe Dist.

* * *

Zone Four, Baton Rouge District, Holds Meeting

The third quarter zone meeting of the W. S. C. S., of the Methodist church, Fourth Zone, Baton Rouge District, was held at Loranger, Tuesday, August 12. The call to worship at ten o'clock, a. m., was opened with the singing of "Help Somebody Today." The morning devotional by Mrs. J. Henry Bowdon, of Baton Rouge, was an earnest and impressive talk on Christian Stewardship. The morning prayer was made by Rev. R. S. Walton, of Hammond. Mrs. John Kent, of Tangipahoa, zone leader, presided over the business session in her usual efficient and gracious manner.

The following auxiliaries were represented and gave good reports on the work being done: Wesley's Chapel, Ponchatoula, Springfield, Hammond, Tickfaw, Loranger and Tangipahoa. The topic for the day's program was, "Christian Social Relations and Social Activities." Mrs. G. O. Salassi gave a splendid talk on "Enlarging Our Horizons for a New World Order." Dr. Trotter, of Hammond, gave some very interesting information and ideas on "Social Relations and Activities." Mrs. Morel, who had the "Quiet Hour," also spoke along the same lines. Mrs. Fairchild, of Baton Rouge, who is our district secretary, spoke of the many activities of the organization and presented

(Continued on page 13)

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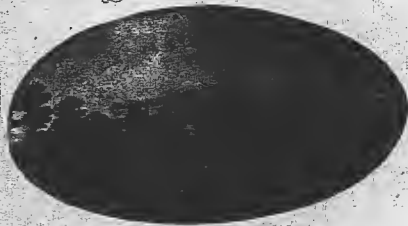
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CHURCH SCHOOL LESSON AUGUST 31, 1941

By Rev. W. C. Newman

JOHN URGES CHRISTIAN LOVE

Lesson Text: 1 John 3:13-18; 4:7-21

Golden Text: Let us not love in word, neither with the tongue, but in deed and in truth.—1 John 3:18.

One of the things that amazed and angered the Pharisees and some of the other hearers of Jesus was the simplicity of his directions for living. They had worked out a complicated ritual of life, a set of petty rules and regulations covering every hour and every act of their lives. They were to keep certain feast days and fast days; certain of them were to wear broad phylacteries on their garments; they prayed in a loud voice and in many words thinking to be heard for much speaking; they were to give a tenth of anise and mint and cumin. And every letter of this law was to be kept perfectly.

Imagine their surprise and indignation when Jesus came along and set aside this traditional mass of cumbersome regulations, saying that they were a mere outward show—like sounding brass and tinkling cymbal (to use Paul's words)—or, in Jesus' words, like whitened sepulchres which on the inside are filled with dead men's bones.

Love—The Proof of Your Christianity

And here we have St. John, some years later, saying emphatically that there is one sure way to tell whether or not you are a Christian. The test is not your orthodoxy, your morality, your zeal, or your loud and long prayers—but whether or not you have acquired the ability to love your fellow man.

Now at first glance this statement will be met with enthusiasm, and many will read these words with approval. But only so long as they are stated in general terms. Surely love and good will and neighborliness are splendid virtues, and a sermon on these subjects would be soothing and enjoyable.

But I'm not so sure of that. It isn't as easy as all that to love one's fellow man. For love is a pleasant thing to think on and sing about, but often it is neither easy to achieve nor happy in its results.

Things That Make It Difficult to Love People

For both Jesus and John, in speaking of love, threw out the idea of loving only the lovely and the lovable folk—one's own friends, one's inner circle, the elite and the good—and made love absolutely inclusive. Jesus even went so far as to say that one must love his enemy! And that puts a different face on the whole matter.

Prejudices often stand in the way of our loving people as Jesus and John taught us to love. Once upon a time a lawyer tried to catch Jesus in some misguided statement by which he could entrap the Great Teacher, and destroy his influence. So he asked Jesus which of all the commandments is the greatest. Jesus' answer was clear enough to satisfy even that herring-hunting lawyer. But he dismayed both the lawyer and all his hearers by telling a story that shocked their

smug superiority—the story of the Good Samaritan, in which the hero was a member of a despised race whom they counted beneath their love. And if we modern Christians would ask ourselves "Who is our neighbor?" and answer that question honestly, it would almost surely dismay us to see how far we have missed the standard Jesus set. Have we loved our neighbor the Jew? Our neighbor the Catholic—Our neighbor the Negro? The Japanese? The German?

Love and Selfishness Incompatible

Moreover there is a more common enemy of love, which the best of us must battle if we are to be Christian. For it is more difficult to love someone who has what we want than to love someone who has done us an evil. About the easiest thing in the world is to find reasons for not loving a man who has gotten bigger appointments than we. It is no trouble at all to doubt his sincerity, to question his character, to criticize his work, to justify ourselves in disliking him emphatically.

Love the Highest Human Achievement

Quite on the other hand it is certain that no human being ever achieves anything greater than the ability to love greatly. This is the highest relationship that can possibly exist between men—to love one another. The finest creative achievements of the human race have universally been motivated by love. It is the solution to the international problem and the end of wars.

But the greatest of all is—God is Love; and he that abideth in love abideth in God. To his own generation, and to all generations, Jesus offered this simple, but diffi-

cult to observe rule: thou shalt love thy neighbor as thyself. Paul added to this a profound and broad statement: Love never faileth. And John concludes the whole matter by saying: If a man say, I love God, and hateth his brother, he is a liar.

LOUISIANA W. S. C. S.

(Continued from page 12)

in an interesting way much valuable information on the work as it is to be carried on under the new regime. Mrs. C. I. Crook, of Hammond, had charge of the afternoon devotional. She selected as her subject Christ's parting commission to His disciples to carry the Gospel to all nations. Mrs. Sheppard's talk on "Spiritual Life" was an inspiration to all who had the privilege of hearing her. She also spoke of the value of the prayer-meeting and the important place it occupies in the upbuilding of the church. She said, "When a church discontinues its prayer-meeting it is going backward spiritually, for that mid-week service is the spiritual backbone of the church." The Registrar reported a total attendance of forty-six. Five ministers were present, the Revs. Mr. Walton, Trotter, Nesom, Kavanaugh and Felder, and forty-one members of the W. S. C. S. A rising vote of thanks was given to the ladies of the Loranger church for their wholehearted hospitality and for the delectable lunch served to us at the noon hour.

Mrs. Kent and the Loranger ladies are to be congratulated on the interesting program and a most successful meeting.

MRS. L. V. SETTOON,

Reporter for Fourth Zone,
Baton Rouge District.

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CARTHAGE CHURCH

It is befitting to write a word of appreciation for the wonderful work done in Carthage Methodist Church since last Annual Conference. In reality, the church has not only done the marvelous but has approached the miraculous. In a few weeks after the conference an outstanding debt of some two thousand seven hundred dollars was subscribed and paid. The dedication services were set for several months ahead. On June 29, the church was dedicated. This, of course, was a red letter day.

The general work of the church has kept pace with that of paying off the debt in both material and spiritual things. The people have been wonderful in caring for their pastor's needs.

The annual revival effort in which the pastor was ably assisted by the general evangelist, C. M. Dunaway, and his singer, Jennie Waters, was a glorious success. The church expects to go over the top in all the askings of the conference.

Sincerely,

H. A. WOOD.

A REVIVAL OF RELIGION

By Mrs. Irvin Rowland

A church membership must do more than attend and go through the different forms of worship to experience a revival of religion. The church is made up of individuals, and since a religious experience is a personal relationship between an individual and God, then each member is responsible for the outcome of a revival.

Man's heart is the ground where the Gospel is to be sown. If we do not prepare it beforehand, how can we expect the Word of God, as it is preached by the minister, to find lodgment and sustenance? The followers of Christ must surely lift Him up if other men are drawn unto Him.

Prayer is a very necessary and vital part of any evangelistic meeting. Yet, may we not forget that our lives must meet certain conditions before we can pray to the Father for the salvation of other souls. We must do His will and follow His leadership if we expect Him to answer our humble pleas. Our Christian experience must reach beyond the superficial—it must be real, alive, and in harmony with God.

Jesus is the only Savior the world has ever known or will ever know. Many anti-christs have arisen and will continue to arise, but in time, they crumble into the dust while Jesus continually increases in power and glory. In the face of indifference and worldliness, shall the church be discouraged? Never—"For where two or three are gathered together in my name, there am I in the midst of them."

So, to have a revival, we need to prepare ourselves personally for, "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that He cannot hear." Sin separates man from God, and until each person is willing to accept and so desires the power of God unto salvation, he cannot experience it.

NORTH MISSISSIPPI CONFERENCE

Corinth District—Fourth Round

Corinth, First Church, Aug. 24, 10:30 a.m., preaching.
Guntown and Safford, at Guntown, Aug. 31, a.m.
Ripley Station, Aug. 31, night.
Ashland, at Liberty, Sept. 4.
Booneville Ct., at Blyth's Chapel, Sept. 5.
Booneville Station, Sept. 7, a.m.
Fulton, at Fulton, Sept. 7, night.

Belmont, at Old Bethel, Sept. 12.
New Albany Station, Sept. 14, a.m.
Corinth, South Side, Sept. 14, night.
Mantachie, at Oak Grove, Sept. 18.
Chalbeate, at Ebenezer, Sept. 19.
Blue Mt., at Fulkner, Sept. 21, a.m.
Baldwyn, at Baldwyn, Sept. 21, night.
Lowry Ct., and Golden Hill Ct., at Lowry, Sept. 23.
(Joint meeting).
Hickory Flat, at Pisgah, Sept. 25.
New Albany Ct., at Ingomar, Sept. 26.
Myrtle, at Myrtle, Sept. 28, a.m.
Rocky Springs, at Hopewell, Sept. 30.
Potts Camp, at Macedonia, Oct. 2.
Sherman, at Belden, Oct. 3.
Iuka Ct., at Salem, Oct. 5, a.m.
Iuka Station, Oct. 5, night.
Kossuth, at Hightown, Oct. 7.
Rienzi, at Thrasher, Oct. 9.
Tishomingo, at Tishomingo, Oct. 10.
Waterford, at Chulahoma, Oct. 12, a.m.
Holly Springs, Oct. 12, night.
Burnsville, at Chapel Hill, Oct. 14.
Corinth, First Church, Oct. 15, night.
Dumas, at Weir's Chapel, Oct. 16.
Marietta, at Gilmore Chapel, Oct. 17.
Abbeville, at Cambridge, Oct. 19, a.m.
Oxford, Oct. 19, night.
Corinth Ct., Oct. 26.

Pastors meeting will be held Sept. 9, at New Albany.

W. R. LOTT, D. S.



REV. O. S. LEWIS, Pastor

HISTORICAL SKETCH OF COURT STREET METHODIST CHURCH, HATTIESBURG

Court Street Methodist church was organized in 1900, as East Hattiesburg M. E. Church, South. On January 22, 1901, as per deed record page 492, in the Chancery Clerk's Office, we find deed from W. F. S. Tatum to I. H. C. Cook, M. L. Ward, Evans Hall and M. E. Cadenhead, trustees of East Hattiesburg M. E. Church, South, for the original church and parsonage site on the corner of Elizabeth Avenue and Court Street.

Rev. V. D. Scarbrough was the first pastor appointed to East Hattiesburg Methodist church. This was for the year 1901. The name of the church was changed to Court Street that year. Since then the following have served as pastors: W. M. Sullivan, J. E. Carpenter, W. C. Black, J. R. Jones, G. H. Thompson, G. H. Galloway, W. L. Linfield, T. W. Adams, C. F. Emery, C. M. Crossley, H. A. Gatlin, W. J. Ferguson, L. L. Roberts, C. A. Schultz, J. W. Sells, and O. S. Lewis, the present pastor.

During the pastorate of C. M. Crossley, the church building was destroyed by fire. In 1922, the present commodious building was erected on the corner of Court Street and Southern Ave. During the pastorate of W. J. Ferguson, one of the best parsonages

in the conference was built on Southern Avenue, across the street from the church, valued at \$12,500. The church building is valued at \$55,000. There is adequate room on the church lot for an annex when needed. The church also owns a vacant lot next to the parsonage which is used as a playground for the children of the community.

Improvements have been made on both church and parsonage in recent years. In the early part of this year the church was repainted inside on all floors, including the beautifying of the Sanctuary. The aisles of the church have been carpeted for the first time. Improvements on the parsonage, including revarnishing the hardwood floors, painting the outside woodwork and installing a modern Frigidaire, have been made this year. The last item is the work of the women of the Woman's Society of Christian Service.

Ever since soldiers have been at Camp Shelby they have been cordially welcomed and entertained by the members of Court Street church. When not away on maneuvers, scores and sometimes hundreds come to the evening services, take part in the Young People's program, and join heartily in the singing at the preaching services. Following the evening services, they are invited to the sub-story of the church, where open-house is held for about two hours. Large groups love to gather about the pianos and sing. Members of the congregation, young and old, meet with them and help entertain them. We come to learn much about their home life and former church activities. Some are coming to church for the first time. The pastor has had many experiences of young men coming to him with their problems, their desire to be the right kind of a Christian, and with requests for prayer. Many letters have been received from the boys themselves, their parents and pastors back home, expressing appreciation for the services at Court Street church and the attention given them.

Court Street has a well-organized Board of Stewards who systematically keep up with every financial need of the church. Hon. Curren W. Sullivan, State Senator from Forrest County, and one of the leading attorneys in Hattiesburg, is the very efficient chairman.

Mrs. Russell Lyons is the President of the Woman's Society of Christian Service, which includes as fine a band of Christian workers as can be found anywhere.

William E. Barksdale is the General Superintendent of the Church School. Mrs. R. E. Rollings is the wide-awake counselor for the young people, and has charge of the recreational program for the Camp Shelby visitors.

The oldest and one of the most faithful members of Court Street church is brother R. M. Cameron, who has just recently celebrated his 88th birthday. He still attends church regularly, and is keenly interested in the welfare of the church.

In the whole world all the ideologists of the "war against Fascism" school accepted the idea of war as the sole means to fight Fascist encroachments, as if war, whether "democratic" or "totalitarian" in the present state of perfection of the instruments of destruction would not impose on every belligerent a Frankenstein which nobody could control and of which the inevitable consequence must be everywhere hatred, brutality and contempt of men. War today will impartially distribute among victors and vanquished nothing but ruin, human degradation and slavery.—Pierre van Paas- sen, in Days of Our Years.



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A BUSINESS MAN'S TESTIMONY

(Continued from page 11)

both feet on the ground in these matters again include the risen and promise and ability to come again Christ, and present Him from these points in the most skillful and acceptable manner possible. Then the power we are in desperate need of these days will be ours.

Doing everything we know we should do daily under this kind of a Christ connects us with a power for good—likened unto an X-ray, mere dashes of His presence reach the bone of our cases, mentally, physically, if we only but permit it. My deepest feelings tell me that when I get on Christ's physical side as it should be done, He then is with me physically far better than when we are only partially presenting Him. Here is where the message of the New Evangelism starts—yet not new—the old brought up-to-date. It is Christ of today and tomorrow, in addition to Him of yesterday, then the truth of what medical men and other scientists are saying today is understandable—that from 50 to 75% of all diseases, physical and mental, are of a functional nature, subject to basic cures only through the Spirit, and could have been saved from this by the right kind of spiritual contact, and this must be of Christ of today and tomorrow, alive in every respect, in addition to Him of yesterday, for it is today we must try to live, and with confidence go into tomorrow.

Brother Minister, let your concern about your messages be of a desperate nature. Don't be afraid to publicly confess that you have been all wrong at some points. The masses as a rule will greatly honor you for this manliness.

I witnessed recently a minister, who after preaching his sermon along these lines, say that he needed what he had been preaching, and that he was going to do what he felt he should do about it, and he left the platform and went down to the altar of the church and knelt there in prayer to God to forgive him his sins and mistakes—naming some of them, and a revival immediately followed at which I witnessed as many as seventy-five people at the altar of this little church at one time, and the membership increased 8% in just a few weeks. Immediately following they paid off a church debt that had been so burdensome that some wanted to give the whole thing up.

Most messages of the pulpit today will effect a favorable change in the lives of most any honest seeker and lover of truth, but in most cases the change is not deep enough simply because the message itself is lacking in depth. This necessary depth is found only in preaching and in every way promoting in the lives of others the living Christ.

So, the message is yet Christ and Him crucified, only don't make the mistake of abbreviating Him at this point by failing to include the physical resurrection, likewise ascension and promise and ability to come again, and other experiences that bring Him down-to-date. Don't harp on His second coming, but make sure to include it in your year-round messages in the most skillful fashion possible. Then you will recognize that healthful restlessness you have been wanting, and doing something about it upon the part of your listeners and followers, and your own wisdom and power to live and deal with problems greatly improved.

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E. V. Moorman.
Quincy, Illinois.


LEWIS MEMORIAL HOSPITAL

(Continued from page 9)

This is not a connectional project, but I am appealing to you, as Methodist Women of North Mississippi, to cooperate with your

pastor in this Special. Your personal contribution of time and money will bring joy to you as you, in this way, project a part of your own life and serve these needy and receptive people.

MRS. W. H. RATLIFF,
President, W. S. C. S.



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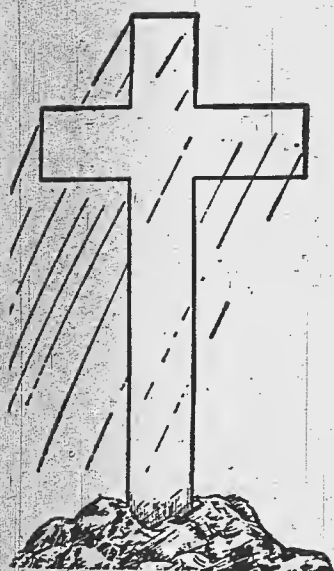
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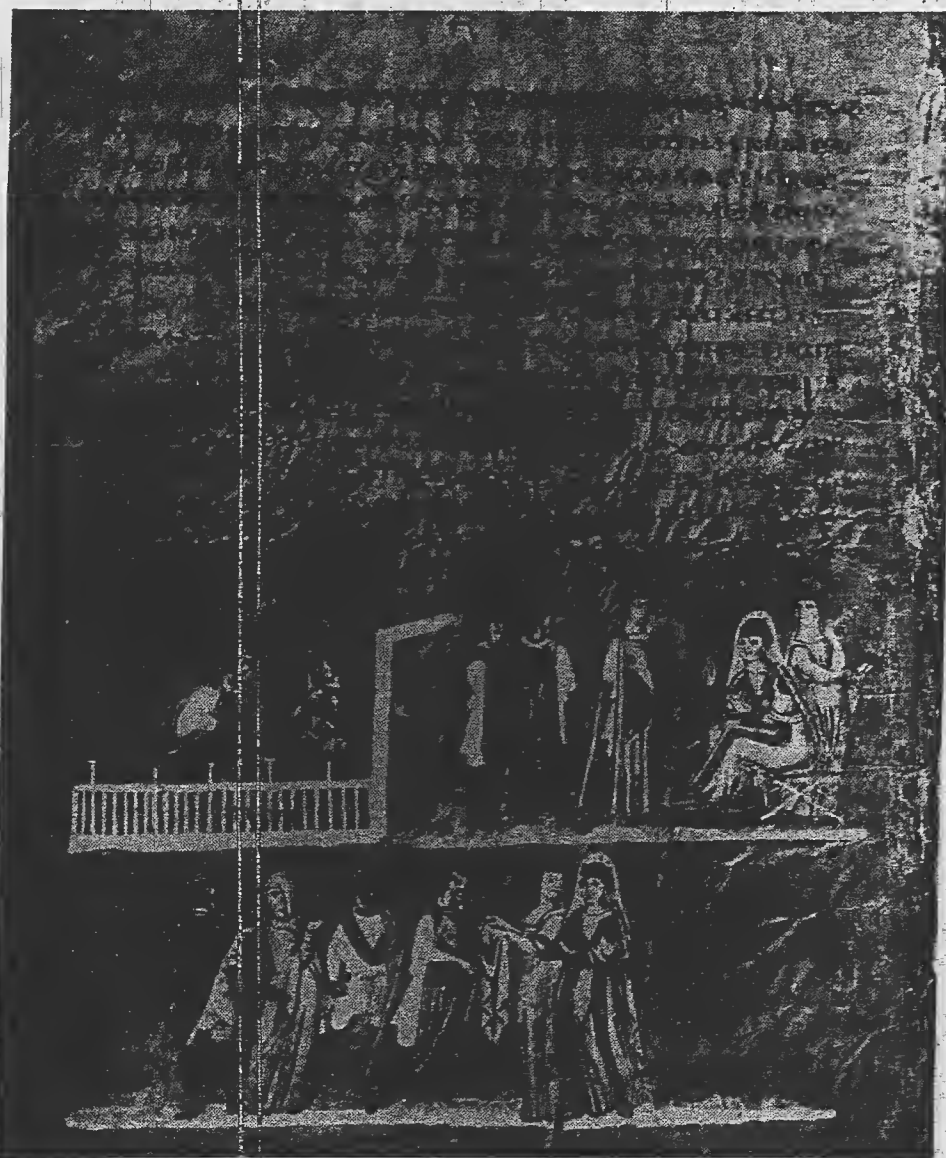
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"If ye keep My commandments, ye shall abide in My love." And so it all comes back to the old, homely, practical duty of obedience. Nothing—no raptures, no shining ecstasy—can take the place of obedience to Christ.—Dr. Wayland Hoyt.

THE PRAYER-ROOM TODAY

Father, let Thy child put his hand afresh in Thine as I go forward. Thou dost bring me into strange and unfriendly places, but I shall not feel alone if Thou art with me. I cannot understand the way Thou art taking, and the end is unrevealed to me. But I know Thou hast an end in view, and Thou art bringing me toward it by the best way. I thank Thee for this life's chance of trusting Thee. Help me day by day to live by faith. to venture forth with Thee, sure of Thy goodwill and asking for no other assurance. Amen.

GENESIS—MANUSCRIPT OF THE SIXTH CENTURY



(c) By Dr. Henry Smith Williams.
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WALLET OF THE WEEK



THE GIANT BANYAN TREE, which stands near the Great Pyramid just outside of Cairo in Egypt, is one of the few trees which offer shade for the weary traveler. It is said that the roots of this magnificent tree reach down through some sixty feet of sand to the level of the Nile River which flows not far away. From the deeper levels of sand, it has taken in the moisture which has sustained its gnarled and spreading branches while all about is a vast desert of burning sand.

* * *

SIR BERNARD PARTRIDGE, cartoonist on London's *Punch*, is credited with one of the most clever and deeply suggestive cartoons which have appeared in that famous magazine. The cartoon had reference to the Irish settlement in 1921, and it depicted two gunmen recoiling in terror from a small black object on the ground. "An infernal machine," cries one. The infernal machine is labelled "Ballot Box." Such a cartoon probably had more punch then than it could hope to have now, in some quarters at least.

* * *

THE AXIS INVASION of White Russia, the Ukraine, the Baltic and Polish provinces is said to have brought more than two million Jews under the heel of the Nazi rule of blood and iron. It is believed, however, that the participation of Russia in the fight against Hitlerism brightens the prospect for Jewish deliverance. Before the German advance into Russia, nearly one-third of the Jews in the world lived in that country. The civil war years in the Ukraine were years of inexpressible horror and mass murder for the Jews.

* * *

THE SWORD OF THE SPIRIT MOVEMENT in England is meeting a very determined opposition by certain Protestant groups. From a seven-point "Manifesto" carried in a recent issue of the *Christian World*, London, it seems to be somewhat of the nature of the "Christian Front" with which we are familiar. Whether justly or not, it is definitely an anti-Romanist agitation. The Manifesto declares that "Roman Catholicism is a festering sore in the body politic in every part of the British Empire where she has sufficient power to exhibit her strength."

* * *

SOUTHERN BAPTIST THEOLOGICAL SEMINARY is reported to have the largest list of applications for entrance in its history. Three weeks before the date of the opening for the eighty-third session, approximately five hundred men are seeking admission. These are not all seeking admission for undergraduate work, but there has been a large increase in the number of ministers who are registering for graduate courses. In addition, one hundred young women are expected to enroll in the Woman's Missionary Training School, whose new building is adjoining the seminary campus.

CHINA'S OLDEST DAILY, *Ta Kung Pao*, has been moved five times since the beginning of the war with Japan, but despite all its difficulties it is still being published. It was moved from Tientsin to Shanghai, thence to Hangkow, and to Hongkong, and it is now issuing from a deep granite cave in Chungking. Five hundred coolies carried the huge rotary presses in parts to Chungking and five hundred thousand Chinese press characters were smuggled through the Japanese lines.

* * *

A BLOOD VEHICLE for a depleted blood supply in cases of desperately wounded persons has been made out of pectin, the ingredient which makes fruit jelly jelly. This blood substitute was developed at the Henry Ford Hospital, Detroit, and it appears to promise much. The pectin substitute can be made very cheaply out of citrus fruit, double-distilled water and certain salts, and it is not so hard to keep as blood plasma and other substitutes. The use of this vehicle is to keep up a normal blood pressure until the blood supply can be rebuilt.

* * *

DRILLING AN OIL WELL is said to cost between five and eight dollars per foot, and may run as high as thirty dollars per foot in very deep or otherwise difficult situations. During 1940, thirty thousand wells were drilled at a total cost of \$750,000,000, and that was almost one-half of the total value of the crude oil produced during the year. This means that the outlay before production begins is a staggering item, and if the effort should end in a "dry hole" it is just too bad.

* * *

THE BROOK FARM, the dream of certain idealists of a hundred years ago, was a combination of a communistic venture in economics and transcendentalism in philosophy. It ran its course in six years, but it attracted certain outstanding literary personalities including Emerson, Hawthorne, Thoreau, Theodore Parker, Charles A. Dana and others. In 1870, the farm was purchased by Lutherans and it has since been used as the Martin Luther Orphan Home. The picturesque beauty of the place is said to have remained much as it was in 1841, when it was founded.

* * *

TEARS OF ST. LAWRENCE is the name which the Irish are said to have given to the shower of Perseid meteors. Since 830 A. D., the earth has passed through this shower of meteors each August. On August 10, 1941, the earth experienced the one thousand one hundred and eleventh recorded bombardment of this multitude of meteors. It is reported that for approximately six hours, the heavens were streaked with an average of thirty shooting stars at a time. Very few of the luminous bodies ever reach the earth as they are consumed by their forty-mile-per-second flight.

New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

THE PRESIDENT'S MOTHER

Mrs. Sara Delano Roosevelt, mother of our President, died at her home in Hyde Park, New York City, shortly after noon on Sunday. At her bier political differences will be forgotten in the sympathy of the entire nation for the President whose great sorrow comes in one of the most troubled and desperate hours in our national history.

As the mother of the President of the United States, she was accorded an honored place in American public esteem, but she was entitled to honor in her own right. She had a dower of strength all her own and because of the high ideals and noble culture which gave her perfect balance she bore herself well and worthily in the great success of her distinguished son. After almost eighty-seven years of earthly pilgrimage, she enters into rest and the full realization of immortality.

REVIVING THE INFAMIES OF THE FRENCH REVOLUTION

The bastille and the guillotine were two of the horrors of the political barbarism that prevailed in France a century and a half ago. The key of the bastille was presented to Washington by Lafayette and it is still to be seen at Mount Vernon. Lafayette credited America with responsibility for the destruction of that infamous institution of tyranny and terror.

Alas, how soon are the tides of civilization reversed. We have no disposition to join in any tirade of bitter political discussion. We certainly have no good word for any form of political despotism such as we find in various centers of Europe. But we shudder at the revival of fanaticism in the form of political purges and the revival of the use of the guillotine in the new reign of terror now prevailing in France. We profess no great fondness for the French, but we deeply deplore murder and savagery in the name of the enforcement of law and order. One is almost driven to the feeling that the world is so desperate in its passion for power that it hesitates not to resort to blackmail and murder to accomplish its fiendish purposes.

THE CHURCH-RELATED COLLEGE

The assumption that the problem of the church-related college is local and personal can only arise out of a too limited knowledge of the facts. Recently we have had letters from widely separated locations which expressed judgments based upon personal experiences and with no direct interest except the moral principle involved. We know the men and we quote their words without apology.

One man says: "I must not hold down any longer my warm commendation of your able editorial work, especially on college matters and conversion. Some of my hardest fought battles and worst scars had their cause in college matters. In some cases, the trustees are unaware of administrative designs, and hence their ignorance allowed things their conscience and common sense would have set aside. Too often a helpless minority suffers distressingly from actions of fixed and complacent majorities. Your very definite, yet considerate, words will do much for truth and righteousness." This man's character is above reproach and he is universally respected in our section.

One who has suffered in college conflicts and painful educational disasters writes: "I wish to thank you and congratulate the Church upon your dealing with the college situation. . . . College would have been standing today if some vigorous discussion, as you have given lately, had been before the people prior to its demise." This expression comes from a leader who is known throughout the Church and his expression, like the first letter quoted, was wholly unsolicited. Both of these men express a judgment based upon situations such as we have been discussing.

A layman says: "I most heartily endorse your recent editorials on the college situation, and believe that unless the preachers compel their colleges to live up to the name Christian, it will not be long before many of our laymen will refuse to pay preachers or benevolences."

Dr. Guy E. Snavely, until recently president of Birmingham-Southern College, said before the Conference of Church-Related Colleges at Asheville not long ago: "If the independent and church-related colleges should be closed, we would have in this country simply a state-controlled system, which eventually would lead to totalitarian government." He followed this declaration with the statement that the church-related college "must produce a superior product" and "must lay emphasis on spiritual development rather than on material."

We have reproduced at length articles and expressions from six different persons and all of them except one from college administrators and a very unhappy situation formed the background of the one exception. Might it not be well to ask the question, "Why all this discussion upon the part of school and college men?" Is it not reasonable to assume that they are dealing with practices which do not square with the ethics of Christianity? Tax supported institutions are fortified by their relation to the public treasury, but independent and church-related colleges must make a place for themselves in the affections of the people to whom they must look for support. The church-related college cannot win the loyalty

of its constituency by a course of social surrender and competitive looseness. It must offer that which is spiritually distinctive and uncompromisingly Christian. We are for the church-related college, but not as a limping apology for Christian faith and practice.

THE CAMPAIGN REPORT

At the last minute it becomes apparent that we cannot publish the final report this week without doing injustice to many churches. We have today many remittances and others will reach us, so we are deferring the publication of the final report to next week. All "Quota" churches are being published in this issue, and supplemental reports will be published in order that all pastors and churches may have full credit.

MISSIONARY CHRISTIANITY

Possibly the nearest approach to the devout simplicities of the early Christian community is the mission field. There one finds little to corrupt the passion for the souls of men which is the fundamental urge of redemption. Nowhere on the pagan horizon does the missionary find either sympathy or help; Christ is all and in all on those inhospitable frontiers. It sounds pessimistic, but not more so than conditions justify, when one questions the contribution of organized Christianity to profound and satisfying experience. The elaborate machinery of the organized church tends to remove the sense of dependence, and to plant instead unholy ambitions for place and power. It transforms the prophet into a puppet performer and a power-worshipper. It should be no matter of surprise that even the pagans doubt that our Christianity so much as simulates the primitive virtues, not to mention its retention of the passion which filled the souls of those who suffered martyrdom for their Lord.

THE CHURCH TODAY

In this time of world crisis, religious literature reflects the chaotic situation prevailing throughout the world, in pronouncements which run the gamut from unctuous piety to belligerent demands for the extermination of various agents and factors in the struggle. Most of these pronouncements have a religious purpose and a devotional implication, but they do not change meaningless or intemperate words into constructive design. They increase the heat without adding much to the light.

The leading editorial in the current issue of *Advance* gives a very sensible analysis of "The Church's Responsibility" in this time of crisis. We cannot do more than summarize the thought which we feel to be a straightforward and courageous evaluation of our Christian obligation. The editor points out the fact that the organic life of the Church may be something separate but not impersonal. It reflects the individual loyalties of the men and women who compose it. Its responsibility is fixed by its origin and purpose. It should be an organization for filtering out the causes of false judgments so that the thought of individuals and groups may reflect the white rays of eternal truth.

The editorial suggests the idea that the Church should be a Christian forum for the determination of truth for all situations and not an instrument for outlawing move-

ments upon the basis of personal or social prejudice. A second obligation of the Church is to keep to the fore in Christian thinking the essential difference between right and wrong. This implies that the ultimate determination of that issue must be found at Calvary and in the Gospel. A third obligation is to maintain the sense of spiritual reality. The accomplishment of these ends are possible only as the Church maintains fidelity to its evangelistic mission. The ministry of redemption is the cornerstone upon which every right interpretation and relation is founded. The Church must not surrender the responsibility for creating conditions which make for peace, temporal and eternal.

BRITISH METHODISM AND WAR

BRITISH METHODISM has become definitely war-minded as was shown by the fact that the vote, on a resolution to steadfastly support the war as a sacred cause "until its complete victory has been achieved by a righteous and lasting peace," was 152 for to 16 against. Coupled with this declaration was a call upon the Government to see that the principles of the Gospel should be regarded in peace and reconstruction, and that liberty of conscience should be recognized as the inviolable right of every man and woman.

Others Say...

COLLEGES AND MONEY

It is reported that one of our synodical colleges is being sued for back salary by its former president. A former member of the faculty is being pressed by local business firms for payment of certain bills. His plea is that he is helpless until the college pays him some of his back salary. One's sympathy naturally goes out to all concerned in this unfortunate situation.

The whole affair brings us face to face with fundamental ethics. This same institution has voted to continue its work as a college, despite its poverty-stricken nature and thousands of dollars behind in salaries. One cannot help but raise the question, is there not an impediment in the moral processes of ministers who vote to perpetuate such a situation? Another year under these circumstances means simply going from bad to worse financially.

The program of a college operating under such conditions is bound to be seriously under par. Can the Church afford to be responsible for an institution which is an educational discredit? Can we, by any stretch of the imagination, really call this "Christian" education?

The time has come when the Board of Christian Education should assume bold leadership in this problem as it exists among our church-related colleges. Many of these schools were born of specific local needs which no longer exist. Perhaps one-third of our colleges should be merged with other colleges or closed. In the name of wise economy of consecrated money, for the improvement of our educational service to the world, and above all for the betterment of our efforts to advance the Kingdom of God on earth, this distressing situation should be dealt with intelligently, kindly, but certainly with firmness.—W. L. Y., in Presbyterian Tribune.

METHODIST BOARD OF PUBLICATION

An appropriation of \$200,000 to aid the retired ministers funds of the several Methodist Annual Conferences was voted by the denomination's Board of Publication in its annual meeting here yesterday.

Business increased during the first year of united Methodism's operations in the publishing field by 4 per cent over the last year of the separate life of the former publishing concerns. The figure reported for the year's gross business by Publishing Agents Benjamin A. Whitmore, of Nashville, and Fred D. Stone, of Chicago, was \$5,524,429. During the year a million and a half books were printed and bound and 130 million periodicals issued. In the three publishing plants now in use, Nashville, Cincinnati and Chicago, and in the thirteen depositories responsible for distribution, more than 1,100 people are employed.

Administering the corporations which together comprise The Methodist Publishing House is the Board of Publication, consisting of fifty-two ministers and laymen, representing the six Jurisdictions of American Methodism. The combined enterprises under their control lays claim to being the oldest publisher in this country, having been established in 1789, and to being the largest religious publishing house in the world.

Combining the names of American Methodism's first Bishops, Coke and Asbury, with the name of the place where Methodism's first college was established, Abingdon, Maryland, gives the name, The Abingdon-Cokesbury Press, under whose imprint more than sixty books were issued this past year. In addition to book publishing the Publishing House prints the Christian education literature of the denomination, a new series of twenty-four periodicals, the official paper of the denomination, THE CHRISTIAN ADVOCATE, with a weekly circulation of 275,000; two large monthly magazines, WORLD OUTLOOK and THE METHODIST WOMAN; two quarterlies, RELIGION AND LIFE and THE UPPER ROOM; and several Board periodicals.

The amount previously appropriated for the building of a new Publishing House building in Nashville, \$600,000, was increased by vote of the Board of Publication to \$700,000 to cover rising costs. Also the purchase of the former Methodist Protestant publishing house in Baltimore, now held by the trustees of the former Annual Conference, was ordered.

During their visit to New York, members of the Board of Publication accepted the invitation of Dr. J. Edgar Washabaugh, manager of the New York House, to inspect the modernization in the building at 150 Fifth Avenue. Approximately a quarter of a million dollars is being spent in adapting it to house the new Board of Missions and other Methodist agencies.

NOT INFALLIBLE

A little news item from Moscow this week filled us with unholy glee. Two German spies were arrested at a railroad station in Russia wearing Russian clothing. They explained they had been sent to do some government work at the city of Viatka, and were promptly arrested because of the simple fact that Viatka had its name changed to Kirov seven years ago. The German Geopolitik Institute is supposed to be the

wonder of the world; many millions of dollars have been spent by it accumulating exhaustive information about every country in the world; yet it was not able to prevent the Germany army, or the Gestapo, or somebody, from sending spies into Russia looking for a town that had not existed for seven years. Thank you, Dr. Goebbels, we feel better now.—The New Republic.

CHARGES COMPLETING QUOTAS

Mississippi

Collins	J. S. Noblin
Waynesboro	J. H. Jolly
Hazlehurst	J. B. Cain
Moselle	G. H. McBride
Laurel	J. W. Leggett
Newton	G. H. Jones
Fayette	J. M. Corley
Magee	A. J. Boyles
Bay Springs	H. E. Raley
Union	R. L. Lane
Meridian	T. O. Prewitt
Richton	E. A. Kelly
Columbia	C. C. Clark
Mt. Olive	A. S. Oliver
Magnolia	G. F. Winfield
Laurel	D. T. Ridway
Hattiesburg Circuit	R. M. Matheny
Ellisville	J. D. Slay
Bucatanua	A. L. Meadows
Pascagoula	E. W. Ulmer
Tylertown	C. A. Schultz
Hattiesburg	W. L. Hamrick
Sumrall	J. E. J. Ferguson

North Mississippi

Brooksville	W. J. Dawson
Tchula	W. T. Phillips
Sardis	W. J. Cunningham
Coldwater	C. A. Northington
Senatobia	J. W. Robertson
Inverness	R. T. Hollingsworth
Charleston	A. C. McCorkle
Belzoni	J. T. McCafferty
Louisville	J. J. Baird

Louisiana

Belcher	B. D. Watson
Delhi-Crowville	S. S. Holladay
Gibbsland	E. W. Day
Natchitoches	C. F. Lueg
Houma	David Tarver
Pelican	A. A. Collins
Plain Dealing	L. A. Carrington
Oak Ridge	J. F. Dring
Lake Providence	H. N. Brown
Sterlington	J. W. Lee
New Orleans	J. T. Harris
Mangham	J. E. Hearn
Heflin	A. M. Wynne
Winnsboro	O. L. Tucker
Leesville	A. T. Law
Wisner	J. M. Alford
Monroe—Gordon Ave.	W. A. Cross
Merryville	H. W. Leuettter
Grayson	W. H. Carroll
Bonita	W. F. Howell
Gilbert	Ira W. Flowers
New Orleans—Munholland	Karl Toohe
New Orleans—Gentilly	Don Harwell
New Orleans—Carrollton	H. M. Johnson
Church Point	T. D. Lipscomb
Slidell	J. W. Faulk
Hornbeck	W. D. Gray
Melder	J. R. Strozier
Monroe	I. L. Yeager
Jeanerette	J. H. Sewell
Greenwood	F. C. Collins

Shreveport	Geo. Pearce, Jr.
Lake Arthur	T. J. Holladay
New Orleans	E. B. Emmerich
New Orleans	R. L. Clayton
Logansport	W. O. Lynch
McDonoghville	A. R. Hoffpauir
Mt. Zion	J. A. Jones
Calhoun	Thurmon Spinks
Covington	J. C. Rousseaux
Glenmora	Jeff P. Paul
Lecompte	F. J. McCoy
Pineville	H. E. Pfost
Monroe	A. M. Freeman
Columbia	E. P. Drake
Columbia Circuit	Lea Joyner
Vinton	F. A. Matthews
Trout	C. W. Lahey
Mooringsport	Van Carter
Plaquemine	A. D. George
Colfax	R. T. Pickett
Campiti	J. L. Lay
Mansfield	M. S. Monk
Baker	J. L. Beasley
Blackwater	J. P. Bonnacarrere
Oak Grove	M. D. Fulkerson
Tallulah	D. W. Poole
Jonesboro	W. D. Milton
Waterproof	C. M. Hughes
Gueydan	Don Wineinger
Rayville	W. J. Reid
Rodessa	S. S. Bogan
Bossier City	Alvin P. Smith
Montrose	L. A. Bodie
Mer Rouge	A. C. Lawton
Istrouma	R. R. Branton
Ball Circuit	J. T. Garrett
Rayne	D. F. Anders
New Iberia	R. H. Staples
Pioneer	J. C. Price
Boyce	L. R. Nease
Abbeville	J. A. McCormack
Rochelle	T. T. Howes
Ruston	Guy Hicks
Montgomery	Mrs. Lula Wardlow
Bunkie	R. M. Bentley
Kinder	J. A. Knight
Hackberry	B. F. Roberts
Urania	Jerome Cain
Olla	Chas. Moore
DeRidder	S. A. Seegers
Sicily Island	C. F. Reed
Bogalusa	J. B. Grambling
Oil City	J. F. Kilpatrick
Arcadia	R. M. Brown
Franklinton	E. B. Chaney
Eunice	Otis Spinks
Ferriday	J. C. Sensintaffar
Eros	F. L. Hearne
Raymond	C. B. Krumnow
Melville	C. B. Powell
Indian Bayou	W. T. Gray
Many	R. T. Pynes
Bogalusa Circuit	T. V. Peters
Shreveport	G. A. LaGrange
Opelousas	E. C. Dufresne
Ringgold	H. M. Wolfe
Lafayette	V. D. Morris
Kentwood	A. M. Martin

When, under the midnight heavens or in the bosom of the overlasting hills or in the thrill of the melody of a perfect song, the impression that God is laying hold of my spirit and that I am in veritable communion with Him shines out vivid in me, I cannot prove that it is not self-deception but neither can I doubt it is real and vital fact.

Richard A. Armstrong

CONFERENCE NEWS AND PERSONALS

Rev. and Mrs. R. H. Bamburg, who have been on a Canadian tour, were expecting to be back home by last Sunday. They send greetings to all their Louisiana friends.

Mrs. C. C. Coats, formerly of Pelahatchie, Miss., is now located at 306 Johnson Street, Little Rock, Ark., according to a request for the change of her paper to that address.

Rev. Robert M. Brown comes through with a list of eighteen subscribers for Arcadia and fourteen of them are new. He intimates that his campaign is not finished.

Bishop W. W. Peele made his first official visit to the North Mississippi Conference on September 2. The occasion was a cabinet meeting held at Winona.

Rev. M. J. Peden, pastor at Abbeville, was the preacher at New Albany on August 24. Rev. R. R. Scott, the pastor of the congregation, was on vacation.

Under the enterprising leadership of Rev. B. P. Durbin, the Athens charge is building a new parsonage. This is in the Ruston District.

Mt. Moriah church, on Arcadia charge, is being rebuilt. We congratulate Rev. R. M. Brown and his people on the enterprising venture.

A new educational unit of the church at Jonesboro is under construction. Rev. W. D. Milton, pastor, is pushing the work with the energy and earnestness which is characteristic of his ministry.

Rev. C. B. Krumnow reports favorable progress for his work at Raymond, La. There has been a ten per cent increase in the membership and a substantial improvement of parsonage and church properties.

Rev. Claude K. Smith is doing the preaching in a two-weeks revival at Park Avenue church, Shreveport, where Rev. W. D. Kleinschmidt is pastor. Mr. Tom McKenzie is the leader of song.

Bro. Ed. Underwood, of Grenada, has our thanks for his kindly word for the Advocate and for his equally manifest appreciation of our good friend, Rev. Tinsley B. Thrower, his pastor.

Report from Rev. H. W. Rickey, retired member of the Louisiana Conference, indicates that he is still quite ill at his home in Biloxi, Miss. He is very weak and his improvement is slow.

Rev. C. A. Schultz expects to come to the end of the Conference year at Tylertown, Miss., with a good report. We appreciate his good word concerning the Advocate which he supports by equally good work.

Rev. E. W. Day, pastor at Gibsland, La., will soon move into a lovely new parsonage. This is but one of the worthy achievements of Bro. Day's pastorate in that little city of North Louisiana.

Rev. E. B. Chaney continues to give a good account of himself in his labors at Franklinton, La., where the effectiveness of his leadership tells in results which cannot be discounted.

A card to the editor from Rev. Frank A. Matthews says: "Having a fine time visiting points of interest in California, Arizona and New Mexico." He expected to be away from his work at Vinton, La., about two weeks.

The Licensing Committee, at a meeting held on August 12, recommended Rev. Ellis Finger, Jr., for admission on trial into the North Mississippi Conference, and Rev. Torrance H. Maxey was recommended for Local Deacon's orders.

Rev. E. S. Lewis has the assistance of Rev. W. J. Cunningham in a meeting now in progress at Durant, Miss. This is Bro. Cunningham's second meeting for the Durant church and it speaks well for his ministry.

Dr. Jasper Weber, of Mathiston, Miss., occupied the pulpit at Durant on August 24, at which time the pastor, Rev. E. S. Lewis, was on vacation. Dr. Weber was accompanied by his wife, and they were greeted by a large congregation.

Rev. Alvin P. Smith is doing a magnificent piece of work in Bossier City, La., where the Advocate shares in his loyalty as it has always done. We appreciate him for his faithfulness in carrying through the whole program as outlined.

Rev. W. M. Sullivan, veteran of the Mississippi Conference, living at Magnolia, writes that his son, who was an officer in the World War has been called for service. At the time of his writing, he did not know where his son would be stationed.

Rev. J. O. Ware is closing his sixth year at Picayune, Miss., at what he feels to be the high-water mark of his ministry. We know that he has done excellent work and has carried forward the whole program of the Church.

Miss Mary Andrews writes that she and her sister, Lucy, are returning to 391 East Street, Memphis, after a pleasant summer spent in San Diego, Calif. Dr. C. G. Andrews, their father, was long a noble figure in the Mississippi Conference.

Rev. W. L. Robinson will do his own preaching in revival service at Booneville, Miss., beginning the first Sunday in October. Rev. Archie Stephens will lead the singing. Bishop Peele has been invited to dedicate the Booneville church in the near future.

Rev. G. W. Dameron and family were among the Louisianians who, while studying at Iliff School of Theology, found rest and inspiration in the scenic grandeur of the Rockies. The card to the Advocate was delayed on account of being sent to a wrong address.

First Church, Corinth, has purchased a new parsonage located on Franklin Street, two and one-half blocks north of the church. The quarters formerly used jointly for a parsonage and the Church School will now

be used entirely for Church School purposes. Rev. C. A. Parks is the pastor.

Bro. W. B. Loudon, a member of First Church, Baton Rouge, La., paid an appreciated call at the Advocate office last week. He says that the paper has been going to his home for something like sixty years. His interest continues. We thank him for his visit and for his splendid loyalty.

Rev. and Mrs. Donald George, of Blenville, La., are receiving the congratulations of their friends upon the arrival of a little daughter, Merry Eleanor, on August 29. We sincerely trust that the happiness of this hour may become broader and deeper as the years come and go.

It appears that Ruston District is likely to take the palm for brand new "P. K's." Rev. and Mrs. J. F. Wilson, of Cotton Valley, and Rev. and Mrs. Rex Squyres, of Sibley, have been blessed with sons, and Rev. and Mrs. Donald George have a daughter. Congratulations and best wishes to all the happy parents.

The Methodists of Calhoun City, Miss., are well on the way toward the realization of their dreams of a beautiful brick veneer church plant. Rev. F. E. Tucker, pastor, and Mr. J. A. Sheffield, chairman of the finance committee, have \$4,741 in cash and pledges, and they only need \$535 in cash and \$1,224 in pledges to make the building a certainty.

Rev. Lastie N. Hoffpauir, of DeQuincy, La., took time out from a visit to his brother in McDonoghville to pay a call at the Advocate office. He is in good spirits and continues to manifest the vigor and the activity which have characterized his ministry. He is always welcome in the Advocate office.

Dr. W. B. Slack is to begin the fall activities of First Church, New Orleans, in a completely redecorated auditorium. Best of all he expects the activities to be cushioned with the comfort of bills paid in full. During the year, some substantial accessions have made First Church more substantial as a unit in the religious life of the city.

Two rallies for the stewards of the Corinth District have been announced by W. R. McCormack, Hugh N. Clayton and C. H. Curd, Lay Leader and Associate Lay Leaders respectively of the Corinth District. One will be held at New Albany, on Sept. 14, at 2 o'clock, p. m., and the other at Booneville, Sept. 28, 2 o'clock, p. m., both CST.

Evangelist James V. Reid desires meetings in Louisiana for the weeks of Sept. 7 and Sept. 21, preceding a meeting at Natchitoches, beginning Sept. 28, where he will



assist Rev. Carl Lueg. The former date is past, but any pastor wishing his assistance may get in touch with him at 2912 Meadowbrook Drive, Fort Worth.

Rev. Otis W. Spinks writes that their old church structure at Eunice, La., has been demolished in preparation for the erection of a new and modern brick-veneer building. The activities of the church are carried on in the city hall, and with no decrease in interest or attendance. These splendid people are making heroic sacrifices for the enlarged program of work.

Rev. C. C. Clark, pastor at Columbia, Miss., was an Advocate visitor recently. He reported the dedication of South-side Methodist church on Sunday, August 24. Rev. J. F. Campbell preached the dedicatory sermon and assisted the pastor in the dedication of the building which is to house a mission enterprise sponsored by First Church, Columbia.

An announcement of interest to many friends in Mississippi and Louisiana, was the announcement of the marriage of Mary Frances, daughter of Rev. and Mrs. O. W. Bradley, to Mr. Robert Frazer Ricketts, at Jacksonville, Texas, on August 19. Mr. and Mrs. Ricketts will reside at 1207 Park Lane Apts., Houston, Texas. The Advocate joins their many friends in wishing the young people a happy journey through life.

The editor appreciates the warm commendation of a letter from Bro. O. H. Wingfield, teacher of the Men's Bible Class, of Capitol Street church, Jackson. We thank him for the clipping sent us, but we have no other knowledge of the situation, and it is not fair nor is it good editorial policy to write without knowing all the facts. We do sincerely share his feeling touching the principle of Sunday desecration.

Rev. J. L. Nabors, Jr., pastor of Mooreville, Miss., charge, reports three good revivals, in which he had the assistance of Rev. J. A. George, Rev. S. M. Butts, and his father. At two other meetings he did his own preaching. An organized effort is in progress for the building of a new parsonage which is expected to be ready by the first of next year. Money is also being raised for the completion of a church in East Tupelo, and the prospects are good for the full payment of all obligations.

At the joint meeting of the pastors of Aberdeen and Corinth districts, held in New Albany on last Tuesday, Rev. A. Y. Brown, of Okolona, was scheduled to preach; Rev. G. R. Williams to lead the discussion on Youth work; Rev. J. N. Hinson to lead a consideration of World Service Sunday; Rev. N. J. Golding, "Methods for Increasing Assumptions on Benevolences"; and Rev. W. R. Lott, "How to Buy Books at Annual Conference." Rev. J. A. George is president of the Corinth District pastors, and Rev. G. R. Meaders of the Aberdeen District pastors.

Mr. and Mrs. R. E. McInturff were guests of honor at their home on Fifth Street, McComb, Miss., on Tuesday evening, August 19. It was the occasion of their golden anniversary and the home was tastefully and appropriately decorated with marigolds and asters. Rev. J. L. Carter, Rev. and Mrs. W. S. Cameron, and Rev. and Mrs. H. L. Daniels joined in a service of rededication of the home which has long been dedicated to all the good things in life anchored in an immortal outlook. The hundred guests who shared with Mr. and Mrs. McInturff and their children and grandchildren in the festivities were friends who have shared the

happiness of the home as friends and fellow workers in a common cause.

BISHOP PEELE ENDORSES LEWIS MEMORIAL HOSPITAL

I have learned with sincere gratitude of the conference-wide campaign in the North Mississippi Conference to raise funds to build a brick hospital at Tunda Station, Congo Belge, Africa. I am glad to endorse this worthy undertaking and to wish for it a successful conclusion before the end of September. It is my judgment that such a missionary emphasis would be of inestimable value to all interests of our church within the conference.

W. W. Peele.

PASTORS—MISSISSIPPI CONFERENCE

On behalf of the Mississippi Conference Historical Society I addressed a letter to the pastors of the Conference the first week in July requesting two things:

1. That during July the pastors appoint a layman from each church, whose duty it would be to receive a blank from me that he might compile and report the history of his church.

2. That by August 30th, the pastors try to place one copy of Cain's "Methodism in the Mississippi Conference" in each church.

Two pastors have complied with the first request and three with the second. Let the pastors comply with at least the first request right away, please.

Sincerely,

GEO. H. JONES,

Sec., Historical Society.

DOUBLE FUNERAL

A double funeral was held in the Methodist church last Saturday, August 30, at 10 a. m. There was one of the largest crowds ever assembled here to pay tribute to G. B. Parker, son of Mr. and Mrs. George Parker, and Wilbert Harvey, son of Mr. and Mrs. John Harvey. These two boys and Ted Melancon, son of Mr. and Mrs. Dave Melancon, were victims of a traffic accident which occurred Friday night. Parker and Harvey were members of the Methodist church and were buried here, and young Melancon was a member of the Baptist church and buried at Provencal. They were all from fine families and were all good boys.

At the time of the accident in company with these were Huitt Bordelon, son of Mr. and Mrs. Cliff Bordelon, who was slightly injured; Ray Jackson, son of Mr. and Mrs. V. O. Jackson; and Raymond Couvillion, son of Mr. and Mrs. J. D. Couvillion. The last two were critically injured, but will doubtless recover. They are now in the hospital at Pineville, La.

It was indeed a great tragedy and upset the entire community. All of these boys were well-liked and had many friends.

C. B. POWELL, Pastor.

BUNKIE METHODISTS DEDICATE EDUCATIONAL BUILDING

The Bunkie Methodist church on Sunday, August 31, formally opened the doors of their new educational building and dedicated it to the Lord. Dr. R. H. Harper, district superintendent of the Alexandria District, delivered the sermon.

a capacity congregation. The pastor, Rev. R. M. Bentley, who has given of his time and means unstintedly, was given merited praise, as well as the entire membership, who made the building possible. At the close of the sermon the congregation and friends were invited to stay and partake of a splendid barbecue dinner prepared and served by the men. Among the guests present were the Rev. J. F. McCoy, pastor of the Le-compte Methodist church; Dr. C. D. Adkinson, retired Methodist preacher; Rev. T. T. Trimble, Presbyterian minister in Bunkie for many years; and for the dinner, the Rev. J. G. Harris, pastor of the Bunkie Baptist church.

Rep. A. Leonard Allen, introduced by Mr. W. D. Haas, Jr., in a few fitting words, then delivered a splendid address on the responsibilities of the Christian at this present time.

From two o'clock on through the afternoon the building was open for inspection and everyone was delighted with its beauty and convenience. Much credit and high praise was accorded the architect and builder, Mr. W. A. Horton, of Bessemer, Ala.

MRS. W. M. MANTIPLY.

BISHOP'S CORNER



Bishop Decell

The Annual Conferences of the Birmingham Area are to convene as follows: North Alabama, Ensley, Birmingham, 7:30 p. m. (DST), November 5; Memphis, First Church, Dyersburg, 7:30 p. m. (DST), November 12; Mississippi, Centenary Church, McComb, 7:30 p. m. (DST), November 19;

Alabama, Government Street Church, Mobile, 7:30 p. m. (DST), November 26.

Guest preachers at the Conferences will be—North Alabama, Bishop U. V. W. Darlington; Memphis, Dr. Paul N. Barber; Mississippi, Bishop Titus Lowe, Indianapolis Area; Alabama, Dr. H. C. Morrison; Louisville, Kentucky.

Let us begin now to pray especially for God's blessings upon the sessions of our Conferences. Wars and rumors of wars and all the perplexities of the hours must not divert us from our supreme mission of "spreading scriptural holiness over these lands," and carrying the gospel of Christ, an adequate Saviour, to all the world. We propose to give proper attention to every item of business, and, also, to take time for spiritual fellowship in worship and sermon.

* * *

These are the hours for which Methodism was made. She has never sought the easy way but matched her faith and sacrifice against the day of her time. I heard a great preacher, a Mississippi Conference presiding elder, deliver one of the best sermons I ever heard on the text, "As Thy Days So Shall Thy Strength Be." I would gladly walk a long way to hear such a sermon and to experience such an effect as on that quarterly conference occasion. All these years I have found strength in that text and sermon. Let the people called Methodists stand up and be counted in these perilous days and times of great privilege. Let us not be afraid for "As thy days so shall thy strength be."

J. L. DECELL

Patience is the support of weakness, and the ruin of strength.—Colton.

MRS. J. A. ALFORD DIES

On Friday night of last week, Mrs. Alford, wife of Rev. J. A. Alford, died following a long and painful illness. She was a native of New Orleans and she served faithfully with her husband in the many places to which they were assigned for service. In addition to her consecration, she was an accomplished musician, and in that field she made a valuable contribution toward the success of Brother Alford's pastorates. She was practically an invalid for several years and her sufferings were borne with fortitude and Christian resignation. The funeral was conducted from local funeral parlors on Monday afternoon and interment was in the city. Brother Alford will share the sympathies of many friends in Louisiana and Mississippi in the great sorrow through which he has been called to pass.

HOMEcoming WEEK AT MAGNOLIA

Magnolia Methodism is celebrating the one hundred and thirtieth anniversary of the church by Homecoming services Sept. 7-15. Under the direction of the pastor, Dr. G. F. Winfield, and his assistant, Rev. W. L. Elkin, the whole field of the history of the church and its activities will be covered. Former pastors will preach at the morning hours, and the evenings will be devoted to studies and interpretations of various interests and departments of the church program, along with a review of the one hundred and thirty years history of Magnolia Methodist church. The various interests will be presented by district and conference representatives. Dr. F. Fagan Thompson will have charge of morning and evening periods for instruction in the use of the Methodist Hymnal; Dr. M. L. Smith, of Millsaps College, will speak on "Methodist Colleges and a Christian Philosophy of Life"; and the celebration will be brought to a conclusion with an address by Dr. G. F. Winfield on "The Church's World-Wide Evangelistic Task."

ANOTHER GENUINE "EXTRA" FOR GLENDALE

On Friday evening, August 22, at the beautiful new auditorium of Galloway school building, just across the street opposite Glendale Methodist church, Jackson, Miss., the most impressive, inspirational and touching pageant that many who saw it said they had ever witnessed, was put on by the Young People's department of Glendale church. The name of the pageant was "The Missing Christians," depicting the scene Jesus mentioned in connection with His second coming, where He said, "I tell you, in that night there shall be two in one bed; the one shall be taken and the other shall be left. Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other shall be left."—Luke 17:34-36. All the characters were devout Christians, as far as we knew, for we wanted no others in it—three of them being blessedly converted recently—and they seemed to feel so deeply what they were acting. Some were standing in the auditorium and many in the congregation were moved to tears as the scene progressed. It was staged on Friday evening before our revival was to begin Sunday, the 24th, and it was a fine forerunner of a genuine revival. The occasion of it being in the school build-

ing was that this auditorium had everything necessary in the way of stage accessories to put it on.

Enjoying the Crusade,
J. A. WELLS.

FORMER CENTENARY COLLEGE STUDENT WAS PASSENGER ON THE ZAMZAM

Rev. and Mrs. T. J. Jenkins were passengers on the ill-starred Zamzam, making their way to a Christian mission in Egypt. Ten years ago Mr. Jenkins was a student at Centenary College, and is a native of Bonita, in Morehouse parish.

His story of the attack on the Zamzam



REV. and MRS. T. J. JENKINS

by the German raider is an interesting one; also the subsequent odyssey on the sea, part of the time on board the raider itself, then being transferred to a passenger ship; finally held for two weeks in Spain and Portugal, and after many dangers and hardships arriving safely in America.

Mr. Jenkins is now living at Collegedale, Tennessee, and is resolute to go again to the mission field when conditions will permit.

VACATIONS THAT VACATE

I don't like that kind. I like a vacation that fills up and refreshes and enlarges. That is the kind that this pastor and his wife recently enjoyed. It carried them no further than Monteagle, but my, there are so many nice places between here and there. We visited relatives at Mathiston, friends at Corinth and Iuka, and stopped along the way for pleasure and relaxation. We found many nice places to stop. I didn't see a drunken man on the trip and my eyesight is still good. There are lots of nice people in the world and it certainly pays to show one's self friendly as he goes along the way.

W. R. Lott and C. A. Parks are doing well at Corinth, and I heard fine things about the other fellows there, W. R. Goudelock and W. R. Hammondtree. First Church has bought a new parsonage and will give over the present parsonage for the use of the Church School.

E. G. Mohler and his good wife are very happy at Iuka. They have a beautiful church house and a most attractive parsonage.

The two lecturers I heard most about at Monteagle were Dr. W. A. Sutton, superintendent of the city schools in Atlanta, and Dr. McCallie, head of the McCallie School in Chattanooga. They both made a deep impression upon the minds and lives of those who heard them.

Monteagle is a pleasant place to go for

a rest. Friends, both old and new, add much to the pleasure of a stay there. Large crowds have been there this summer.

We left Bob Neblett and his wife up there to kinder look after things. They said they would do the best they could. Bob is busy picking up new jokes. This is his latest: A man said to another man, "Have you heard the story about the empty box?" The man replied: "No, what about it?" The man replied: "There is nothing in it."

E. S. LEWIS.

Durant, Miss.

ARE WE EVANGELISTIC?

Methodism in Louisiana is not winning the people for Christ and for the Church that she could or should win. Where is the zeal and passion of old Methodism?

Let us not be so optimistic about our Church. We have done much but there is still much to do.

A survey of the records for last year shows that we did not make much gain in the way of bringing in the Kingdom of God.

In 1940, our 79,927 members won but 2,371 souls for the Master. Last year it took thirty-three laymen and a preacher a whole year to win one soul from sin to a life of righteousness in Christ Jesus.

The emphasis today is not being placed upon saving souls from sin and deepening the spiritual life of the Methodist people or these records would not be as they are. Something is wrong!

The serious problem rests with every Methodist in Louisiana. The laymen, the preachers, the district superintendents and the Bishop should determine by the help of God, to correct this situation.

The preachers must preach the Gospel more often and with more power. The laymen must be more loyal and more evangelistic. The appointments must be influenced more by the preachers ability to preach the Gospel and the success they have in leading sinners from sin unto a saving knowledge of Jesus Christ.

Louisiana Methodism would then be a greater power in the kingdom of God and we would have a more evangelistic Church. "By their fruits you shall know them."

A. C. LAWTON.

MONROE DISTRICT

During the hot days of this summer there has been considerable activity in the Monroe District. Good camps for intermediates and young people were held at Camp Ki-Ro-Li, under the leadership of Rev. Ira Flowers and Rev. D. W. Poole. Both these brethren report that in some respects these were the best camps that we have yet held.

A number of good revival meetings have been held within the district during the summer. Notable among these was the one at Collinston, where the pastor, Rev. A. C. Lawton, was assisted by Rev. Sam Nadar, of S. M. U., with fine results. Also a most helpful revival was held at Oak Ridge, where the pastor, Rev. J. F. Dring, was assisted by the Rev. E. P. Drake, of Columbia. Rev. J. C. Price, of the Pioneer charge, reports a successful revival season. At Transylvania, Bro. H. N. Brown was assisted by Rev. Bill Byrd, of Farmerville, with good interest. Beside these there have been held a number of good meetings in different churches.

Of particular interest is the effort made by several of our pastors to meet the needs in communities adjacent to their charges. In this connection during the month of July, Bro. Wm. J. Reid stretched a tent in a new

farming community north of Holly Ridge and held a two-weeks' meeting with good interest. Definite results have not yet been reported, though attendance was encouraging throughout the meeting. We should have a church organization in that community. Bro. S. S. Holladay was assisted by Rev. M. H. Wolfe, of Ringgold, in a meeting in a new community near Delhi. This meeting resulted in the organization of a church of more than forty members and a Sunday school of approximately one hundred members. A lot is being secured and a church building is to be erected there. Bro. J. M. Afford has conducted a meeting in a rural community near Wisner, which is resulting in the organization of a new church. They also plan to build in the near future. Bro. W. A. Cross, of Gordon Avenue, has held a brush arbor meeting on the Winnsboro road a short distance from Monroe with good interest and results though no new organization is planned here.

Earlier in the year Miss Lea Joyner, pastor of the Columbia Circuit, organized a new church at Columbia Heights on that charge. They are now completing a church building there which will be adequate for the needs of the community. They have a well attended Sunday school and prayer meeting. Bro. J. C. Price, of the Pioneer charge, has led the people of the Goodwill community, between Oak Grove and Mer Rouge, in purchasing a store building that has been moved to the church lot there and is now in process of being remodeled into a church building. This church will be known as the Beouf River church. It is planned for both these church buildings to be dedicated by the meeting of the Annual Conference.

Rev. C. K. Smith and his people at West Monroe expect to have their church ready for dedication by Bishop Smith on the fourth Sunday in September. Dr. A. M. Freeman and his people are making progress in raising funds for the erection of their educational building. This fund has now grown to approximately \$19,000.

We were very glad to receive the Advocate check for one hundred dollars a few days ago. The people and preachers of the district have worked together in a fine way to secure the full quota for the district and we are very glad to have the New Orleans Christian Advocate coming to the homes of our people. The check will be used to help make another semi-annual payment on the debt against the district parsonage, which is being cared for in a fine way by the people of the district.

There are other fine things that are taking place within the Monroe district. All of these cannot be reported. Church and parsonage property have been improved in a number of places and the work is going along well. At the present time our finances are well up and we expect to make a good report to the coming session of the Annual Conference. A fine spirit of harmony and of cooperation prevails among the people and preachers.

W. L. DOSS,
District Superintendent.

MRS. ANNA BURWELL RANCK

On Friday evening, August 29, as the sun was sinking to rest, God sent His angels to bring the soul of Mrs. Anna Burwell Ranck, Aunt Anne as she was lovingly known to her many friends, to her home in heaven.

She went as she had lived, with praise and thanksgiving for a God-like home on earth to the one awaiting her above. Though life was not always kind, her un-

shaken faith made her kind and appreciative of earthly deeds.

"In 'pastures green?' Not always, sometimes He,

Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be;
Out of the sunshine—warm and soft and bright.

Out of the sunshine into darkest night.
I oft would faint with sorrow and affright
Only for this—I know He holds my hand.
So, whether on the hilltops high and fair
I dwell, or in the sunless valleys where
The shadows lie—what matter? He is there.

And more than this: where'er the pathway lead

He gives to me no helpless, broken reed,
But his own hand, sufficient for my need.
So where he leads me I can safely go,
And in the blest hereafter I shall know
Why in His wisdom he hath led me so."

MRS. R. B. SCHLATER,

MRS. ALBERT WILLIAMSON,

MRS. V. H. HUGHES,

Memorial Committee.

MISSISSIPPI CONFERENCE

Hattiesburg District—Fourth Round

New Augusta, at New Augusta, Aug. 31, 11 a.m.; Q. C. Nov. 3, 7 p.m.
Petal, Aug. 31, 7 p.m.; Q. C. Nov. 4, 7 p.m.
Waynesboro, Sept. 7, 11 a.m.; Q. C. Nov. 5, 7 p.m.
Kingston, Sept. 7, 7 p.m.; Q. C. following.
Montrose, at Montrose, Sept. 14, 11 a.m. and 1:30 p.m.
Bay Springs, at Bay Springs, Sept. 14, 7 p.m.; Q. C. Nov. 6, 2:30 p.m.
Seminary, at Seminary, Sept. 21, 11 a.m.; Q. C. Oct. 30, 2:30 p.m.
Moselle, at Zion, Sept. 21, 7 p.m., preaching only; Q. C. at Moselle, Oct. 13, 7 p.m.
Perry County Circuit, at Kittrell, Sept. 26, 2:30 p.m.
Collins, Sept. 28, 11 a.m.; Q. C. Nov. 13, 7 p.m.
Sumrall, Sept. 28, 3 and 7 p.m.
Waynesboro Circuit, at Hebron, Oct. 5, 11 a.m. and 1:30 p.m.
Bucatanua, at State Line, Oct. 5, 7 p.m.; Q. C. following.
Hattiesburg Circuit, at Dixie, Oct. 12, 11 a.m. and 1:30 p.m.
Bonhome, Oct. 12, 7 p.m.; Q. C. following.
Taylorsville, at Hebron, Oct. 19, 11 a.m. and 1:30 p.m.
West Laurel, Oct. 19; Q. C. following.
Overt, at Mt. Olive, Oct. 26, 11 a.m. and 1:30 p.m.
Ellisville, Oct. 26, 7 p.m.; Q. C. Nov. 14, 7 p.m.
Richton, Oct. 29, 7 p.m.
Mt. Olive, Nov. 2, 11 a.m. and 1:30 p.m.
Magee, Nov. 2, 7 p.m.; Q. C. following.
Williamsburg, at Williamsburg, Nov. 7, 2:30 p.m.
Clara, at Clara, Nov. 9, 11 a.m. and 1:30 p.m.
Laurel, First Church, Nov. 9, 7 p.m.; Q. C. Oct. 31, 7 p.m.
Broad Street, Nov. 10, 7 p.m.
Main Street, Nov. 11, 7 p.m.
Court Street, Nov. 12, 7 p.m.
Heidelberg, at Heidelberg, Nov. 16, 11 a.m. and 1:30 p.m.

The pastors will please call nominating committees together well in advance of the quarterly conference date and make all nominations and reports in keeping with work sheet presented the pastors at our last district-wide meeting. Please present all rolls, nominations and reports in quadruplicate, using typewriter when possible.

W. B. ALSWORTH, D. S.

Meridian District—Fourth Round

Fifth Street, Meridian, Sept. 14 and Oct. 8, 11 a.m. and 7:30 p.m.
East End, Meridian, Sept. 14 and Nov. 5, 7:30 p.m.
Wesley, Meridian, Sept. 17, 8 p.m.
Hose, at Philadelphia, Sept. 20, 3 p.m.
Rose Hill, at Rose Hill, Sept. 21, 11 a.m. and 2 p.m.
DeSoto, at Manassa, Sept. 28, 11 a.m. and 2 p.m.
Quitman, Sept. 28, 3:30 and 7:30 p.m.
Meridian Circuit, at Oak Grove, Oct. 5, 11 a.m. and 1:30 p.m.
Scooba and Electric Mills, at Scooba, Oct. 5, 4:30 and 7:30 p.m.
Porterville, at Porterville, Oct. 12, 11 a.m. and 2 p.m.
Poplar Springs, Meridian, Oct. 12 and Nov. 14, 7:30 p.m.
Twenty-Second Ave., Meridian, Oct. 5, 7:30 p.m.
DeKalb, at DeKalb, Oct. 19, 11 a.m. and 1:30 p.m.
Decatur and Hickory, at Decatur, Oct. 19, 4:30 and 7:30 p.m.
Cleveland, at Clark's Chapel, Oct. 26, 11 a.m. and 1:30 p.m.
Collinsville Circuit, at Pleasant Grove, Oct. 26, 3:30 and 7:30 p.m.
Vimville, at Coker's Chapel, Nov. 2, 11 a.m. and 1:30 p.m.
Pachuta, at Salem, Nov. 2, 3:30 and 7 p.m.
Hawkins Memorial, Meridian, Nov. 6, 7:30 p.m.
Philadelphia, First Church, Nov. 7, 7 p.m.
Philadelphia Circuit, at Sandtown, Nov. 8, 11 a.m. and 2 p.m.
Union, Nov. 9, 11 a.m. and 2 p.m.
Newton, Nov. 9, 3:30 and 7:30 p.m.
Lauderdale-Daleville, at Lauderdale, Nov. 12, 7 p.m.
Chunkey, at Lost Gap, Nov. 13, 7 p.m.
Shubuta, Nov. 14, 7 p.m.

Matherville, at Langsdale, Nov. 15, 11 a.m. and 2 p.m.
Central, Meridian, Nov. 16 and 17, 11 a.m. and 7 p.m.
Enterprise, at Stonewall, Nov. 16, 2:30 and 7:30 p.m.
W. B. JONES, D. S.

LOUISIANA CONFERENCE

Baton Rouge District—Fourth Round

Baker, at Bethel, Sept. 7, p.m.; Q. C. Following service.
Zachary, at Slaughter, Sept. 14, a.m.; Q. C. 2 p.m.
Fonchatoula, Sept. 14, p.m.; Q. C. following service.
Greensburg, at Center, Sept. 21, a.m.; Q. C. 1 p.m.
Blackwater, at Blackwater, Sept. 21, p.m.; Q. C. following service.
Walker, at Red Oak, Sept. 28, a.m.; Q. C. 1 p.m.
Denham Springs, Sept. 28, p.m.; Q. C. following service.
Pine Grove, at Pine Grove, Oct. 5, a.m.; Q. C. 1 p.m.
Amite, Oct. 5, p.m.; Q. C. following service.
Clinton, at Clinton, Oct. 12, a.m.; Q. C. 2 p.m.
Baton Rouge, First Church, Oct. 15, p.m.; Q. C. following service.
Covington, at Fitzgerald, Oct. 19, a.m.; Q. C. 1:30 p.m.
Bogalusa Circuit, at Columbia Rd., Oct. 19, p.m.; Q. C. following service.
Baton Rouge, Istrouma, Oct. 22, p.m.; Q. C. following service.
Bogalusa, Oct. 28, a.m.; Q. C. following service.
Pearl River, at St. Tammany, Oct. 26, 2:30 p.m.; Q. C. following service.
Kentwood, Oct. 26, p.m.; Q. C. following service.
Tickfaw, at Tickfaw, Oct. 29, p.m.; Q. C. following service.
Hammond, Oct. 30, p.m.; Q. C. following service.
Gonzales, at Carpenter's Chapel, Nov. 2, a.m.; Q. C. following service, 1 p.m.
Plaquemine, Nov. 2, p.m.; Q. C. following service.
Jackson, at Ethel, Nov. 5, p.m.; Q. C. following service.
St. Francisville, at St. Francisville, Nov. 6, p.m.; Q. C. following service.
Springfield, at Wesley Chapel, Nov. 8, a.m.; Q. C. 1 p.m.
Angie, at Fisher, Nov. 9, a.m.; Q. C. 1:15 p.m.
Franklinton, at Fisher, Nov. 9, a.m.; Q. C. 1:15 p.m.
Lottie, at Port Barre, Nov. 9, p.m.; Q. C. following service.

J. H. BOWDON, D. S.

Monroe District—Fourth Round

Swartz-Girard, at Swartz, Sept. 2, p.m.
Bastrop, Sept. 7, a.m.; Nov. 5, p.m.
Gordon Ave., Sept. 7, p.m.; Oct. 22, p.m.
Columbia Ct., at Hebert, Sept. 14, a.m.; Q. C. 2 p.m.
Columbia, Sept. 14, p.m.; Q. C. after service.
Grayson, at Grayson, Sept. 21, a.m.; Q. C. 2 p.m.
Sterlington, Sept. 21; Q. C. after service.
West Monroe, Sept. 28, a.m.; Oct. 15, p.m.
Oak Ridge, at Oak Ridge, Sept. 28, Q. C. 3 p.m., preaching at night.
Oak Grove, at Oak Grove, Oct. 5, a.m.; Q. C. 2 p.m.
Lake Providence, Oct. 5, p.m.; Q. C. after service.
Waterproof, at Waterproof, Oct. 12, a.m.; Q. C. 2 p.m.
Tallulah, Oct. 12, p.m.; Q. C. after service.
Rayville, Oct. 13, p.m.
Monroe, First Church, Oct. 19, a.m.; Nov. 7, p.m.
Mangham Ct., at Little Creek, Oct. 19, Q. C. 2:30 p.m., preaching at night.
Bonita Ct., at Beekman, Oct. 26, a.m.; Q. C. 2 p.m.
Stone Ave., Oct. 26, p.m.; Q. C. Oct. 29, p.m.
Sunrise, Nov. 1.
Pioneer, at Beouf River, Nov. 2, a.m.; Q. C. 2 p.m.
Mer Rouge, at Mer Rouge, Nov. 2, p.m.; Q. C. after service.
Delhi-Crowville, at Delhi, Nov. 4, p.m.
Gilbert, at Gilbert, Nov. 9, 9 a.m.; Q. C. 4 p.m.
Wisner, Nov. 9, 11 a.m.; Q. C. 2 p.m.
Winnsboro, Nov. 9, p.m.; Q. C. after service.

Pastors are requested to consult the Discipline concerning officials and committees to be elected at the fourth quarterly conference and to have their nominations in duplicate.

W. L. DOSS, D. S.

New Orleans District—Fourth Round

Mumholland Memorial, Sept. 14, 7:30 p.m.
Slidell, Sept. 21, 11 a.m.
Gentilly, Sept. 21, 7:30 p.m., preaching.
Donaldsonville, Sept. 28, 11 a.m.
Lockport, Sept. 28, 4 p.m.
Golden Meadow, Sept. 28, 7 p.m.
Houma, First Church, Oct. 5, 11 a.m.
Houma Heights and French Mission, Oct. 5, 7:30 p.m.
McDonoughville, Oct. 7, 7:30 p.m.
Napoleon Ave., Oct. 8, 7:30 p.m.
Canal St., Oct. 9, 7:30 p.m.
Chalmette, Oct. 10, 7:30 p.m.
Second Church, Oct. 12, 8 a.m.
Chalmette, Oct. 12, 11 a.m.
Aldersgate, Oct. 12, 7 p.m.
Franklin, Oct. 19, 11 a.m.
Morgan City, Oct. 19, 7 p.m.
City Board of Missions, Oct. 21, 8 p.m.
St. Marks, Oct. 22, 7 p.m.
Parker Memorial, Oct. 23, 7:30 p.m., Q. C.
Lutcher and Reserve, Oct. 26, 11 a.m.
Parker Memorial, Oct. 26, 7:30 p.m., preaching.
Gentilly, Oct. 27, 7:30 p.m.
First Church, Oct. 28, 7:30 p.m.
Eighth St., Oct. 30, 7:30 p.m.
Algiers, Nov. 2, 11 a.m.
Church of the Redeemer, Nov. 2, 7:30 p.m.
Carrollton Ave., Nov. 3, 7:30 p.m.
Pellicy, Nov. 4, 7:30 p.m.
Open—Lakeview and Pointe-a-la-Hatche.

Please note the following meetings—(1) With Bishop Smith at First Church, New Orleans, Sept. 27, 1941, 9 a.m. Pastors, Church School superintendents and all church officials urged to attend. (2) Fall check-up meeting at Bayne Memorial District-wide. Pastor and all officials urged to attend.

W. B. JONES, D. S.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

September Executive Meeting

On September 3rd, the regular meeting of the Executive Committee of the Mississippi Conference W. S. C. S., was held in the Main Street church, in Hattiesburg, with the president, Mrs. Paul Arrington, presiding, and all except two of the members present.

Mrs. E. E. McKeithen led the worship period, choosing as her subject "Friendship," and speaking of the importance which Jesus gave to the relationship between friends. In the prayer, the entire group joined in asking an especial blessing upon Mrs. Jas. A. Evans, who, at that very hour, was on the operating table at Touro Infirmary, in New Orleans.

New Officers

Upon the recommendation of the Administrative Committee, the Executive Committee elected two new officers—Mrs. L. O. Todd, of Decatur, as treasurer, and Mrs. Glendell Jones, of Ovette, as Secretary of Young Women and Girls—and confirmed Mrs. G. C. Terrell, of Prentiss, as Secretary of the Brookhaven District.

Vice-President

Mrs. W. F. Mahaffey stated that she had assisted the president in attending a number of important meetings during the year, and spoke of the challenge of the large number of unreached women in the conference.

Cultivation and Promotion

Mrs. D. L. St. John told of the varied information secured by the five members who attended the School of Missions at Lake Junaluska and said, now that many of the details have been worked out, the watchword of the Jurisdiction is "Patience"—patience with our women as they learn the new and untried ways.

The suggestion that early in 1942, there be held in each district an Officers Training Day, and that Miss Ruth Ester Wheaton, one of the Field Workers of the Division, be asked to conduct these meetings, was approved.

Mrs. St. John announced that the Mississippi Conference Town and Country Commission has placed the rural worker, Miss Catherine Ezell, on the DeSoto charge, in the Meridian District, and she will begin work September 15, with headquarters at Crandall. Miss Ezell, the daughter of a rural pastor, was trained at Scarritt College, and has had experience in teaching in rural schools, so comes well prepared for this work.

Miss Ruth Carryer has arrived in Jackson to begin her work at the William Johnson Community Center, which is our "Bethlehem Center." Miss Carryer, trained at Scarritt College, has been serving in Richmond, Virginia, in a similar position.

The Southeastern Jurisdiction has been outstanding in its reporting, and Mrs. St. John stressed the importance of the continued emphasis upon prompt and full reports "all the way up the line."

Reporting for the Brookhaven District, Mrs. C. E. Mullins stated that the work is growing along every line, but that more cultivation is needed in the newer departments. That the zone meetings have been

outstanding and finances are better than at this time last year. Mrs. Terrell will take charge of the work October 1st.

Mrs. E. E. Deen reported 13 new societies for the Hattiesburg District during the past 15 months. That "with a road map," the stronger societies located the weaker ones nearest them and are sharing their knowledge and experience with their "little sisters."

Mrs. Gordon Patton represented the Jackson District for Mrs. H. M. Bullock. The very splendid zone organization of the district is promoting every phase of the work.

Mrs. J. C. Porter told of the inspiration of her first school at Lake Junaluska, of the splendid reporting of the societies of the Meridian District, and of her hopes for the rural work under Miss Ezell.

The Seashore District is moving forward, stated Mrs. John Cirlot, and with its four splendid zone leaders will meet all of its obligations.

Mrs. T. H. Fore reported that the Vicksburg District has gradually advanced to a place of leadership in many departments, but is concerned because of the lack of new societies.

Finances

In the very splendid report which Mrs. Jas. A. Evans prepared, before going to the hospital, she said: "You will notice that in the majority of the funds, more must be raised during the second half of the year than was raised during the first half. However, we think the membership is to be congratulated that they are learning to give quarterly, and that as a whole, a healthy condition is indicated when so nearly 50% has been paid. Brookhaven District has paid 65% of its special pledges and Vicksburg District 58%. Of the total conference pledge and specials of \$24,477, there has been paid \$11,311.98."

Mrs. Todd will be checked in by the auditor about September 15, and all money must be sent to her at the close of the quarter—September 30.

C. S. R. and L. C. A.

Mrs. Stanley Wilson stated that with the zones holding C. S. R. institutes, the societies studying "The Christian Family" and the School of Missions at Gulfside, the third quarter was really an outstanding one. Keen interest has been shown in all of these activities. She gave the goals for the Southeastern Jurisdiction as worked out in the seminars at Lake Junaluska. These will be given in a letter to the societies.

Missionary Education

Mrs. E. V. Perry told of plans made at Lake Junaluska and of the splendid work done at the Pastors' School in Biloxi, more credits being issued than in any previous year. She requested that societies include in their 1942 budget an item for sending their Secretary of Missionary Education to the Pastors' School.

Wesleyan Service Guild

Mrs. J. B. Pearson reported 23 Guilds with enrollment of 600 members. She stated that the Mississippi Guilds were to share in placing a mimeographing machine at Colegio Isabella Hendrix, in Belo Horizonte, Brazil.

Student Work

Mrs. R. E. Rollings stated that cards were to go to the local societies September 15, requesting information concerning students in colleges and also young men in training camps from the local church. Plans will be worked out for contacting these young people. She also called attention to the chapels which are being erected in the camps (22 in Camp Shelby, 1 in Meridian, 1 in Jackson, 2 in Biloxi, etc.), and suggested that the W. S. C. S. assist in providing programs. Mrs. Rollings reminds us that we have no student workers in our state institutions.

Young Women and Girls

Because of the advent of a little daughter into her home, Mrs. Robert Peel has resigned as secretary of this work.

In accepting the secretaryship, Mrs. Jones said: "There is in my heart a feeling of deep humility as I realize my unworthiness and inexperience, but I shall do my utmost to warrant your faith in me."

The plans for this work have been given in "The Methodist Woman," and also in little manuals which are being mailed. Any money which goes into the hands of the treasurer of the W. S. C. S., from the Youth Division of the church, is to be sent intact to the conference treasurer.

Children

Mrs. J. C. Burrow stressed the importance of the September meeting of the Children's Council of the local church, of which the secretary of Children's Work of the W. S. C. S. is a member. Plans for the work have been mailed to each society. Any money which goes into the hands of the treasurer of the W. S. C. S., from the Children's Division is to be sent intact to the conference treasurer.

Literature and Publications

Mrs. H. E. Hamrick was not present, but in her report she stated that there is some complaint because only one copy of the new program material has been sent to each society. Some societies are under the impression that all of the cultivation fund goes for literature. Only a certain per cent goes for literature—part of this fund is sent to the Jurisdictional treasurer and part to the treasurer of the Division, to be used in other methods of cultivation. The committee left the number of copies to be used to the discretion of the district secretaries. If two copies are sent to each society with a few in reserve for new societies, our literature for programs will cost \$600.

Supplies

Mrs. L. J. Power reported that boxes sent to the Methodist Home in Jackson are often reported to her—these should be reported through the church school. She stated that because of the large defense program in Biloxi, with many persons seeking employment, the need for supplies at Moore Community House is acute. That the boys work shop is badly needed to furnish an outlet for the energies of the increased number of boys in the community. Only \$70 of the \$300 needed for this project is in Mrs. Power's hands (all money should be sent

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

To Belong

"A woman may become a member of the Woman's Society of Christian Service by giving prayer, service, and a regular contribution of money."—THE GUIDE.

Prayer? To Thee, who agonized for my atonement

In far Gethsemane,

To bring Thy kingdom in my heart,

My home, my generation, my prayer shall be.

Service? O Christ. Who cleansed and healed,
And helped the weary world both then and now,

Let me serve these, my brothers, and Thy children,

That through my love for them, they too shall bow.

My goods? For Thee, who gave Thy all that I

Might share in Thy great Father's love;

Can I bring less than my poor mite,

To honor here on earth who lives above?

Time? O Lord, a thousand years are but a day to Thee.

My time is Thine,

And I can spend this hour each week with Thee.

—Effie D. English.

(Copied from September Issue of Methodist Woman)

• • •

Just one year ago our local church Woman's Society closed out its work and we organized the Woman's Society of Christian Service along the pattern laid down by the General Conference of the Methodist Church. It has not been such a year of organization for us in North Mississippi as it has been for some other local societies that had to combine three organizations into one working whole, but we have had some new terms to learn and a few changes to make. One of these changes is right before us. That is the new program literature we must order and have ready for our September program meeting. I heard some one say recently that the society had nothing to study for September. Look on page 32, of the September Methodist Woman, and see about the PROGRAM MATERIAL FOR 1941-42. Then there is quite a bit to learn concerning Young Women and Girls. The leaflet, "A Unified Program for the Missionary Education of Methodist Youth," is ready for distribution.

There are new and untried paths before us as we look into the coming year. We can strengthen our weak points through cooperation with and confidence in our leadership as we share in developing methods and plans. This page needs your best ideas and plans. You have not been sending reports of your best meetings and so others have lacked in their plans. Let us share what we have, "Praying together, working together, paying together."

• • •

Home Mission Over the Radio

The National Broadcasting Company presents Mark A. Dawber in a series of Wednesday afternoon talks entitled "Frontiers of American Life." The time is 1:30 to 1:45

p. m. (Eastern Daylight Saving Time, through September 24), over WJZ and stations of the Blue Network. These radio talks will follow the general theme for home mission study, "Christian Roots in Democracy in America." He will discuss the place of the Christian religion and home missions in the building of a democracy. The several fields of home mission interest will be presented from this point of view, and the materials will prove a fine supplement to the textbook for this year's study.

September 3—The Negro and Democracy.
September 10—The Immigrant in the Melting Pot.

September 17—Orientals in America.

September 24—The Jew in a Democracy.

October 1—Democracy and the American City.

October 8—Rural Life and the Future of Society.

October 15—Children in a Democracy.

October 22—Uprooted People and Democracy.

October 29—Pioneers of the American Way of Life.

Single copies of these addresses may be secured without charge upon request to the Department National Religious Radio, 297 Fourth Avenue, New York, N. Y.

• • •

Efficiency Aims

Only FOUR MONTHS remain in which to reach the eight EFFICIENCY AIMS set for this year. September should be check-up time. Consider carefully the number of aims your local society has yet to achieve and make plans to reach them before the year closes.

One of the most important of these AIMS is the observance of the WEEK OF PRAYER and SELF DENIAL. Literature will be available September 15.

• • •

Bible Study

On page 24, of the September issue of the Methodist Woman, is an outline for the study of "The Message of the Bible for Our Times." If you are following our usual procedure, you will be studying the Mission book given at Mathiston during the first Fall months, but this outline is worth filing for use when you do begin your Bible study in January.

• • •

In keeping with the pronouncement made by the General Conference of the Methodist Church, the Woman's Division of Christian Service makes the following recommendations to Methodist women:

1. As church women of a great denomination let us be keenly aware of our place of leadership in bringing constructive forces to bear upon destructive agencies about us. Let us not retreat from our convictions and ideals even in the stress of international crisis.

2. Let us seek deeper spiritual resources for ourselves and for our Church, by committing our lives to the discovery of a way to live creatively, cooperatively and peacefully with all people, recognizing the futility of force and violence in world crisis, as well as in normal peace times.

3. Let us preserve and strengthen the

bond of fellowship within the Church in the face of difference in interpretation of the Christian ideal as it relates to the present war crisis, remembering that faith in one another is at the root of democracy.

4. Let us use our reason to evaluate the material which comes to us from the printed page, the radio and the screen. We must not be stampeded by propaganda and war hysteria.

5. Let us make all possible use of the tools given into our hands with which we may build a warless world. Let us exercise the right of franchise and exert its influence untiringly upon Senators and Congressmen in Washington. Let us use our place of leadership on civic boards, in community enterprises, in the home, the church and the school to speak our convictions and work fearlessly for peace.

6. Let us study together the economic and political problems that are causing present world conditions, seeking for Christian solutions. Following the plan recommended by the Commission on World Peace, 740 Rush St., Chicago, Ill., let us set up Exploratory Conferences on a Just and Enduring Peace. We recommend for study the pamphlet on A JUST AND DURABLE PEACE, prepared by the Commission on a Just and Durable Peace of the Federal Council of Churches.

7. Let us work with untiring zeal in our local churches to strengthen the bond of fellowship between the church and youth in military encampments, guarding carefully lest the church become an agency for building a military mind in our nation. Remembering that the United States has not recognized the necessity for providing a budget for the support of conscientious objectors, let the church also express its faith in the conscientious objector, lending financial and spiritual support toward the working of this ideal in our democracy.

8. Let us make the church a far-reaching influence in combating the increasing vice and alcohol traffic in communities adjacent to military establishments—work for protective legislation and law enforcement, as well as providing wholesome avenues for leisure-time activities. (Work for the passage of H. R. 2473, which embodies the content of the Shepherd Bill. Send group resolutions and individual letters to your Senators and Congressmen urging its passage.)

9. Let us recognize the fact that in this time of national crisis, when all eyes are focused on defense and defense agencies, that we face a grave danger of fostering plans and methods that make for discrimination against minorities within our borders. Such injustices may be in the sphere of anti-alien legislation, discrimination against Negroes in defense industries, or in growing anti-semitism. Let us combat such evils as destructive of the ideal of democracy.

10. Therefore let us affirm our faith in the Christian ideal of democracy for all peoples of the world, seeking to implement this ideal in the program of the Christian church as it builds the hope for sanity and peace in a troubled world.

The acid test of man's Sunday religion is his Monday behavior.

—Presbyterian Tribune.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Study Committee Day

Study days are here again! Your Conference Study Committee will soon be touring the Conference holding "Study Committee Day" in each district. Since June, plans have been going forward with reference to these meetings. We feel that this is one of the important training days in our year's work.

"Study Committee Day" will be as practical as we can make it. There will be definite help on Spiritual Life and Bible Study, on studies in Christian Social Relations, on the fall Mission Study topic, "Christians and World Order," and on the Bible study text, "Our Times, What Has the Bible to Say." In addition, you will have some time to ask questions, and the day will be closed with a particularly inspiring devotional period. The three conference officers who make up the Conference Study Committee, will compose the team who will have charge of the program. They are Mrs. D. C. Metcalf, Secretary of Christian Social Relations and Local Church Activities; Mrs. David Tarver, Chairman of Spiritual Life; and Mrs. G. W. Dameron, Secretary of Missionary Education and Service. We are particularly anxious to have the corresponding officers for each society, as well as the president and any other persons who care to come, to be in these meetings.

The district secretaries have been busy giving the necessary information to their respective districts. Dates have been set, places of entertainment secured, and all arrangements made. Now we need you to be there to help us, for these are your meetings, planned with you in mind.

Below is the schedule of the "Study Committee Day" for each district:

Shreveport District—Sept. 10, Cedar Grove church, Shreveport.

Ruston District—Sept. 11, Arcadia.

Monroe District—Sept. 12, Tallulah.

Alexandria District—Sept. 16, Alexandria, First Church.

Lake Charles District—Sept. 17, Crowley.

Baton Rouge District—Sept. 18, Baton Rouge, First Church.

New Orleans District—Sept. 19, Napoleon Ave., New Orleans.

The Conference Study Committee,
Mrs. D. C. Metcalf, Mrs. David
Tarver, Mrs. G. W. Dameron.

Program—Study Committee Day

10 A. M.—"Thought for the Day," District Secretary.

10:10 A. M.—"Study Committee Day." Plans and Purpose, Mrs. G. W. Dameron.

10:20 A. M.—Devotional Bible Study and Spiritual Life. Significance, Material, Methods, Mrs. David Tarver.

10:55 A. M.—Missionary Education and Service. Fall Study, Significance, Materials, Methods, Mrs. G. W. Dameron.

11:30 A. M.—Study in Christian Social Relations. Significance, Materials, Methods, Mrs. D. C. Metcalf.

12:05 P. M.—Lunch.

12:50 P. M.—Afternoon Opening, District Secretary.

1 P. M.—"Formal" Bible Study Classes. Text: "Our Times, What Has the Bible to say?" Materials and Methods, Mrs. G. W. Dameron.

1:30 P. M.—Open Forum.

2 P. M.—Closing Meditation, Mrs. David Tarver.

* * *

A Letter from Our Supply Secretary

Dear President and Secretary of Supplies: MacDonell French Mission School Campus is humming these days, for school starts as usual on September first. The fall season always brings many needs. Can you picture the boys and girls coming in the first day, some of them without suitcases and with no change of clothing, barefooted or with badly worn sandals? They need socks, shoes, overalls, shirts, school clothing, dresses and underwear. Some of you have sent new sheets and bedspreads for single beds, pillows slips, wash cloths, soap, tooth brushes and combs for this family of 125. They are always in need of all these things.

If you send new things, please use the blank which I sent you marked Supplies-Report of Shipment of Goods, or just write on a paper the date, the name of your church, your district, conference, the name and address of your Supply Secretary. Then list the articles sent and their actual value, and also the amount of postage or express money which you are spending to send the package. Enclose this in your package to help the teacher who unpacks your box. If you are sending secondhand clothing, please put a piece of paper in the top of the box with the number of articles in the package.

If you would send money to be used to purchase food, medicine or shoes, or to pay dental bills for the children, send it to Mrs. C. C. Carver, Rayne, La., and mark it carefully for MacDonell School.

The response of 3 cents or more per capita for Foreign Supplies has been splendid, but let's make it 100%, and if you haven't sent yours, or would like to send more, also send this to Mrs. Carver, marked Foreign Supplies for medicine for China, or India, or visual education for Africa. If you mark it plainly, it will go where you wish.

All this is expected of each society, for we want to provide for MacDonell School Children, and we also want a share in helping foreign supplies. If you would like to do something extra, after having sent gifts for those depending upon us, you might send money to Mrs. Carver to help furnish a room at Scarritt. This will also count as Supplies.

I am enjoying your reports and the notes that come with some of them, and will be looking for a fine report of your supply work this third quarter. Since we know that prices are advancing, and we know the needs of MacDonell School, it is suggested that we give as soon and as generously as we can at this time to help the great needs. Please send your supplies to Miss Ella

Hooper, McDonell French Mission School, Houma, La., and your money to Mrs. Carver, Rayne, La.

I am enclosing a blank to be filled out if you help needy ministers or wish to. Under the new plan, you should fill out the blank, get the signature of your district superintendent, and mail it back to me as soon as convenient. I have no other way of receiving this information, and we do want your work to be recorded. Cash may be sent for articles listed on the application which the minister might purchase, to a better advantage for himself and family, such as shoes, men's hats, et cetera.

Love and best wishes to all of you in your splendid work.

MRS. C. I. JONES,

Conf. Supply Secretary.

6215 St. Charles Ave.
New Orleans, La.

* * *

Summary of Reports for Second Quarter

Woman's Society of Christian Service
Mrs. V. F. DeVinny,

Northeastern Jurisdiction, 13 reports received; Southeastern Jurisdiction, 17 reports received (all); Central Jurisdiction, 7 reports received; North Central Jurisdiction, 13 reports received; South Central Jurisdiction, 18 reports received; Western Jurisdiction, 7 reports received.

Total—75.

Jurisdiction leading in new societies—Northeastern, 203.

Jurisdiction leading in new members—Northeastern, 9,162.

Jurisdiction leading in Efficiency Aims achieved (in part)—South Central, 1,817.

Jurisdiction leading in total amount of gifts sent to Conference Treasurer—North Central, \$218,106.29.

Jurisdiction leading in total amount raised for Christian Social Relations and Local Church Activities—North Central, \$388,221.30.

Secretary of Organization
and Promotion.

* * *

Summary of Reports for Second Quarter, South Central Jurisdiction

Reports received from the following conferences:

Central Kansas, Central Texas, East Oklahoma, Indian Mission, Kansas, Little Rock, Louisiana, Missouri, Nebraska, North Arkansas, North Texas, Northwest Texas, St. Louis, Southwest Mexican, Southwest Missouri, Southwest Texas, Texas, West Oklahoma.

Conference leading in new societies—West Oklahoma, 21.

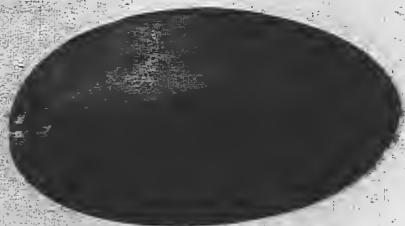
Conference leading in new members—Nebraska, 625.

Conference leading in Efficiency Aims achieved (in part)—Nebraska, 239.

Conference leading in total amount of gifts sent to Conference Treasurer—Central Kansas, \$20,155.

Conference leading in total amount raised for Christian Social Relations and Local Church Activities—Nebraska, \$39,048.

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Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON SEPTEMBER 14, 1941

By Rev. W. C. Newman

THE ETERNAL GOD, THE SOURCE OF HELP

Lesson Text: Revelation 7:9-17

Golden Text: Holy, holy, holy is the Lord God, who was and who is and who is to come.—Revelation 4:8.

From the outset the great dream of men has been of a time and place of absolute security. Man lives, and has always lived in a world of many hazards, where suffering, sorrow, danger and death are his everyday threats. Fear is never far away from any of us.

It is no wonder, then, that when St. John undertakes to draw a picture of God, he represents Him as the eternal Helper of man, who will eventually gather all His faithful together into a place of everlasting security.

Our Help in Ages Past

But this promise of perfect bliss sometime, somewhere in the indefinite future, is not the whole truth about God, nor is it the central truth of this passage from Revelation. When the question was asked who composed this innumerable multitude in white robes enjoying the benefits of God's unlimited blessings, the answer was, "These are they that come out of great tribulation, and they washed their robes, and made them white in the blood of the Lamb."

In other words, these fortunate ones are people who, through the help of God in times past, have triumphed over every tribulation, and have been perfected in life and character.

The careful reader of history must see that though evil apparently reigns in the world, there has been a slow but steady march to victory by those who walk with God.

Our Hope for Years to Come

Nor can we believe that the future of man upon this earth holds any promise of happiness and peace, of progress and development, except through cooperation with God, and the fulfillment of His plan of creation and the establishment of His Kingdom.

Among all the grim uncertainties that face our world in our time, none is more fearful than the future itself. "No man knoweth what a day may bring forth." Thoughtful men everywhere are made solemn as they contemplate what the next few years may bring to us and to our children.

Yet he who faces this future in unshakable faith in the goodness of God, and his willingness and power to help us, will resolve his fear and discover hitherto unknown sources of power to meet whatever that future may press upon him.

Our Shelter from the Stormy Blast

Occasionally one hears a preacher criticized for the telling of what is called "death bed stories," and I would be the last to condemn the exaggerated, melodramatic, over-illustrations that used to be employed to frighten or to assault the emotions

of congregations.

But he who leaves death and sorrow and heartbreak out of his thinking, or out of his preaching either, makes a dreadful mis-

take. For these are realities which no man escapes, and they had better be taken into consideration in any contemplation of life. (Continued on page 16)



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THE CHRISTIAN FIRESIDE

THE POWER

By Rev. Vivian T. Pomeroy, D. D.

It was early in the morning when I started off in my new car, thinking pleasantly of breakfast at the house of friends half way to the Cape. The car purred along. I had difficulty in persuading it to keep under sixty miles an hour. How silent the mighty engine! How shining and superior the body, with white sides to the tires, making most other cars look of a lower class! I felt that people must be watching me as I drove by, saying to themselves: "That's a fine machine."

I simply could not believe it when on a solitary part of the road soon after leaving Bridgewater my new car slowed, spluttered and stopped. I tried to start it again. I pulled the knobs. I walked round it, saying things. No use. My magnificent car had died on me.

There was a shack not far away. Also a telephone. I called for help. After a considerable time an exceedingly old car wheezed up, and a short, cheerful man stepped out and began to examine things. He lifted the hood, and peered and poked. Then he shook his head. We conversed—at least, he said a number of things quite incomprehensible to me. He talked; I listened. He was surprisingly cheerful at that early hour. Still the car would not start. All life had gone out of it. Gas? Oh, yes! there was plenty of gas.

At last the little man took off the cap of the gas tank at the back of the car, and, kneeling on the ground, he put his lips to the opening and blew hard. "Now try," he said. I did; and lo! the rich sound of the engine working again. The little man smiled broadly; then he spat. "It don't," he said, "it don't taste so good in the morning." He spoke hopefully, as though he felt that at supper time it might be better. I blessed him, and paid him with a grateful heart. I went on my way and arrived late.

Next day I took my new car to the dealers, and there was a long investigation. It was found that a tiny drip of paint had run down and stuck in the slender pipe which takes the gas to the engine. That noble car, that magnificent creature, held up by an insignificant blob of paint!

You can see what a sermon there was in this for me. I understood why often people survive a sudden terrific sin, a smash, some violent rage, some sweeping accident of folly; but the things which often destroy the finest person are tiny particles—little sins of meanness, small deception, petty stinginess, a bit of hardness—the faults we call by easy names. How often it is such little things which take away our power in spite of all our splendid front!—Reprinted by special permission of the author and The Christian Leader.

PEACEFUL AMERICA

By May Smith White

Is it our minds, or is it the state of the country that's in a turmoil!

Can there be such a terrible unrest in America when shy cardinals nest near one's front door, where the occupant only has a fifty by a hundred foot lot, on which he

has built an eight-room house, and where children run in and out each day? And here, not only does the cardinal build its nest, but the oriole, the blue bird, and many others also make this small yard their home, too.

A well-to-do bachelor uncle of a friend of mine chooses to live in a small cabin off of one of the main, busy highways of America, and one morning to his great surprise, he found that a little wren had decided to build its nest on a shelf in the small kitchen behind the usual "housekeeper's" supply of groceries, so now the bachelor no longer eats alone, but instead he adds crumbs at the extra "place" for, not just the mother bird, but the little ones as well.

So let's be thankful each day as we "feast," not just on "food" alone, but on "freedom" as well, that we still live in peaceful America.

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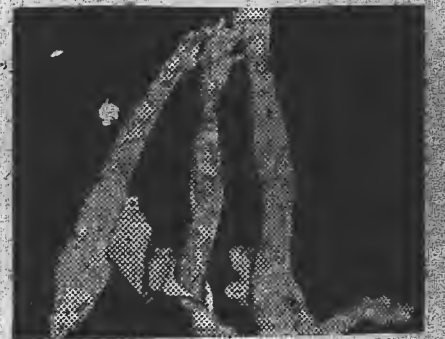
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● You may be feeling utterly pediculous today, but that's no excuse. Sail right into these questions, indicate your answers in the space provided for them and then look up the answers and your rating.

(1) The map of Europe is an odd and rapidly changing place. That little country Serbia, which figured so prominently in World War I is now part of (a) Bulgaria; (b) Yugoslavia; (c) Hungary; (d) Albania ☐

(2) A man died and when they found his will it was holographic, which meant (a) he left all to charity; (b) the will had no witnesses; (c) it was in his own handwriting; (d) it was drawn up by an attorney. ☐



(3) These are gentlemen of the world of sport, contending with each other in (a) wrestling; (b) track; (c) basketball; (d) volleyball. ☐

(4) If a man got mad with you and said "I'm going to shake you by your epiglottis" you'd instinctively protect your (a) shoulder; (b) stomach; (c) hand; (d) neck. ☐

(5) Marmosets are unusual pets. They belong to the family of (a) rodents; (b) monkeys; (c) cats; (d) dogs. ☐

(6) Winchell was once in show business. He was (a) a monologist; (b) a comedian; (c) a dancer; (d) a magician. ☐

(7) A profiteer is simple enough but a buccaneer is (a) a big-mouth; (b) a braggart; (c) a burglar; (d) a pirate. ☐

"GUESS AGAIN" ANSWERS		Tally Score Here
1. (b) for 10 pts.	.....
2. (toughie) (c) for 25 pts.	.....
3. (c) for only 10.	.....
4. (d) for 15 pts.	.....
5. (b) for 10 points.	.....
6. (c) for 20 pts.	.....
7. (d) for 10 pts.	.....
RATINGS: 90-100, keen as a whistle; 80-90, keen; 70-80, whistle; 60-70, peep!		TOTAL

FROM MANY CHURCH, LAKE CHARLES DISTRICT

The Methodist church at Many is composed of a conservative but very substantial membership. It is somewhat a historic church as Many had its early growth from old Ft. Jessup. Our church building, which is a brick structure, is well arranged and equipped to house and accommodate the Church School and other organizations of the church. It bespeaks a worthy church pride in keeping with Methodist lofty ideals.

The work here has slowly progressed but in no phase has it failed. At the first of the year voluntary pledges were made to the budget. While the plan has not worked a hundred per cent, it has proved that our members do love the Lord and His church.

The Holy Week services and Easter observances brought gratifying results. The Vacation Bible School was well attended and truly successful. Caravan Number One spent a week with us and the splendid work is highly appreciated. Our young people are looking forward to a similar occasion next year. The fall revival is scheduled to begin September 26. Rev. R. H. Staples, of New Iberia, will be with us and do the preaching. Plans are underway to rebuild the parsonage and we hope to have this completed by Conference.

Rev. J. B. Williams, a retired veteran, and his good wife live in Many, and are valuable workers in this church. Their fellowship and cooperation with the pastor is evident and blessed. He wishes me to express to their many friends their love and good wishes. The warm weather plus the weight of years have prevented him from being as active as he usually is. Normally he teaches the Men's Class in the Church School, attends prayer meeting, preaches in the pastor's absence, and helps with the communion. He feels that God has blessed him with a faithful wife, surrounded him with good neighbors and friends, and has given him a nice, comfortable home. The New Orleans Advocate is always full of news and spiritual help for him. It is our prayer that God may be pleased to renew his strength and permit us to be blessed by and through these faithful soldiers of the cross.

RUSSELL T. PYNES, Pastor.

Many, La.

WHITHER? AND WHY?

By Arthur M. Shaw

Methodism in Louisiana has two great educational institutions, and only two: the

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New Orleans Christian Advocate and Centenary College. The Advocate is partly devoted to Mississippi, while Centenary is wholly of Louisiana. They are alike indispensable to Louisiana Methodism, and neither could survive without Louisiana Conference support. While sensation-mongers—including some non-Methodists—cheer the Advocate's thrusts at the college, at least one Louisiana preacher, who has put his heart and energy into every campaign for the support of both our Advocate and Centenary, deprecates this attack on the college by the paper, for which he sees no provocation.

Has Centenary thrown any stones or mud at the Advocate. Doubtless mistakes have been made at the college. I have heard that once upon a time a football coach drew a larger salary than any professor, or even the president. If Centenary has soiled linen, Methodism must wash it; but let's not do it on the front porch, nor dry it in the front yard where unsympathetic neighbors can see our plight.

And why stir water that has passed under the bridge? It may be true that Centenary has had agents and business managers who cost the college more than they produced. But these liabilities are insignificant, compared with such invaluable assets as Dr. Pierce Cline, Dean R. E. Smith, Dr. Wm. G. Phelps, Dean Hardin, Dr. Steger, and (with apologies to nobody) Dr. Arthur Marvin Shaw, son of the writer. And I regret that we cannot still include, along with other younger men, that noble gentleman and scholar, Dr. Dan B. Raulins.

Suppose these consecrated scholars should stage a blitzkrieg against the Advocate! It certainly would do our Conference Organ no good; but it well might do the college irreparable harm. I have heard of no "onslaughts of skepticism and liberalism" in Centenary, except such skepticism as leads intelligent persons to doubt a thing until convinced of its truth, or such liberalism as keeps one from becoming a bigot.

Of course, "routine psychological processes" have not potency to produce the experience of the New Birth. Neither can that experience, of itself, bring to maturity and effectiveness the cultured Christian character. But these processes, when directed educationally, may, and often do, lead to the regeneration experience; especially when these "processes" are used by godly teachers, endeavoring to lead the young into the joyous assurance of a Christ-surrendered life.

A generation ago a novelist, with nothing better to do, spoiled for many third and fourth grade students, a verse that I still love to recall:

Birds in their little nests agree,
And 'tis a shameful sight
When children of one family
Fall out and chide and fight.

"True or false," as to the birds; Methodists—indeed, all Christians—ought to find a way to agree; and more particularly in these fateful days, when the wounds of our Christ are opened afresh and the Spiritual echoes once more the sobs that tell of the heartbreak of God our Father.

Out on the Pacific Coast, thirty-five years ago, I heard aged brethren laughingly tell how Bishop Fitzgerald used to quell a stormy conference debate by saying, over and over, ever so softly: "Brethren ought to love one another."—AMEN! So mote it be!

REV. C. A. NORTINGTON

Rev. Clinton A. Northington was born Aug. 11, 1882, in Marion county, Ala., near Hamilton, and was called to his eternal reward, in his parsonage home at Coldwater, Miss., July 27, 1941.

He was a son of the late Mr. and Mrs. W. Q. Northington, who with their family moved from Marion county to near Red Bay, Ala., where the subject of this sketch grew to manhood.

Bro. Northington was married in 1902 to Miss Della Bostick, of Golden, Miss., who walked lovingly and faithfully by his side through the thirty-one years of his ministerial life and survives him.

Four children also survive: Mrs. George H. Brantley, Lake Cormorant, Miss.; Mrs. W. C. Jordan, Memphis, Tenn.; Mrs. O. W. Clark, Birmingham, Ala.; and William Northington, Fort Bragg, N. C.

Four grandsons: George H. Brantley, Jr. and William Jordan, Memphis; and Oliver, Jr. and William Clark, of Birmingham, also survive; and a stepmother, Mrs. W. Q. Northington; two brothers, Hugh and Grover Northington; a sister, Birk Bostick; a half brother, Dell Northington; and also a half sister, Mrs. Dalton Bostick, of Red Bay, Ala.

Bro. Northington joined the North Mississippi Conference on trial at the annual session in Okolona, December, 1909, with Bishop E. E. Hoss presiding. He was ordained deacon in 1911 by Bishop Alphaeus W. Wilson, of Baltimore, and ordained elder in 1915, at New Albany, by Bishop James Atkins, of North Carolina.

A few of the charges served by Bro. Northington were Corinth Ct., Crenshaw, Pickens and Goodman, Verona, Ripley Station and Coldwater.

His funeral services were held at the place of his last appointment, Coldwater, Miss., by his district superintendent, Rev. C. T. Floyd; Dr. J. R. Countiss, Rev. W. M. Jones, and the writer, July 29, amid a large concourse of friends and loved ones—many of the brethren of his conference being present. Hundreds of people were present, all with appreciative and loving hearts. But we shall see him again "over there."

Bro. Northington loved the itinerancy and gave himself without reservation to the holy task to which he had been called. His was a faith pure, vital, triumphant.

His body rests underneath the flowers in one of the beautiful cemeteries of Memphis, Tenn., awaiting the resurrection.

E. H. CUNNINGHAM.



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CHURCH SCHOOL LESSON

(Continued from page 13)

I can easily understand why people might not come to hear me preach, nor be greatly interested in the kind of religion I live. But I cannot understand how any man can try to face the certain storms of this life without God's help.

And one thing I have observed surely about the people to whom I have ministered; those who know how to turn to God for help and comfort in the "stormy blast" universally come through more serenely than those who rely only upon themselves and the world.

And Our Eternal Home

But if we only had the comfort of God's help in the trials of this earthly life, if after fighting through the battles of this world all of it should be concluded with an eternal death, there would be small inducement to "have faith in God." Then indeed might we be justified in saying, "eat, drink and be merry, for tomorrow you shall surely die."

But the human heart, especially that of the Christian, cannot endure the idea of eternal death. It is inconsistent with the character of God. Man was not born to die. Death is not the end but an incident of life. He who moves triumphantly with God through "great tribulation" in this world will surely come before "the throne of God," and "serve him day and night in his temple."

MISSISSIPPI W. S. C. S.

(Continued from page 10)

to her at 824 Camp Avenue, Gulfport). Only 32 societies have contributed.

Spiritual Life

Mrs. E. E. McKeithen told of the increased interest in Spiritual Life Groups, of the splendid zone programs emphasizing this work during the second quarter, and of the inspiration and information which she received at Lake Junaluska. She requested that local societies remember that their Spiritual Life Secretary is to be nominated and elected just as the other officers, and her name sent to the district secretary.

Missionary Personnel

Miss Mary Thornton Lindsey, who is now city missionary for the churches in Hattiesburg, reporting as chairman of missionary personnel, stated that scholarships to Scarritt College have been awarded to Miss Mary Frances Fairchilds and to Miss Doris Miller.

Courtesy

September 3rd, being the wedding anniversary of Mrs. Stanley Wilson, the members of the Committee surprised her with a lovely gift.

A man who is turning out careless, imperfect work is turning out a careless, imperfect character for himself. He is touching deceit every moment, and this unseen thing rises up from his work like a subtle essence and enters and poisons his soul.

—Henry Drummond.

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POWER POLITICS IN CHURCHES

There is only one kind of power politics in churches which is effective in the long run, and that is the power that comes through the operation of the Holy Spirit of

God. Let that power move a man serving any capacity, from the highest to the lowest, and he can do an effective work. Let the power be absent and all the wirepulling and setting-up candidates will amount to little. —The Christian Leader.

OFFICE OF THE CHAPLAIN,
158th Field Artillery

Camp Berkeley, Texas
March 29th, 1941.

To every Officer and Enlisted Man
of the 158th Field Artillery

This little pamphlet, "THE UPPER ROOM", comes to you with the compliments of your Chaplain. He hopes you will read it -- not all at once, but a page a day as the dates suggest.

Then, if you will follow the suggested Bible readings, if you will supplement the printed prayer with a quiet petition in your own heart, if you will remember the thought for the day -- you will find that you have gone apart, in your own soul, and held communion in an Upper Room with God.

April 13th this year is Easter Sunday. April 6th, Palm Sunday. The week between, Holy Week; with Friday, April 11th, the day of crucifixion. We will probably be in the field during that week, but take THE UPPER ROOM with you; read it; and remember the significance of the last days of Jesus and of His sacrifice for us.

Come and tell me what you think of The Upper Room.

HENRY A. MORTON,
Chaplain

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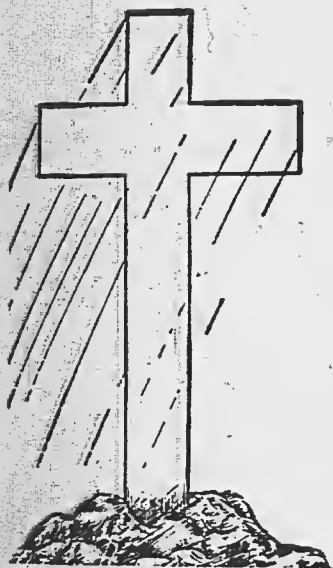
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THE LIVING CHURCH

A feeling of insecurity is something which a wise man should never want to have because it, and perhaps it alone, keeps him alive unto God, tender, watchful, liable to awful thrusts of fear, but capable also, at the touch of some little blessing or relief, of an unreasonable gratitude.

—Dr. John A. Hutton.

THE PRAYER-ROOM TODAY

Brush and calm this fretful heart, O God. Forgive me that my soul is so often and so easily disquieted, and that so small a thing can destroy my peace. Help me to learn, in every vexing circumstance, instantly to turn to Thee, and in the secret of Thy presence to find peace and deliverance. Or rather, let my fellowship with Thee grow so deep and so constant that my heart shall dwell serene and quiet, beyond the reach of self-regarding fear or self-consuming care. Amen.

My Church

By John Bunyan Smith

My church is where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed, and the unity of God is perceived.

It is the home of my soul, the altar of my devotions, the hearth of my faith, the center of my affections, and the foretaste of heaven.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, and to obey its laws.

It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace and progress concern my life in this world and in that which is to come.

I owe it my zeal, my benevolence and my prayers. When I neglect its services I injure its good name, I lessen its power, I discourage its members, and I chill my own soul.

I have solemnly promised in the sight of God and men to advance its interests by faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare, and by joining with them in prayer, praise and service, and that promise I this day renew, before God my Father, Christ my Redeemer, and the Holy Ghost my Sanctifier.



WALLET OF THE WEEK



DONALDSON'S CAVE, located in Spring Mill state park, near Mitchell, Indiana, is said to have the largest entrance of any cave in the world and is particularly interesting for scientists and nature students. The cave has two dry passages and can be explored in a boat. It contains blind fish and insects and has been used extensively for fish studies by the University of Indiana. It is estimated that this cave may be more than three million years old.

* * *

THE ADVISORY COUNCIL of the Reformed Church in America, in its annual meeting held in July, included among its recommendations this paragraph: "Among the things recommended was a redemptive note in pulpit ministry and a sense of redemption in personal Christian life, prayer for a solution of personal problems in the ministry, the importance of catechetical training, a long range program in securing candidates for the ministry, and the restoring of two preaching services on Sunday."

* * *

TWO GREAT AMERICAN LAYMEN died during July of this year. They were James M. Speers, long-time president of James McCutcheon & Company of New York, and Russell Colgate, soap manufacturer, whose name is familiar to every American home. Mr. Speers, a Presbyterian, was primarily interested in missions. Mr. Colgate, a Baptist, was a patron and leader in Christian education. In their day they rendered a great service to the world, both as business men and as religious leaders, and their going will be keenly felt in the cooperative aspects of religious work especially.

* * *

THE CHRISTIAN SPIRIT of the world has been manifest in the large gifts of Christians across the world for the maintenance of missions which have been interrupted and threatened by war. To the Continental churches and to the mission outposts in the islands of the sea, contributions have gone from every land whose channels of communication have been open. Even from lands that have suffered invasion and a baptism of fire, the Christian hand has been reached out to those whose Christian foundations have been shaken by war.

* * *

WOMEN DRINKERS have reached the point where they command the notice of the Federal Bureau of Investigation. An editorial in *The Boston Herald*, based on the figures of the Bureau, says that in four hundred and ten cities arrests for intoxication during the first six months of 1941 increased thirty-five and four-tenths per cent over the same period of 1940, and the arrests of women for drunken driving increased thirty-eight and three-tenths per cent. Arrests of women for all causes have gone up seventeen per cent. Commenting on these figures, *The Herald* observes: "We paid a price for prohibition, now, apparently, we are paying a price for relief from it."

BISHOP AND MRS. FREDERICK D. LEETE, of De Land, Florida, were in an automobile accident, on Sunday, August 3, near Saginaw, Michigan. The accident involved three cars and injured ten persons. Bishop Leete suffered a fracture of the knee cap, back injuries and bruises. Mrs. Leete suffered scalp lacerations, a rib fracture and severe shock. At last reports both were improving and they were hoping to be transferred from the hospital to their cottage at Mackinaw City in a short while.

* * *

WESLEY CHAPEL, London, according to the July issue of the *Magazine*, sent out by the church, has come through the air bombardments thus far almost entirely unscathed. A piece of shrapnel made a small hole in a window shutter and a clean hole in a stained glass window and other slight damage in its course. The premises have suffered some damage, but as a whole, the famous church in City Roads which has long been looked upon as the Cathedral of world Methodism remains unhurt by war.

* * *

A SICK CIVILIZATION was a subject discussed before an audience of approximately six thousand persons at Chautauqua, New York, recently. The speaker indicated that we lack the courage to face up to the failures which we have made, and to set ourselves to a constructive program of social and spiritual recovery. He declared that there are "800 anti-something-or-others organizations in the country. He said God would not underwrite the future except as men with the experience of forgiveness march along the road to the future.

* * *

THE FOREIGN MISSIONARY CONFERENCE of the Southern Baptist Church, which met at Ridgecrest, N. C., recently, offered little encouragement to those who think that because God is in his heaven, all's right with the world. One speaker charged that American Christianity is "too effortless" and pleaded for a widespread and effective program of publicity in preparation for a postwar revolution of American life. Another speaker said that a poll which he had conducted among Oriental students in the United States showed that many of them had lost faith in American Christianity and looked upon it as a cast-off which they were exporting through missionaries.

* * *

AUSTRALIAN METHODISM presents an impressive statistical array. At the recent General Conference, reports showed one hundred and ninety-one thousand members, and more than a hundred thousand "probationers" and "junior members." There were twelve hundred ministers, three thousand seven hundred and twenty-five Sunday Schools with approximately one hundred and eighty thousand members. Every minister has an average of nine local preachers to assist him. Australian Methodism supports one hundred and eighty missionaries and the Fiji Islands are largely Methodist on account of these missionaries.

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

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EDITORIAL

FACT OR PROPAGANDA?

Elsewhere in this issue we carry a "Statement" which was sent "To the Members of the Louisiana Annual Conference." We publish the complete document because we do not want to make observations which may not be understood by any reader of the Advocate. In the second paragraph it is styled "a report of the eight years of their stewardship." We deal only with the "Statement"-report, and we do not go beyond its content.

The "report" goes into detail to show how, through many vicissitudes, the endowment of Centenary College "now has an appraised value of \$425,000, yielding last year \$17,212.55 in income." In response to our request for a copy of the audit, the president sent us an "Income and Expense" statement for the year June 1, 1940, to May 28, 1941. From that statement, we take the following: "Endowment Income: General: Interest on securities, \$9,200.00. Rental on Tenant Property, \$1,707.18, \$10,907.18. Restricted: Income Loan Funds, \$1,809.59." This makes a total endowment income of \$12,716.77, or \$4,495.78 less than the figures of the "Statement"-report. We feel no obligation to defend either figure, since they have a common source, but we modestly suggest that the "stewards" need to go into a huddle and have an understanding about the facts. At any rate this very discrepancy justifies our insistence upon an audit by a Certified Public Accountant.

Diversion of Endowment Funds

The "Statement"-report says that "The members of the Executive Committee and of the Board have always felt that the endowment fund was a sacred trust. They have also felt that the life of the college was a more sacred trust, and that the most sacred trust was their obligation to the student body." To this we reply that every dollar given to the endowment represents a contract with the Methodist constituency under charter provisions which cannot be varied or changed at will by the executors of the trust. These very restrictions were intended to make certain "the life of the college," and to fulfill the purpose of the founders to a continuing "student body." We are one hundred per cent against the dissipation of college endowments upon any pretext whatever. We know that a strict adherence to the charter inhibitions is good business and anything else is certainly doubtful.

Campus Dances

After an engaging preamble, the "Statement"-report says: "At the last meeting of the Board . . . It was further reported that many Methodist schools in the South, such as Duke University, Emory University, Southern

Methodist University, and Hendrix College, had met the situation by permitting student organizations to give dances only on the campus and under strict supervision." At the meeting referred to, reference was made to a batch of nineteen letters from as many institutions regarding their policy concerning dancing. Twelve of the nineteen said that campus dances were not allowed: Asbury College, Baylor University, Belhaven College, Birmingham-Southern College, Centenary College, Emory University, Emory and Henry College, Howard College, Maryville College, Mississippi College, Scarritt College, and Wofford College. Seven of the nineteen said that campus dances were permitted: Alabama College, Central College, Greensboro College, Hendrix College, Southern Methodist University, Southwestern, and Wesleyan College.

We do not know anything about the social regulations at Duke University, but we do know that no letter from that institution was in the list of nineteen letters to which we have referred. We quote in full the letter of Dr. Cox, president of Emory University:

EMORY UNIVERSITY
Emory University, Ga.

"Dear Mr. Calhoun:

"Your letter of February 15 is just at hand.

"I am interested to learn that the question of dancing is up before your Board there. We also are facing the question here at Emory.

"At present we have no clear-cut policy and I am anxious to have our Board define its position for us to pursue. As the matter stands now, our boys do attend dances and are responsible for giving dances, but no general dances are given on our campus. The administration has taken the position that they cannot have any social activities without supervision satisfactory to our committee on social life.

"If your Board takes action before June, I would like very much to know what the action was.

"With kindest personal regards,

"Very cordially yours,

"Harvey W. Cox,

"President."

"Such as . . . Emory University"—Did the "stewards" know the facts? This is a self-styled "report." A "report" should deal in facts.

"Fifteen-to-Two"

The "stewards" somehow overlooked the majority of eleven-to-seven against campus dances and it is somewhat strange that they should place such emphasis on "Fifteen-to-two." In this somewhat boastful recital, we

have two things to say. First, we deny absolutely that moral principle and righteousness are either determined or controlled by majorities. Such may be good politics; it is poor moral and religious philosophy. It would justify the blood purges of Communism, validate the atrocities of Nazism, and would outlaw Christianity and the Christian movement at the Cross. Jesus was not the spokesman of a majority, but of truth. The great leaders of the Reformation represented minorities, but with truth and a minority they won. The door of practically every church in the Anglican Communion was slammed in the face of John Wesley, although he had been ordained by its bishops. He refused to acknowledge the divinity of a majority and built a church with a message which did infinitely more than Anglicanism to save a socially decadent and unbelieving age. "Fifteen-to-Two" was not Gospel with John Wesley.

Second, we deny the right of any Board of Trustees to fix upon the Methodist Church a social policy and practice which repudiates its historic position on worldliness and worldly amusements. The plea that it is an "almost universal practice in the homes of our people" is simply weak, not to say more. It would give no less authority to the plea for a college saloon, and it would lend support to every iniquity of present-day social life. Our position does not depend upon a count of noses. We do not have to be on the side of a majority, but we do have to feel that we are aligned with truth and righteousness. We expect to fight to the finish "Fifteen-to-Two" notwithstanding.

THE ADVOCATE CAMPAIGN

In this issue, we publish the final detailed report of the Advocate campaign. It is still not a complete report and we will publish later a report by districts and supplemental charge reports that no charge or district may fail to have due credit for what it has done.

The annual shifting of pastors registers in corresponding shifts in campaign results, up or down as is the interest of the pastor. No analysis of campaign results can be based upon charge figures. At the time we are writing this, it seems clear that all the districts which reached the minimum quota last year will do so again, and in addition the Hattiesburg District of the Mississippi Conference is in the list of winners. The Mississippi Conference is already well in advance of the campaign of last year and a number of charges have written us that their lists will be in this week. The North Mississippi Conference has not fallen back so much, but it has not registered progress. Last year's report included a new subscriber campaign as well as the regular campaign. When this is taken into account, the entire territory has made a creditable report. The only real means of determining the results of the campaign is the press run from week to week. Since May, when the campaign began to show activity, we have added a new subscriber for every one that was discontinued, and in excess of that number we have added 1040 new subscriptions. Our present weekly issue is 1040 more than during the month of May.

We desire to express to pastors and churches our sincere thanks for the splendid loyalty manifested throughout this campaign. The signs today point to an increased interest in the New Orleans Christian Advocate as it approaches the centennial year of its service to the Methodism of this section.

Others Say. . .

DANGEROUS HALF-TRUTHS

William F. Russell, Chairman of the Congress on Education in a Democracy, said very recently: "The defense against a bad idea is a better idea; the defense against a half-truth is a truth; the defense against propaganda is education; and it is in education the democracies must place their trust."

This insistence on education as a panacea for social ills is not new. It was not so long ago that criminologists were persuaded that crime was caused by lack of education in the criminals, that social hygienists believed that social diseases could and would be eliminated by education, that sociologists learnedly demonstrated that poverty would be swept away some day by the mounting wave of education. Even many religionists seriously believed and taught that education would solve all of man's spiritual problems and provide him with new and better ethical concepts. Today, with an unparalleled system of mass education in free schools, extending over twelve years of childhood, with innumerable secondary schools and universities dotting the landscape, with night school and correspondence schools and countless other educational opportunities within reach of the overwhelming majority of our citizens, America is the most crime-ridden nation on earth, leads civilized nations in the incidence of venereal disease among the population and has "progressed" to the point where the large and growing army of the unemployed and the unemployable are a factor with which the politician and the economist must reckon. And there certainly has been no noticeable upsurge of spiritual life, to put it mildly, in those areas where educational advances have been most marked. There is ample evidence, however, that ethics and morals are at a particularly low ebb in our educational centers. Nor does organized religion commonly find its strongest supporters in the ranks of the beneficiaries of opportunities for higher education. In the face of this record, Mr. Russell now exhorts us to put our trust in education for the preservation of our democracy.

"The defense against a half-truth is a truth," to quote Mr. Russell's own words. His statement concerning democracy is a half-truth. It is true, of course, that democracy cannot live where people are kept in darkness and ignorance. Education is an indispensable tool by means of which the truth and wholesome ideals may be transmitted, but it is not designed to produce the vital spark from which the torch of man's freedom is lighted in any realm of his existence. The highest educational standards are found in Germany, yet Germany is counted the arch foe of democracy. Enlarged opportunities in education have not freed Russia's masses from serfdom, they have merely exchanged the scourge of Czarism for the greater scourge of Communism. The truth of the matter is that freedom and democracy, like all other blessings, are essentially a gift of God, which come to us through his word and spirit. That all men are entitled to life, liberty and the pursuit of happiness is a concept which came to men only through the influence of the Word of God. The doctrine of the dignity and worth of the individual, which is the basis of true democracy, is essentially a religious truth. And so it is not in education, but in religion that democracies must place their trust.—Editorial in the American Lutheran.

LAYMEN WE DO NOT FORGET

By Rev. James H. Felts

J. G. Houston, New Albany.—Successful merchant. Honored Rotarian. Church School superintendent. Conference Lay Leader. Really has something to say and knows how to say it well. He is the kind of churchman and citizen that commands the respect of his fellows, making his well-known leadership most effective. At home, in God's great open, at conference, all of us know where to find J. G. Houston. He lives well and works well.

Herbert Holmes, Senatobia.—Lawyer. Leader in his community life. Not always in accord with church trends, but always a forceful, active, intelligent layman. His abiding convictions command respect. His unchanging devotion to things that ought to live is well-known. A friendly, likeable man whose courteous attitude to his fellows warms one's heart in a most helpful way.

A. A. Marshall, Ruleville.—He is known among us as a man of definite consecration to his church and Lord. He knows hardships, success, financial pinches, and plenty. His outstanding characteristic, to my way of thinking, is his unchanging devotion to God and right through all the vicissitudes life has brought his way. Sturdy and strong, he is liked for his loyalty, his industry, his faithfulness. When you find a set of men you can trust implicitly, list A. L. Marshall among them.

M. F. Pierce, Greenwood.—A man of modest claims whose faithfulness and efficiency are well-known among us. Judge Pierce is a clear thinker, a dependable leader, a diligent churchman, a worthy judge, an outstanding man in city and church. I believe he actually "puts first things first." He stands for sanity, sobriety, law enforcement, good citizenship, and a daily life that reflects judgment born of faith and hope.

B. B. Paine, Winterville.—A Virginia Baptist who ADOPTED the Methodist Church when he moved to the Delta many years ago. There was no Baptist church at Winterville. His contribution to life at its best is second to none I know. He is not well-known at our conferences. Physically strong, mentally alert, holding the respect of all who know him because of his honorable living and active interest in the things that count. He is in every way a good citizen, a successful family man, and a pioneer leader in the great Delta country. "He can walk with kings, nor lose the common touch."

Tom Fite Paine, Aberdeen.—His mother was a Tennessee Fite, his father the son of the late Bishop Paine. What an inheritance! He was quite young when I was his pastor. By every token I judge that he is a good lawyer, a quiet and dependable churchman, and a clean, worthy citizen. To me he reflects much of the fineness that came his way by inheritance. I can't think of him apart from his parents. All I know of him is favorable. He belongs to those who dare to live and work in a creditable way.

J. H. Ledyard, Tupelo.—A man of sterling integrity, pleasing personality and unusual ability. Friendly, unafraid, he always keeps his feet on the ground even though his head be among the clouds. This largely accounts for his marked success as Church School superintendent for many years, and his extended friendships at home and beyond. Lengthening shadows have changed the tempo of this splendid citizen, but the luster of his fine life abides like his faith in Almighty God. Such men have made Methodism and kept her in good repute.

Dr. L. L. Minor, Horn Lake.—My acquaintance with Dr. Minor is scarcely more than incidental. I do know that every move of his church interests him vitally. More, his love and loyalty have been unchanged by disappointments and movements he seriously questioned. He belongs to those who value invisible assets above material interests, and gives expression to his faith and liberality in a constantly heartening way. When you are thinking of men who stand for the best in life, list Dr. Minor among them fully accredited.

MRS. LILLIE YOUNG WILKINSON

It has pleased God in His infinite wisdom in gathering up His jewels, to call to her reward one of our best-loved and most esteemed Christian women, Mrs. Lillie Young Wilkinson, fifty-one and one-half years the faithful wife of Mr. C. A. Wilkinson, of Archie, La., who passed from this life to realms of the "Great Beyond," June 9, 1941, at 5:50 p. m. Just as the sun was lowering to earth her gentle spirit was rising heavenward.

Her funeral services were conducted at Archie, in the home of a married daughter, Mrs. T. G. Breithaupt, with Rev. James O. McNair, of Ferriday, and Rev. Mr. Miley, of Harrisonburg, officiating. Interment was in Pine Grove cemetery. Those who mourn her passing include her husband, eight children, many grand and great-grandchildren, four sisters and one brother.

She was married to Mr. Wilkinson, Oct. 24, 1889. Of the ten children that blessed their union, two preceded her to the grave. She united with the Methodist Church early in life, at which time Rev. J. J. Kelly was her pastor, and remained a faithful and active member.

For several years she was in ill health and was many times a patient in Ferriday Hospital, where her kind physician, his nurses and her family did all in their power to prolong her life and again restore her health, but all efforts fail "when our Master makes ready for His own."

In her last illness, as she realized that the end was near, she looked into the sad faces of her faithful children with a sweet expression of peace and asked for their promise to meet her in heaven. She had no fear of death, and it came peacefully and beautifully because she was ready and waiting for God's summons.

She was a woman of unquestioned integrity and noble character, plain and just and easily understood. She made the constant rule of her life to follow the path of duty guided by the word of God. In all the affairs of life she was also guided by fixed principles of right, which led her to esteem nothing but that which was honorable, and to abhor that which was base or unworthy in moral conduct, hence we found her at all times ever the same, a trusted friend, an affectionate and devoted wife and mother, and a consecrated Christian.

She lived an unusual life of Christian experience and practice, and was never happier than when she could aid the sick and distressed.

She has passed through the great change called death, yet she still lives in the fragrance which her useful, helpful life shed. Many friends and relatives were present to pay tribute of respect and appreciation, and the bank of lovely flowers covering the sacred spot of her body's resting place testified to the large and high place she held in their hearts.

May the God of all comfort lay His hand

gently upon all those whose hearts are so grieved at her going, and may they seek the better world—now so much nearer because she is there.

Hear what the voice from heaven proclaims
For all the pious dead.

Sweet is the savor of their names,
And soft their sleeping bed.

They die in Jesus and are blest;
How kind their slumbers are!

From sufferings and from pain released,
And freed from every snare.

Far from this world of toil and strife,
She's present with the Lord;

The labors of her mortal life
End in a large reward.

MRS. J. S. CHENNAULT.

August 22, 1941.

MRS. RENA LLOYD HUMPHREYS

On August 15, 1941, God, in His infinite wisdom, called our beloved friend, Mrs. Rena Lloyd Humphreys to rest in her heavenly home.

Hers was a radiant life. Though an invalid for years, it was her joy to do what she could to bring comfort and cheer to all in need of it.

Her memory will be cherished and our faith renewed because of the beauty and strength of her Christian character. Of her may be truly said:

"My life is but a weaving
Between my God and me.
I may not choose the colors;
He knows what they should be;
For He can view the pattern
Upon the upper side
While I can see it only
On this—the under side.

"Sometimes He weaveth sorrow
Which seemeth strange to me;
But I will trust His judgment
And work on faithfully;
'Tis He who fills the shuttle,
He knows just what is best,
So I shall weave in earnest
And leave with Him the rest.

"At last when life is ended,
With Him I shall abide,
Then I may view the pattern
Upon the upper side;
Then I shall know the reason
Why pain, with joy entwined,
Was woven in the fabric
Of this life that God designed."

MRS. R. B. SCHLATER,
MRS. ALBERT WILLIAMSON,
MRS. V. H. HUGHES,
Memorial Committee.

RESOLUTIONS OF RESPECT

Whereas, Mrs. W. H. Parman, our beloved zone secretary, faithful friend and co-worker, has passed to the Great Beyond; and

Whereas, to the church and its work she gave so willingly and generously of her time and talents, her removal will be felt by a wide circle of friends in this and other communities; and

Whereas, trusting and trusted by her fellow-workers, she inspired all those with whom she came in contact; therefore be it Resolved, that the zone representing its

(Continued on page 13)

CONFERENCE NEWS AND PERSONALS

Rev. W. A. Tyson did his own preaching in revival services at Tupelo, Miss., last week.

Rev. W. L. Robinson will have Bishop W. W. Peele for the dedication of the Booneville church on October 26.

Bishop J. L. Decell preached at Wesley Methodist church, Meridian, on the evening of Sept. 7, at which time he dedicated the building. Rev. N. U. Boone is the pastor.

Rev. R. V. Fulton, Greensburg, La., is engaged in a revival at Center church, where he has the assistance of Rev. J. Henry Bowdon, district superintendent.

Rev. C. J. T. Cotten, Gonzales, La., has fourteen subscriptions on his charge as campaign credit and that is a worthy achievement.

Rev. A. C. Walley has increased the number of Advocate readers from two to ten on the Barlow charge. Four hundred per cent is not a bad record.

Rev. J. E. J. Ferguson demonstrates his loyalty to the Advocate by exceeding his quota and reports indicate good progress in his work at Sumrall, Miss.

The editor appreciates a brotherly note from Rev. A. M. Martin, of Kentwood, La., whose friendship and loyalty have been manifest through the years.

Mrs. J. M. Privette, teacher of religious education at Wood Junior College, Mathiston, Miss., taught "The Youth Program" course at Okolona recently, where Rev. A. Y. Brown is pastor.

Mrs. Valcour Randolph McDonald and her mother, Mrs. J. A. Randolph, have returned to Nashville, after a delightful summer at Lake Junaluska. Their address for the winter will be 2607 Oakland Ave.

Rev. Frank E. Dement, Jr., is doing a splendid work at Gallman, Miss., and for the Advocate no less than the other part of his church program. He has twenty subscriptions which is exactly his quota.

Mrs. Myrtle Triplette, Dossville, Miss., says she has read the Advocate nearly all her life, as it had a place in the home of her father and mother. We appreciate her continuing loyalty.

Bro. J. E. W. Bridges, Kentwood, La., says that he has been a subscriber to the Advocate for fifty-five years. He is now in his eighty-fifth year and is glad to say that his health is good.

The editor appreciates a message of encouragement from Rev. T. V. Peters, of the Bogalusa circuit. It is always encouraging to know that the efforts which we put forth are appreciated.

Rev. C. A. Schultz and the good people of Tylertown, Miss., have made a magnificent Advocate record with thirty-one subscriptions for the campaign. Many of them are new.

Rev. James R. Strozier reports his work at Melder, La., as moving along fine. He has done a good job in his campaign for the Advocate and he does not forget to say a good word in its praise.

Rev. Dan P. Yeager sends a list of seventeen subscriptions from the Williamsburg charge, which makes a credit of nineteen in

the campaign, and there are twenty-seven Advocate subscribers on his charge.

Mrs. N. E. Cunningham, Gibson Memorial church, Vicksburg, Miss., may add years to her life, but they do not take away from her loyalty to the Advocate. She continues to look after its interests in her church.

Rev. W. M. Jones reports everything as going well at Batesville, Miss., with twenty-three accessions to the church and indications are that everything will be in full at Conference.

Rev. and Mrs. G. P. White, Hammond, La., are having "open house" for a number of their friends today in honor of Bro. White's seventy-fifth birthday. The Advocate extends congratulations and wishes for many happy returns.

Scarritt College, Nashville, Tenn., is making an appeal for selected young men and women who wish to be prepared for rendering the service that may be required of them in the rebuilding of the world after

J. Kempton Jones, newly elected president of the National Conference of the Methodist Youth Fellowship, will speak on a national hook-up program over the National Broadcasting Company Red network, on Saturday, September 20, at 12:30, Eastern Daylight Saving Time. The program will be identified as the "Call to Youth."

the day of war and chaos is over.

Rev. L. T. Nelson, pastor at Benton, Miss., says that his daughter, who had an attack of polio some time ago, is improving slowly, but is still unable to walk. We sincerely hope that she may soon be entirely recovered.

Mrs. C. M. Martin sends another list of subscribers to the Advocate which brings East End church to forty-four subscriptions. This splendid record is nothing unusual for Mrs. Martin, who has long been one of the Advocate's staunchest friends.

Rev. Percy Vaughan says that there is a practical failure in the cotton crop around Carthage, Miss., where he is pastor. Bro. Vaughan has done a good work and we hope that somehow things may take a brighter turn than is at present indicated.

Rev. Arthur Sellers, who has been serving Pearl River charge for a time, is a member of the Pittsburg Annual Conference. Bro. Sellers concluded his work at Pearl River on August 31, and returned to his own conference which convenes on October 1. His address is Frank, Penn.

Rev. David M. Ulmer says that the work at Ocean Springs and Mentor is getting along well. They have had good revivals and forty-three people were added to the church, twenty of them on profession of faith. Finances are in good shape and he is looking forward to greater things.

Rev. A. Y. Brown and his people at Okolona, Miss., are observing September as Loyalty Month. A seven-point program has been outlined, including attendance at all meetings and contributions upon which the individual member is asked to report at the end of the month.

Rev. H. B. Hilburn, pastor at New Augusta, Miss., reports good progress in the work of the charge and the arrival on August 2 of a new "bishop" in the parsonage, Robert Bura Hilburn. We congratulate the parents and wish all good things for their young son.

Rev. J. J. Baird has thirty subscriptions at Louisville, Miss., which puts him on the quota list. Bro. Baird says that he has had good response to every call that he has made and it is probable that his church will invite the 1942 session of the Conference to meet there.

Rev. W. R. Lott, district superintendent at Corinth, Miss., says that as a pastor he had the Advocate in 90% of the homes of his people. We appreciate the loyalty and the faithfulness of Bro. Lott in this campaign as in everything else with which he has to do.

Mrs. W. N. Duncan, whose late husband was long a member of the North Mississippi Conference, has left Drew, Miss., and will do primary work in the Becker Consolidated High School, at Becker, Miss. We congratulate the people of Becker upon securing the services of one so capable as she is.

Rev. G. A. LaGrange, pastor at Wynn Memorial church, Shreveport, sends us exactly forty names for our mailing list and twenty-nine of them are new readers of the Advocate. This is a good record and is also an evidence of the faithfulness of Bro. LaGrange.

Rev. E. D. Simpson, pastor at DeKalb, Miss., reports six revival meetings on the charge with excellent results. Bro. Simpson had the great privilege and pleasure of assisting in the revival at his home church on the Holcomb charge, in the North Mississippi Conference. He also assisted Rev. H. R. McKee at Myrtle, Miss.

Rev. T. J. Shrode, 3116 "F" Street, San Bernardino, Calif., says: "One of the things I so much like about the Advocate is the way it makes the members of the Confer-



ence seem like one great family." We appreciate Bro. Shrode's interest and commendation. He speaks of himself as one of the members of the former Southern Conference who was willed to the Louisiana Conference, and we are glad to have men of his spirit.

Rev. Andrew J. Boyles, who has sent in forty-one subscriptions from Magee, Miss., now adds four more, making a total of twenty-six new subscriptions and nineteen renewals, on a quota of fourteen, and that is loyalty spelled with all capitals. In addition to an improvement program on some of the churches, Bro. Boyles has all of his benevolences in hand and is projecting a new building for Magee.

Rev. J. W. Courtney, of the Vimville, Miss., charge, reports satisfactory progress in his work this year. Every church building has been painted and much interior decorating has been done also. At the time of his writing on September 8, he said that Mrs. Courtney was going to the hospital for an operation. We trust that she passed the ordeal safely and that she may soon be sound and well.

Rev. O. S. Lewis is to have the assistance of Rev. Sam E. Ashmore, Kosciusko, Miss., for his revival at Court Street church, Hattiesburg, which is to begin on Sept. 21. Bro. Lewis reports the steady improvement of Mrs. Yeager following her operation, also the convalescence of Leslie Alsworth, son of Rev. and Mrs. W. B. Alsworth, who had an operation for appendicitis recently.

Rev. J. L. Beasley has done splendid work on the Baker, La., charge this year. His improvement program included extensive work on the Baker church and six Sunday school rooms at the Bethel church. In addition to this his regular program is ahead of schedule. Bro. Beasley has an application for an Army chaplaincy which we understand has been approved. He is pressing his work so that he might leave a finished task when and if he is called into service.

A STATEMENT ABOUT CENTENARY COLLEGE

To the Members of the Louisiana Annual Conference:

On September 17, Centenary College of Louisiana will begin its 117th year of educational service. In physical equipment, in teaching personnel, and in prospect for an excellent student body, the college has never looked forward to a brighter new scholastic year.

The present administration, and largely the Board of Trustees as presently constituted, has had the responsibility for the operation of the college from the spring of 1933 up to date, or for the past eight years. It seems, therefore, fitting that a report of the eight years of their stewardship be made just at this time.

This period has been one of progress, though many difficult situations and crises have developed from time to time. It has not been possible always to effect the ideal solution. The best solution possible under existing conditions has been sought. The college has always had its financial problems. The depression by the spring of 1933 had worked havoc with its endowment. This was not only true of the endowment of Centenary College, but of the investments of banks and of insurance companies and, indeed, of our entire national financial structure. The value of the productive endowment in 1933 was appraised at about \$175,000. The college at this time was seriously burdened with an operating deficit of \$35,

000 per year. The current indebtedness of the college was \$176,817.50, owed largely to banks, teachers and other personnel, and for current operating accounts. In addition the endowment income had been pledged to secure a bond issue of \$105,000, with which a previous deficit had been funded, making a total college indebtedness of \$281,817.50. The student body was low in numbers and morale and the local confidence in the college had been shaken.

A reorganization committee was first set up by the Board of Trustees, to which was given the responsibility of immediately balancing the operating budget. This was done, and since that time all salaries and accounts have been paid at maturity. Through this reorganization not only were current obligations met, but reductions were made in old accounts, and by the aid of a financial campaign in 1937, the last indebtedness was liquidated early in 1938. When the bond issue of \$105,000 matured in 1936, general financial conditions and other existing pressing obligations made payment from outside sources impossible. For the college to continue, this obligation had to be liquidated. Consequently, with the unanimous approval of the Board and after consulting many large contributors to the endowment fund, the entire issue was liquidated from the endowment. This was not an ideal solution, but it was the only one available. The productive endowment of the college, due to careful attention, now has an appraised value of \$425,000, yielding last year \$17,212.55 in income.

Important additions have been made to the physical equipment. The college received as a gift from one of its friends a splendidly fitted physical educational building valued at \$150,000. In 1939, a much needed Student Center was erected at a cost of \$17,500. In May of 1940, Jackson Hall, the first building erected on the campus, which had long served as a science building, was condemned by the city as unsafe and ordered demolished at once. This fact was reported to the Board of Trustees and a committee on Ways and Means was appointed to work out a solution. After weeks of thorough study a plan was devised by which a new fire-proof building could be erected and equipped at a moderate cost by using the foundation and first floor of the old building. This plan was approved by architects, engineers and builders, and presented to the Executive Committee. At that time world conditions immediately following the fall of France were chaotic. Those friends of the college who had always contributed generously were consulted and they expressed the belief that funds could not be raised by a campaign in time to start the building to meet the immediate need. Accordingly, the president was authorized, after raising all available funds, to borrow the balance from the endowment fund, repayment to be made in ten annual installments with interest at the rate of four per cent. \$52,156.39 was spent for this new science building and equipment, of which amount \$36,500 was borrowed from the endowment fund. The members of the Executive Committee and of the Board have always felt that the endowment fund was a sacred trust. They have also felt that the life of the college was a more sacred trust, and that the most sacred trust was their obligation to the student body. The student enrollment during the past year, including summer school, but not including night school, totalled 1,007. Diplomas were granted to 100, the largest graduating class in Centenary's history. The annual income of the college has increased from \$96,576.01 in 1933, to \$212,425.32 in

1941; the appraised value of the endowment from \$175,000 to \$425,000.

In the financial operation of the college, the administration has always had the advice and support of a Finance Committee of the Board. This Committee has constantly supervised the handling of the endowment investments and the wide experience of the members of the committee has been of very great value. The members of this committee have also kept a close control on all college expenditures.

Audits are prepared each year. In 1939 an exhaustive audit was made by a member of the firm of Colbert and Pasquier, Certified Public Accountants, of Shreveport. The same firm is now engaged in the audit for 1941, although it would appear that the new Discipline, paragraph 801, places the responsibility of selecting the auditors in the Conference Commission on World Service and Finance. There was no audit for 1940 by a certified public accountant. The records of the college are in no way secret and are open to inspection at all times to any member of the Board of Trustees, to any member of the Louisiana Conference, or to any proper person. The administrative officers can and will answer any and all questions.

The subject of athletics is a problem at Centenary, as well as at practically every other American college and university. The members of the Board are keenly aware of the existence of this problem and can be depended on to find the best possible solution.

The proper supervision of the social life of the students has, too, been a problem. Dancing has become an almost universal practice in the homes of our people. It has not been easy for the college to ban a habit so universally permitted. Two years ago this fact was recognized by the Board and, on the recommendation of the president and faculty, restrictions which could not be enforced were lifted. However, dancing on the campus was still forbidden. At the last meeting of the Board, it was reported that student organizations were giving dances at places and under conditions not the best and where college restrictions could not be effectively enforced. It was further reported that many Methodist schools in the South, such as Duke University, Emory University, Southern Methodist University and Hendrix College, had met the situation by permitting student organizations to give dances only on the campus and under strict supervision. After careful consideration the Board of Trustees of Centenary voted by a majority of fifteen-to-two to adopt the following resolution: "RESOLVED, that the President and Faculty of Centenary College be given the authority to control and regulate all social affairs on the Campus and that no dances be given except on the Campus under strict faculty supervision."

The fact that Centenary College faces the future stronger and more confidently than ever before is due to the loyal, intelligent, untiring and unselfish work of the members of the Board of Trustees, and to the confidence and support of its patrons. It was with a great deal of regret that the resignations of four members of the Board were accepted at the meeting in May, having been tendered during the past year and presented to the Board at its annual meeting. Messrs. T. L. James, of Ruston; O. L. Biedenharn and T. C. Clanton, of Shreveport, resigned on account of their health. Mr. W. B. Jacobs, who was Vice-President of the First National Bank at the time of his election, was recently elected President of that institution

(Continue don page 15)

AN URGENT REQUEST

The session for the Mississippi Annual Conference is rapidly drawing near. The Methodists of McComb and adjoining communities are already making plans for the entertainment of the conference. Every detail will be looked after and the comfort of the delegates will be properly and courteously cared for. Now, here is an urgent request: On account of the acute housing conditions in McComb and the increase in the membership of the conference, we are requesting that pastors' wives who are not delegates and other visitors will not expect to be entertained during the conference. Of course, we regret to make this request, but we are forced to do so and we are doing it early enough that there will be no embarrassment later. We will be able to entertain only the delegates.

J. L. CARTER,
Pastor, Centenary
Methodist Church.
McComb, Mississippi.

LAYMAN'S RALLIES FOR MERIDIAN DISTRICT

September 29th to October 3rd, 1941

Topic

"Challenge to Laymen (men, women and youth) in the Meridian District for the Building of the Kingdom of God."

Schedule for the Week

Monday, Sept. 29—At Lauderdale church, with Binnsville, Porterville, Scooba and Electric Mills, and the Lauderdale and Daleville charges participating.

Tuesday, Sept. 30—At Central church, Meridian, with Marion, Vinville, Chunky, Collinsville, Meridian Circuit, Central, East End, Fifth Street, Hawkins Memorial, Wesley, Poplar Springs and 22nd Ave., Meridian, participating.

(Continued on page 12)

ADVOCATE CAMPAIGN FINAL REPORT

LOUISIANA CONFERENCE

Alexandria District

	1940	1941
R. H. Harper—District Superintendent.		
Alexandria—B. C. Taylor.....	33	33
Ball Circuit—J. T. Garrett.....	17	16
Bentley Circuit—G. J. L. Brown.....		1½
Boyce—L. R. Nease, Jr.....	22	11½
Bunkie—R. M. Bentley.....	36	36
Campiti—J. L. Lay.....	15	13
Colfax—R. T. Pickett.....	19	17
Dry Prong—J. H. Corry.....		5
Elizabeth—J. E. Selfe.....		2
Ferriday—J. C. Sensintaffar.....	15	9
Glenmora—J. P. Paul.....	15	17
Jena—W. F. Roberts.....	24	18
Jonesville—H. B. Crammer.....	12	2
Lecompte—F. J. McCoy.....	25	17
Marksville—W. C. Mason.....	22	6
Melder—J. R. Strozier.....	18	24
Melville—C. B. Powell.....	11	11
Montgomery—Mrs. Lula Wardlow.....	11	8
Montrose-Weaver—L. A. Bodie.....	7	12
Mt. Zion—J. A. Jones.....	9	26
Natchitoches—C. F. Lueg.....	25	30
Oakdale—J. H. Midyett.....	10	10
Cila—Chas. Moore.....		15
Opelousas—E. C. Dufresne.....	25	26
Palestine Circuit—J. B. McCann.....	7	7
Pineville—H. E. Pfost.....	25	30
Pollock—Miss Ruth Nuttall.....	11	5
Pleasant Grove—M. W. Beadle.....	19	4
Oak Grove—J. Wesley Jones.....		2
Provencal—H. C. Kinney.....	7	3
Rochele—T. T. Howes.....	102	14
Sitily Island—C. F. Reed.....	24	12
Trout-Goodpine—C. W. Lahey.....	15	15
Tullos—Jerome Cain.....		14
Winnfield—H. B. Hysell.....	18	16

Baton Rouge District

Henry Bowdon—District Superintendent.		
Arita—A. A. McKnight.....	11	6
Angie—Walter Clark.....	9	5
Baker—J. L. Beasley.....	24	14
Blackwater—J. P. Bonnacarrere.....	15	25
Baton Rouge, First Church—J. R. Spann.....	13	19
Istrouma—R. R. Branton.....	25	20½
Bogalusa, First Church—J. B. Grambling.....	22	19½
Bogalusa Circuit—T. V. Peters.....	4	8

Clinton—F. S. Flurry.....	15	5
Covington—J. C. Rousseaux.....	10	17
Denham Springs—Ralph Cain.....	3	4
Franklinton—E. B. Chaney.....	17	23
Gonzales—C. J. T. Cotten.....	11	14
Greensburg—R. V. Fulton.....	17	13
Hammond—T. H. Trotter.....	19	1
Jackson—A. D. St. Amant.....	3	2
Kentwood—A. M. Martin.....	6	9
Lottie—L. W. Cain.....	17	2
Pearl River—Arthur Sellers.....	5	1
Pine Grove—Elmo LeBlanc.....	13	2
Plaquemine—A. D. George.....	7	5
Ponchartrvlla—H. T. Carley.....	20	14
Springfield—M. D. Felder.....	5	2
St. Francisville—D. T. Williams.....	8	2
Tickfaw—A. B. Cavanaugh.....		3
Walker—P. W. Sibley.....	14	7
Zachary—S. J. McLean.....	25	9

Lake Charles District

B. H. Andrews—District Superintendent.		
Abbeville—J. A. McCormack.....	26	28
Alco.....	1	
Bell City—W. C. Barham.....	12	9
Church Point—T. D. Lipscomb.....	11	12
Crowley—G. W. Pomeroy.....	25	18
DeRidder—S. A. Seegers.....	12	13
DeQuincy—Lastie N. Hoffpauir.....	7	8
Ebenezer—C. F. Sheppard.....	13	3

ADDITIONAL QUOTA CHURCHES

Louisiana

Reserve.....	Don Risinger
Jena.....	W. F. Roberts
Bell City.....	W. C. Barham
Gonzales.....	C. J. T. Cotten
Oakdale.....	J. H. Midyett
Bentley Circuit.....	G. J. L. Brown
Denham Springs.....	Ralph Cain
Bastrop.....	C. E. McLean
Ida.....	T. F. King
St. Marks, New Orleans.....	J. C. Whitaker
Winnfield.....	H. B. Hysell
Palestine Circuit.....	J. B. McCann
Welsh.....	W. H. Bengtson
Crowley.....	G. W. Pomeroy
Aldersgate.....	L. R. Shumaker

Mississippi

Williamsburg.....	D. P. Yeager
Jackson.....	L. D. Haughton
New Augusta.....	H. B. Hilburn
Ovette.....	Glendell Jones
Barlow.....	A. C. Walley
Gallman.....	F. E. Dement, Jr.
Hattiesburg.....	W. L. Hamrick
Madison.....	E. A. King
Benton.....	L. T. Nelson
Shubuta.....	H. J. Moore
Port Gibson.....	J. E. Gray

North Mississippi

Water Valley.....	R. G. Moore
Ripley.....	C. L. Rogers
Como.....	W. H. Mounger
Kosciusko.....	S. E. Ashmore

Eunice—Otis Spinks.....	9½	12
Gueydan—Don Wineinger.....	14	11
Hackberry—B. F. Roberts.....	12	11
Indian Bayou—W. T. Gray.....	25	25
Hornbeck—W. D. Gray.....	3	15
Iowa—R. E. Walton.....		1
Jeanerette—J. H. Sewell.....	10	11
Jennings—W. R. Wendt.....	2	2
Kinder—J. A. Knight.....	9	10
Lafayette—V. D. Morris.....	32	32
Lake Arthur—T. J. Holladay.....	12	10
Lake Charles—H. L. Johns.....	62	42
Simpson—E. R. Haug.....		2
Leesville—A. T. Law.....	20	22
Many—R. T. Pynes.....	16	15
Merryville—H. W. Ledbetter.....	10	6
New Iberia—R. H. Staples.....	30	30
Raymond—C. B. Krumnow.....	11	12
Rayne—D. F. Anders.....	23	23
Sulphur—Martin Hebert.....	30	13
Vinton—F. A. Matthews.....	10	12
Welsh—W. H. Bengtson.....	4	11
West Lake—C. W. Rodgers.....		

Monroe District

W. L. Doss, Jr.—District Superintendent.		
Bastrop—C. E. McLean.....	36	26
Bonita—W. F. Howell.....	10	14
Columbia Cir.—Miss Lea Joyner.....	4	4
Columbia—E. P. Drake.....	16	16
Delhi—S. S. Holladay.....	20	21
Gilbert—I. W. Flowers.....	20	17
Grayson—W. H. Carroll.....	4	11
Lake Providence—H. N. Brown.....	16	14

Mangham—J. E. Hearne.....	17	15
Mer Rouge—A. C. Lawton.....	17	25
Monroe, First Church—A. M. Freeman.....	76	81
Monroe, Gordon Ave.—W. A. Cross.....	14½	8
Monroe, Stone Ave.—I. L. Yeager.....	5	5
Oak Grove—M. D. Fulkerson.....	20	19
Oak Ridge—J. F. Dring.....	14	13
Pioneer—J. C. Price.....	14	12
Rayville—W. J. Reid.....	13	13
Sterlington—J. W. Lee.....	8	8
Sunrise—I. A. Patton.....		
Swartz—W. F. Mayo.....	4	
Tallulah—D. W. Poole.....	23	18
Waterproof—C. M. Hughes.....	13	13
West Monroe—C. K. Smith.....	23	26
Winnsboro—O. L. Tucker.....	14	15
Wisner—J. M. Alford.....	9	16

New Orleans District

E. C. Gunn—District Superintendent.		
Donaldsonville—W. W. Perry.....	9	
Franklin—J. B. Harper.....	13	12
French Mission—Oakley Lee.....	1	2
Golden Meadow—C. J. Thibodeaux.....	5	5
Houma, First Church—David Tarver.....	5	5
Houma Heights—Oakley Lee.....	8	1
LaPlace.....		2
Lockport—C. M. Morris.....	4	
Lutcher-Reserve—Don Risinger.....	15	10
Morgan City—D. B. Boddie.....	29	17
New Orleans.....		
Aldersgate—L. R. Shumaker.....	2	4
Algiers—J. W. Booth.....	7	3
Canal St.—J. T. Harris.....	12	24
Carrollton Ave.—H. M. Johnson.....	30	34
Chalmette—R. L. Clayton.....	7	9
Eighth—Jas. Reeves.....		7
Felicity—W. B. VanValkenburgh.....	9	10
First Church—W. B. Slack.....	31	23
Gentilly—D. L. Harwell.....	7	35
McDonoghville—A. R. Hoffpauir.....	6	7
Munholland—Karl Tooke.....	6	7
Napoleon Ave.—H. A. Gibbs.....	12	9
Parker Memorial—E. R. Emmerich.....	12	19 1-3
Rayne Memorial—W. W. Holmes.....	50	51
St. Mark's—J. G. Whitaker.....	12½	13½
Second Church—W. E. Trice.....	12	4
Slidell—J. W. Faulk.....	14	15
District.....		93

Ruston District

D. B. Raulins—District Superintendent.		
Ansley-Nebo—A. G. Taylor.....	1	3
Arcadia—R. M. Brown.....	4	20
Arcadia Circuit—B. F. Griffin.....		3
Athens—B. P. Durbin.....		3
Beach Grove—B. H. Simms.....		1
Blenville.....		8
Cahoun—Thurmon Spinks.....		
Center Point—Mrs. P. C. Cook.....	1	3
Chatham—Jerry Fordham.....	2	2
Choudrant—J. D. Huff.....	2	
Clay—A. S. J. Neill.....	2	
Concord—R. H. Hearne.....		
Cotton Valley—J. F. Wilson.....	14	7
Dubach—W. B. Hollingsworth.....	1	3
Eros—F. L. Hearne.....		9
Evergreen—T. A. Brown.....		4
Farmerville—W. O. Byrd.....	4	21
Gibbsland—E. W. Day.....	9	11
Haynesville—L. Hoffpauir.....	11	14
Hefflin—A. M. Wynne.....	11	14
Hodge—A. W. Townsend, Jr.....	4	17
Homer—W. H. Giles.....	26	10
Jonesboro—W. D. Milton.....	5	1
Lisbon—L. W. Smart.....	34	21
Minden—J. J. Rasmussen.....	7	16½
Ringgold—H. M. Wolfe.....	7	62
Ruston—G. M. Hicks.....	62	51
Shongaloo—Percy Hoffpauir.....	1	2
Sibley—Rex Squyres.....	1	2
Simsboro—L. P. Moreland.....	2	4
Springhill—G. A. Morgan.....	1	11

Shreveport District

A. M. Serex—District Superintendent.		
Belcher—B. D. Watson.....	6	12
Bossier City—A. P. Smith.....	18	20
Converse—A. H. Baggett.....	5	8
Coushatta—H. A. Rickey.....	18	3
Grand Cane—J. P. McKeithen.....	15	17
Greenwood—F. C. Collins.....	17	15
Hall Summit—E. M. Mouser.....	15	3
Haughton—J. J. Davis.....	15	7
Ida-Hosston—T. F. King.....	9	25
Logansport—W. O. Lynch.....	25	23
Mansfield—M. S. Monk.....	24	8
Mooringsport—Van Carter.....	12	6
Oil City—J. F. Kilpatrick.....	1	1
Pelican—A. A. Collins.....	19	20
Plain Dealing—L. A. Carrington.....	25	14
Rodessa—S. S. Bogan.....	12	15
Shreveport.....		
Broadmoor—Geo. Pearce.....	10	14
Cedar Grove—L. E. Douglas.....	28	30
First Church—Dana Dawson.....	43	23
Mangum Memorial—W. H. Royal.....	36	13
Noel Memorial—F. M. Freeman.....	29	18
Park Ave.—W. D. Kleinschmidt.....	29	21½
Wynn Memorial—G. A. LaGrange.....	17	19
Vivian—N. E. Joyner.....	7	2
Zwolle—A. M. Brown.....	8	64½
District.....		

MISSISSIPPI CONFERENCE

Brookhaven District

R. H. Clegg—District Superintendent.		
Adams—G. L. Sigrest.....	1	1
Barlow—A. C. Walley.....	4	10
Bogue Chitto—G. E. Jones.....	3	6
Brookhaven—M. L. McCormick.....	2½	2
Crystal Springs—J. W. Sells.....	2	4
Foxworth—F. M. Casey.....	2	2
Gallman—F. E. Demant, Jr.....		

Georgetown—J. H. Hetrick.....	3	
Harrisville—W. R. Irving.....	1	
Haslehurst—J. B. Cain.....	22	19
Magnolia—G. F. Winfield.....	6	12
McComb—		
Centenary—J. L. Carter.....	4	
LaBranch—W. S. Cameron.....	2	
Pearl River—H. L. Daniels.....	7	
Meadville—L. M. Sharp.....	6	1
Monticello—W. C. M. Baggett.....	2	2
Nebo—J. C. Jackson.....	3	1 2-3
Oysta-Fernwood—J. H. Moore.....	1	2
Prentiss—Roy Wolfe.....	3	6
Scotland—D. W. Ulmer.....	1	2
Silver Creek—J. B. Shearer.....	2	2
Summit—L. E. Alford.....	8	2
Tylertown—C. A. Schultz.....	13	30
Ulica—E. E. McKelthen.....	3	2
Wesson—T. E. Nicholson.....	8	
Wesson Circuit—J. N. Lambert.....		7 2-3
District.....		

Hattiesburg District

W. B. Alsworth—District Superintendent.....		
Bay Springs—H. E. Raley.....	21	22
Bonheme—J. B. King.....	2	2
Bucatunna—A. L. Meadows.....	9	14
Clara—E. W. Scott.....	2	5
Collins—J. S. Noblin.....	14	14
Ellisville—J. D. Slay.....	15	15
Hattiesburg—		
Broad St.—J. T. Weems.....	23 1/2	31
Court St.—O. S. Lewis.....	6	24
Main St.—I. E. Williams.....	21	17
Hattiesburg Circuit—R. M. Matheny.....	2	10
Heidelberg—B. M. Lawrence.....	2	9
Laurel First Church—J. W. Leggett.....	28	37
Laurel, Kingston—D. T. Ridgway.....	18	21
West Laurel—M. F. Lytle.....	7	7
Maget—A. J. Boyles.....	21	44
Montrose—J. H. Cameron.....	6	5
Moselle—G. H. McBride.....	5	16 1/2
Mt. Olive—A. S. Oliver.....	12	18
New Augusta—H. B. Hilburn.....	14	16
Orette—Glendell Jones.....	2	10
Perry County—W. L. Hamrich.....		3
Petal—A. M. O'Neil.....	10	10
Richton—E. A. Kelly.....	4	15
Seminary—B. Z. Herrington.....	2	5
Sumrall—J. E. J. Ferguson.....	5	13
Taylorville—L. M. Reeves.....	3	13
Waynesboro—J. H. Jolly.....	21	26
Waynesboro Circuit—S. N. Young.....	2	4
Williamsburg—D. P. Yeager.....	1	27
District.....		11

Jackson District

T. M. Brownlee—District Superintendent.....		
Benton—K. T. Nelson.....	15	15
Bolton-Raymond—A. M. Broadfoot.....		2
Brandon—G. P. McKeown.....	6	4
Camden—F. W. Thompson.....		3
Canton, First Church—C. W. Wesley.....	3	3
Canton, North Side—J. B. Welborn.....	1	
Carthage—H. W. Wood.....	7	
Carthage Circuit—Percy Vaughan.....	3	4
Clinton—Chas. S. Schultz.....	1	
Fannin—O. M. Brantley.....	3	1
Flora—W. J. Ferguson.....	1	1
Florence—A. B. Barr.....		
Forest—J. H. Morrow.....	5	1
Greenfield—Lewis Farr.....		
Harperville—J. B. Vardaman.....	3	2
Homewood—R. E. Case.....	5	2
Jackson—		
Beale Shands—Waddell Roberts.....	3	
Capitol St.—B. M. Hunt.....	5	10 1/2
Galloway, Mem.—B. L. Sutherland.....	8	12
Glendale—J. W. Wells.....	1	4
Grace—E. L. Ledbetter.....	47	2
Millsaps—L. D. Haughton.....	3	17
Lake—W. L. Blackwell.....	8	8
Lena—W. C. McClelland.....	2	5
Madison—E. A. King.....	3	7
Mendenhall—B. H. Williams.....	1	13
Morton—M. K. Miller.....	20	1
Raleigh—S. W. Granberry.....		
Sharon—Buckin Oliver.....	1	
Shiloh—S. C. Moody.....	1	1
Terry—P. H. Grice.....	1	
Vaughan—J. H. Grice.....	5	4
Walnut Grove—J. W. Loudenslager.....	7	10

Meridian District

W. B. Jones—District Superintendent.....		
Chunky—Norman Purvis.....	4	
Cleveland—W. H. McRaney.....	2	
Collinsville Circuit—T. A. King.....		1
Decatur—H. W. Vaughan.....	2	
DeKalb—E. D. Simpson.....	4	2
DeSoto—J. P. McClellan.....		
Enterprise—Murray Cok.....	1	
Hermanuel—H. C. Castle.....		
Hope—B. B. Rogers.....	1	
Lauderdale—T. M. Ainsworth.....	3	
Marion—Philip Burton.....		
Matherville—F. O. Lewis.....		
Meridian—		
Meridian Cir.—Marshall Burnett.....	4	3
Central—R. H. Kleiser.....		44
East End—T. O. Prewitt.....	28	7
Fifth St.—T. J. O'Neil.....	8	
Hawkins—Mem.—C. H. Strait.....	1	2
Twenty-Second Ave.—J. T. Williamson.....		
Poplar Springs—G. E. Allan.....	5	1
Wesley—N. U. Boone.....		
Newton—G. H. Jones.....	18	13
Pachuta—R. E. Alsworth.....		
Philadelphia—H. C. Castle.....	14	8
Philadelphia Circuit—G. A. Broadus.....	2	14
Porterville—Noel Ulmer.....		
Quitman—V. G. Clifford.....	4	
Rose Hill—H. S. Westbrook.....	1	4
Scoba—S. B. Watkins.....	1	1

Shubuta—H. J. Moore.....	8	7
Union—R. L. Lane.....		25
Vimville—J. W. Courtney.....	3	4
District.....		12

Seashore District

J. F. Campbell—District Superintendent.....		
Americus—V. S. Coleman.....	2	4
Bay St. Louis—J. L. Smith.....	6 1/2	7
Biloxi, Main St.—C. H. Gunn.....		1
Epworth-Wesley—D. E. Vickers.....		
Brooklyn-Bond—A. M. Ellison.....	15	1 2
Carriere—N. S. Loftus.....		
Coalville—T. B. Winstead.....	1	
Columbia—C. C. Clark.....	31	33
Escatawpa—W. R. Murrey.....	4	3
Gulfport, First—V. R. Landrum.....	1	
Handsboro—E. E. Samples.....		
Hickory Grove—Y. A. Smith.....		
Kreole—J. P. Payne.....	1	
Leakesville—E. M. Lane.....	2	1
Logtown—C. G. Felder.....	1	
Long Beach—R. I. Moore.....	11	9
Lucedale—R. A. Allums.....	3	2
Lumberton—F. L. Applewhite.....	3	5
Moss Point—R. L. Walton.....	2	3
Ocean Springs—D. M. Ulmer.....	1	6
Pascagoula—E. W. Ulmer.....	2	13
Picayune—J. O. Ware.....		1
Poplarville—J. B. Holyfield.....	1	3
Purvis—L. L. Matheny.....	7	6
Saucier—E. E. Price.....		1
Vancleave—T. R. Holt.....		4
Wiggins—P. O. Nix.....		4
District.....		9

Vicksburg District

H. A. Gatlin—District Superintendent.....		
Amlite Circuit—D. H. Cassels.....		
Anguilla—L. P. Anders.....		4
Centerville—J. W. Moore.....	4	
Eden—C. Y. Higginbotham.....	1	
Edwards—M. H. Wells.....	1	9
Fayette—J. M. Corley.....	11	13
Gloster-Wesley Ezell.....		3
Hermanville—J. A. McRaney.....	1	
Lorman—W. C. Fulgham.....		
Louise—P. H. Grice.....	2	
Mayersville—G. L. Oliver.....		
Natchez—J. L. Neill.....	1	12
Port Gibson—J. E. Gray.....	7	2
Rolling Fork—S. F. Harkey.....	3	2
Roxie—W. J. Walters.....	3	
Satartia—F. J. Jones.....	1	1
Silver City—L. J. Snelgrove.....	2	
Vicksburg—		
Crawford—Otto Porter.....	1	3
Gibson Memorial—O. H. Scott.....	20	20
Washington—A. W. Wilson.....	1	1
Woodville—W. O. Sadler.....	11	1
Yazoo City—C. W. Crisler.....	4	2

NORTH MISSISSIPPI CONFERENCE

Aberdeen District

N. J. Golding—District Superintendent.....		
Aberdeen—E. R. Smoot.....	2	3
Algoma—B. P. Buskirk.....		4
Amory—E. H. Cunningham.....	41	6
Becker—G. W. Robertson.....		
Buena Vista—G. H. Ledbetter.....		
Calhoun City—E. F. Tucker.....	2	2 2-3
Coffeeville—J. V. Stewart.....	2	5
Derma—B. D. Benson.....	2	2
Greenwood Springs—W. V. Stokes.....	1	
Houlika—S. P. Ashmore.....		
Houston—G. R. Williams.....	31	4
Mooreville—J. L. Nabors, Jr.....	1	
Nettleton—W. C. McCay.....		7
Okolona—A. Y. Brown.....	16	3
Paris—Jas. Heflin.....	2	2-3
Pittsboro—K. E. Clark.....	5	2
Pontotoc—G. H. Boyles.....	41	7
Prarie—S. W. Hemphill.....	1	
Randolph—D. C. Mayo.....		
Salem—L. H. Floyd.....		
Shannon—G. R. Meaders.....	1	1
Smithville—W. C. Mattox.....		1
Tocopolia—W. D. Waugh.....	1	
Tremont—J. W. Holliday.....		
Tupelo—W. A. Tyson.....	43	31
Vardaman—T. F. Sartain.....	4	2
Verona—G. A. Baker.....	5	2
Water Valley—R. G. Moore.....	16	14
Water Valley—R. P. Neblett.....		1
Woodland—R. C. Mayo.....	1	1

Columbus District

L. P. Wasson—District Superintendent.....		
Ackerman—W. L. Stormont.....	1	
Artesia—J. R. Murff.....	12	1
Bellefontaine.....		
Brooksville—W. J. Dawson.....	4	7
Caledonia—J. L. Nabors.....	1	
Chester—E. G. Potts.....	2	
Columbus—J. D. Wroten.....		
Columbus, Central—T. E. Gregory.....	4	
Crawford—J. D. Simpson.....	3	3
Durant—E. S. Lewis.....	12	10 1/2
Ethel—T. W. Smallwood.....	3	1
Eupora—M. E. Scott.....	3	2
Kosciusko—S. E. Ashmore.....	29	22
Kosciusko Circuit—F. H. McGee.....	1	
Kilmichael—C. L. Oakes.....	1	
Longview—E. M. Shaw.....	1	
Louisville—J. J. Baird.....	19	30
Louisville Circuit—J. W. Gibson.....	1	
Macon—J. M. Bradley.....	1	6
Macon Circuit.....	3	
Mathiston—H. D. Suydam.....	3	
Noxapater—E. B. Sharp.....	6	
Rock Hill—J. L. McElroy.....	4	
Sallis—S. B. Potts.....	4	3
Shuqualah—M. E. Armstrong.....	2	4

Starkville—J. R. Countiss.....	10	5
Sturgis—W. M. Wright.....		3
Weir—J. N. Humphrey.....	5	
West Point—V. C. Curtis.....	7	17

Corinth District

W. R. Lott—District Superintendent.....		
Abbeville—M. J. Feden.....	6	1
Ashland—R. C. Nanney.....	3	2
Baldwyn—A. C. Bishop.....	2	2
Belmont—J. B. Burns.....	2	1
Blue Mountain—J. N. Hinson.....	2	5
Booneville—W. L. Robinson.....	1	2
Booneville Circuit—J. E. Roberts.....	1	
Burnsville—W. T. Bazzell.....		1
Chalybeate—N. L. Threet.....	2	
Corinth, First—C. A. Parks.....	12	17
Corinth, Southside—W. R. Goudelock.....		
Corinth Circuit—W. R. Hammontree.....	1	
Corinth, Hopewell—H. M. Bennett.....		
Dumas—T. A. Filgo.....	4	1
Fulton—M. H. McCormack.....	2	2
Golden Hill—W. M. Mask.....		
Guntown—L. P. Jumper.....		
Hickory Flat—W. H. Heath.....	5 1/2	
Holly Springs—Seamon Rhea.....	15	10
Iuka—E. G. Mohler.....	14	6
Iuka Circuit—M. N. Hamill.....		2
Kossuth—B. F. Bullard.....		4
Lowrey—S. T. Ledbetter.....		
Mantachie—J. F. Elliott.....		
Marietta—C. L. Ivy.....		
Myrtle—H. R. McKee.....		
New Albany—R. R. Scott.....	7	2
New Albany Circuit—W. M. Hester.....	4	2
Oxford—J. A. George.....	23	17
Potts Camp—E. M. Allen.....	1	2
Rienzi—W. R. Liming.....	3	
Ripley—C. L. Rogers.....	29	7
Sherman—H. C. Lewis.....	7	
Tishomingo—T. H. Maxey.....		1
Waterford—L. K. Alexander.....	2	1

Greenville District

J. W. Ward—District Superintendent.....		
Arcola—K. I. Tucker.....		
Boyle—W. C. Beasley.....		1
Clarksdale—S. H. Caffey.....	6	9
Cleveland—R. G. Lord.....		
Coahoma—C. W. Avery.....	3	
Dubbs—G. D. York.....		
Dublin—W. R. Crouch.....	25	
Duncan—W. W. Milligan.....		
Frairs Point—W. D. Smith.....	1	
Glen Allen—W. D. Bennett.....		
Greenville—A. T. McIlwain.....	35	21
Gunnison—J. B. Connor.....	1	1
Hollandale—A. R. Beasley.....		
Indianola—W. C. Newman.....	26	1
Leland—W. B. Baker.....	8	6
Lula—J. C. Wasson.....	5	5
Merigold—J. M. Gulnn.....	1	
Rosedale—W. W. Jones.....	1	1
Shaw—C. M. Chapman.....		
Shelby—G. C. Gregory.....	10	
Tunica—W. L. Pearson.....	6	1

Greenwood District

H. F. Brooks—District Superintendent.....		
Acona—W. M. Langley.....	1	
Belzoni—J. T. McCafferty.....	3	20
Black Hawk—R. E. Wasson.....	1	2
Carrollton—T. M. Dye, Jr.....	12	2
Drew—H. H. Wallace.....	11	3
Duck Hill—H. N. McKibben.....	2	2
Ebenezer—E. C. Abernathy.....		1
Greenwood—J. E. Stephens.....	13	3
Itta Bena—T. M. Bradley.....	8	7
Inverness—R. T. Hollingsworth.....	22	24
Isola—Joe Caruthers.....		
Lexington—T. H. Dorsey.....	8	11
Minter City—W. C. Galceran, Jr.....	1	
Moorhead—W. W. Hartfield.....		4
Pickens—E. C. Driskell.....	5	7
Poplar Creek—A. S. Brisco.....	2	2
Ruleville—J. O. Dowdle.....		
Schlater—N. D. Guerry.....		
Sunflower—J. W. York.....	4	2
Swiftown—W. W. Bruner.....	6	2
Sidon—W. S. McAllilly.....		
Tchula—W. T. Phillips.....	8	16
Valden—A. L. Davenport.....	16	5
Webb—W. O. Hunt.....	3	1
Winona—J. H. Holder.....	12 2-3	5 2-3
Winona Circuit—T. G. Lowry.....		

Sardis-Grenada District

C. T. Floyd—District Superintendent.....		
Arkabutla—J. A. Patterson.....	2	3
Batesville—W. M. Jones.....		5
Byhalla—H. P. Lewis.....	8	
Charlestown—A. C. McCorkle.....	4	8
Cockrum—Guy Ray.....	2	
Coldwater—C. A. Northington.....	14	13
Como—W. H. Mounger.....	15	6
Courtland—A. M. West.....		
Grenshaw—W. P. Bailey.....	2	5
Grenada—T. B. Thrower.....	9	5
Hernando—E. M. Sharp.....	21	
Holcomb—A. W. Bailey.....	8	2
Horn Lake—N. N. Maxey.....		
Lake Cormorant—W. M. Campbell.....		2
Lambert—L. C. Lawhon.....	1	4
Longtown—G. L. Nichols.....		
Marks—J. S. Maxey.....	2	
Mt. Pleasant—G. W. Curtis.....	1	1
Oakland—W. S. Selman.....	2	4
Olive Branch—E. L. Jernigan.....	11	9
Pleasant Hill—J. M. McCoy.....		
Red Banks—H. L. Beasley.....	1	
Sardis—W. J. Cunningham.....	21	11
Sardis Circuit—C. W. Bailey.....	6	
Senatobia—J. W. Robertson.....	16	12
Shuford—J. A. Biffle.....		
Tutwiler—S. A. Brown.....		
Tyro—B. Hairston.....		

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"If there is righteousness in the heart,
There will be beauty in the character.

"If there is beauty in the character,
There will be harmony in the home.

"If there is harmony in the home,
There will be order in the nation.

"When there is order in the nation,
There will be peace in the world."

—An Old Chinese Proverb.

* * *

Study Leaders' Meetings, 1941

During the past three weeks, Study Leaders' Meetings have been held in each of the six districts of the conference with the following purpose: "To discuss the study plans for all lines of work of the W. S. C. S., relating them to the total program of Christian service."

In opening the meetings, Mrs. E. V. Perry, Secretary of Missionary Education and Service, said: "We now have an enlarged program of study, made up of four short-term study courses—one Bible study, two Mission studies and one Christian Social Relations study each year. At the beginning of the year we sent you a suggested outline of study, asking that wherever possible, you have one study each quarter, with the Spiritual Life Leader, the Secretary of C. S. R. and L. C. A., and the Secretary of Missionary Education and Service cooperating."

"At our Study Leaders' Meetings for the past three years, two of these departments have presented their work (Missionary Education and Christian Social Relations), for we felt, even before the new plan was inaugurated, that the work of each of these departments supplemented the other—one was dependent upon the other for the best results. This year we have added the Spiritual Life Department and we are glad, for we know that to give permanence to our work, there must be a spiritual basis to all Christian service, this must undergird our work of education and service. 'Beginning with the deepening spiritual experience of the individual, is the very heart of our whole program.'"

Mrs. E. E. McKeithen, Spiritual Life Leader, led the worship service. She recalled the fact that at one time, to be a Christian meant to withdraw from the world and spend one's time in meditation and prayer. That later, there was a movement for social service work—an attempt to make Christians by an improved environment. Now, we have learned that we must take time to draw apart for meditation and prayer, for the deepening of the individual spiritual experience, then work together in all areas of life to achieve a righteous world order, by directing and developing Christian character in all groups—children, youth and adults.

Mrs. McKeithen suggested ways in which the members of the W. S. C. S. might help to bring about a just and durable peace in the world—by observing the daily quiet hour; by joining with the "inner circle" in group meditation and prayer; by cooperating with the pastor in the observance of World Communion Sunday (in October); in

the observance of the Week of Prayer; by making Thanksgiving a time of real thanks and Armistice Day of prayer; by praying for the pastor and his work; by observing the custom of meditation and prayer preceding the Sunday morning service; by constantly praying for our President and those in authority.

She quoted the seven points in the plan for world peace as outlined by E. Stanley Jones, and asked if "we, as Christians, as the 'inner circle,' are ready to accept these points—the basis for a Christian World Order."

In her message on "Missionary Education," Mrs. Perry said:

"The fundamental purpose of the W. S. C. S. is to make Christ known in all areas of life, at home and abroad. This purpose must be understood—the whole task must be seen—to have our loyalty. So, a program of education is necessary if the purpose is to be attained. The purpose of missionary education is to give an intelligent understanding and an appreciation of all the people of the whole world, to enlarge the vision of need, to enrich the spiritual experience of the missionary women, so they will accept responsibility for sharing with all people the knowledge of the redeeming power and fullness of life found in Jesus Christ."

After calling attention to the unlimited sources of material for our program of missionary education, Mrs. Perry also listed the many avenues open—beside the W. S. C. S. we have the church-wide mission study taught by the pastor, the World Service Sunday in the Church School, the cooperative program with the youth and the children, the Pastors' School, etc.

"Let us think about our series of studies for 1941-42," said Mrs. Perry. "Note the unity of thought running through all four of these studies. 'Christians Working Together to Achieve a Righteous World Order.' Beginning this quarter (the third) with our first C. S. R. study course, 'The Christian Family.' What better place is there to begin than in the home—there to develop strong character in the children, based on Christian beliefs and foundations, these principles radiating from the home into the church, the community, the state, the nation, and finally into international affairs?"

"The topic for the fourth quarter, 'Christians and World Order,' is a subject of paramount importance today. The text, 'A Christian Imperative,' by Roswell P. Barnes, gives a Christian approach to this great issue. Dr. Barnes does not ignore the political or economic factors involved, but they are treated as secondary considerations. His primary motive is to call Christians to a realization of their responsibility at this time. Only the love of Christ can change this broken world from darkness and chaos to light and order."

"In the first quarter of 1942(we will have our third unit in this series, 'Our Times: What Has the Bible to Say?' by Dwight J. Bradley. We will find that this study covers the Bible from Genesis to Revelations, but we are to study it with this one thought in mind, 'What has the Bible to say that has real meaning for me, in the light of present-day conditions?' We find that the author

deals with group-living—with persons interacting in groups. The problems in our democracy and in our world situation are old, old problems."

"In the second quarter of 1942, we continue the series with the topic, 'Christianity and Democracy,' the text being 'Christian Roots of Democracy in America,' by Arthur E. Holt. Dr. Holt traces the roots of democracy back to Old Testament and early Christian times, and there you will find a review of part of your first quarter's study which will interest you."

"You have seen the continuing line of thought running through all of these studies. The subject is a big one and an important one—too big for one text and one six weeks course, so it had to run on into a series of studies. They are timely and perhaps we have never had a series of studies where each daily newspaper, current magazine and radio program could be used to such an advantage as supplementary material. These studies deal with our present situation—our hopes and plans for the future."

Mrs. Stanley Wilson, Secretary of C. S. R. and L. C. A., speaking of "Social Action," said, "Someone must be ready when all this war is over, to point the way to a new social order. It may not be a Christian world order, unless we, as Christians, are willing to begin, now, right where we are, to build a Christian social order." She said that we must find ways of putting the Christian order into our homes—of making them places where the rights of others are respected; where there are attitudes of brotherly love toward all nations and races and classes; where the wages, hours and working conditions of those who serve are just; that we must find a way to restore to our homes the sense of the presence of God, as one to be loved and trusted and served.

She said that if we are to convince the world that a Christian order is what it needs, we must first convince the world that we believe in it—that we are enthusiastic about it—by filling our churches for services, by supporting our pastors, by making of our churches a real fellowship.

That if we are to educate our children for self-government, to teach them to respect our governing bodies and take their places as Christian citizens, we cannot do it by waving flags when there is a war—it must be a day-by-day process.

That if we really want a Christian order, we must begin by providing equal opportunities in home, church and school for all of the children of our communities, regardless of race, color or class. There must be equal medical opportunities, etc.

Mrs. Wilson, quoted from the Bill of Rights and spoke of the large number of Americans who are denied many of these rights

She closed by stating that because of the sin and neglect of the Christian people, the world is today facing an hour of terrible travail, but that the building of a Christian World Order could be a thrilling adventure for those who were willing to "look into Christ's face and take his hand" and go with him all the way.

In each district the district secretary of

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Week of Prayer

Information concerning observance of the Week of Prayer and Self-Denial can be found on page two of the Methodist Woman, for September, 1941. The time is October 27-31, and the material will be ready by September 15. Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

The offering this year will be divided between four projects. Medical equipment in mission fields; a Convalescent Home for Negro Children in Jacksonville, Florida; the Retirement Fund for Deaconesses and Christian Literature in Foreign Lands.

Let us study the program material, plan the services well and make them meaningful and worthwhile. Then in appreciation of all our blessings, and because of our love for God and humanity, may we give liberally on this occasion.

Retreat at Durant

We met God in the silence, through the speakers and through the Christian fellowship in the North Mississippi Conference Retreat, which was held at the woodland sanctuary of Castalian Springs, on August 13-14.

The atmosphere was set by Rev. J. W. Ward, who spoke on "Our Spiritual Lives—Our Means of Cooperating with God." Elements that are discordant with the spirit of the kingdom were cited; practices of love that naturally follow a desire to do God's will were discussed. We were made to feel that in order to enjoy love and peace which comes through a comradeship with God, we must seek to know how to bring joy and peace into the lives of others.

During an afternoon hour, Mrs. W. H. Ratliff led a seminar on the work of the Woman's Society of Christian Service, announcing some of the immediate goals of the conference, and placing special emphasis on our work with and for the minority groups among us.

Following the evening meal, vesper service was conducted by Mrs. R. P. Neblett. This was a period of prayer, testimony and song, which gave to each such reassurance of our Father's love and mercy as to make our hearts sing out: "Praise God from Whom All Blessings Flow."

Mrs. H. L. Talbert opened the night service with a vital message on the importance of seeking to know God's will as interpreted through the life of Jesus and his plan for his followers. We were brought face to face with the fact that Jesus is depending on us to take up where others have left off, and follow him. This is and always has been his plan for the redemption of the world.

In the confusion of the day, we often wonder just what movements God works in and through. Rev. W. B. Lott told us in talking on "God Working Through World Movements," that we must not consider the chaos of this present time one of the great world movements. War is nothing but militarism. While man is promoting militarism, God is working through the great, silent force of love, brotherhood and sympathy which is being kindled in the hearts of men and women on the world over. Elijah wanted to see the glory of God, but he did not find him in the earthquake, wind or fire. He found him

in a still, small voice. He found him in silence. "Silence is the mighty force that bears the human soul to the realms of greatness." Stand still and see the glory of the Lord!

A bright new day followed a night of rest and relaxation. Thursday morning found everyone happy, thankful and glad as Miss Julia Wasson led us in our morning devotions. Her faith is deep and sincere; her love is unfaltering and true; and her will to follow the Master is beautiful. Her very personality radiates with the goodness of God. She shared her faith, her love, and her desire to do the will of God with us on this occasion, and thus lifted us nearer to our Heavenly Father. This service was held at an early hour, out on the spacious lawn and under the giant oaks. The setting gave one the desire to say with the Psalmist, "The heavens declare the glory of God; and the firmament sheweth his handiwork."

The morning service at the pavilion was opened by Miss Lilla Mills, who led us into a self-examination in which our relation to God and to others was closely studied. The fact that Miss Mills is "unreservedly committed to Christ and unbreakably committed to others," made her challenging talk most heart-searching for those of us who want our influence to be for good. This service led into the subject which Rev. N. J. Golding talked on—"God Working Through Individuals." Bro. Golding worded for us an undeniable fact that "we cannot give something which we do not have. We can not lead people into an experience we ourselves have not had. So, if we would lead others to know Christ, certainly we must know him too. In order to 'go' for him, we must first 'come' to him. We have his promise that if we seek, we shall find; if we knock, it shall be opened unto us. We must tarry until we be endued with power from on high. We must tarry until we share the immortal impulse and then go, urged on by the joy which comes from serving God and humanity."

Then the closing hour was at hand. No more fitting way could have been chosen to bring the retreat to a close than by the Sacrament of the Lord's Supper. Rev. L. P. Wasson gave the invitation to "draw near with faith and take this holy Sacrament—meekly kneeling upon your knees." As we knelt around the altar, we indeed felt that we could not trust in our own righteousness, but rather in the manifold and great mercies of God!

Thus our retreat came to an end. We went there busy and tired men and women, hungering and thirsting after righteousness. We were fed as it were, with manna from on high. What harvest this retreat will bring, only God will know. But as the members joined in singing "Blest Be the Tie that Binds," there was a longing in each heart to share with others the joy and peace which we had experienced here. "Only as one follows the way of love, shall he continue to know the will of God."

My report of the retreat is so inadequate! I can not tell all that was said and felt at the services. These, I think, are written in the heart of each person who attended. Neither can I thank those who took part on the program as I would like to do. Mere

words can not do that. But to all who helped make this occasion a real spiritual feast, especially Bros. Ward, Lott, Golding and Wasson; Mesdames Ratliff, Talbert, Neblett and Lott; Misses Wasson and Mills; and Rev. and Mrs. J. E. Stephens, who were our host and hostess, please let me say that I am sure God will tell you in his own precious way just what you have done for those who attended this gathering and for the spiritual uplift of his kingdom work in our midst.

MRS. W. R. MCCORMACK
Conf. Chr. Spiritual Life Work

Water Valley W. S. C. S. Entertains Students

The entertainment given for the college students and Mrs. C. T. Robinson's circle of the First Methodist Church, by Mrs. Olivia Matthews' circle, was a most enjoyable affair, on the beautiful and spacious lawn of Mr. and Mrs. W. S. Turnage, at the setting of the sun. Miss Eliza McFarland gave the devotional using the Hymn, "Day is Dying in the West," which was sung by all. Wrist corsages and boutonnières were given to the students, who were then presented by Mrs. L. E. King, the student secretary of the society, each one giving their name, where they were to attend school, and in what they were majoring. The musical program then followed. Piano duet, Mrs. T. O. Gore and Mrs. J. B. Cowan; two vocal trios, Mrs. O. T. Parsons, Mrs. A. A. Walker, Mrs. Frances Townsend; piano duet, Martha Lee Parsons and Nell Gore. Victrola music was used during refreshments.

MRS. J. B. COWAN

Water Valley, Miss.

September 10, 1941.
Friars Point.

Dear C. S. R. Chairman:

Are you in the midst of a special C. S. R. study this quarter? Perhaps you have completed such a study, or perhaps you are handling this special study in regular circle meetings. If you have done none of this, there is still plenty of time to carry out a study next month. If you have not already decided on a theme, consult your department handbook for suggested materials. Many societies are studying the Christian Family this quarter. Nothing could be more timely.

This is also the time to urge your members to study the merits of the senatorial candidates carefully, and then vote prayerfully on September 23. This is surely a definite part of Christian citizenship. By exercising the right to vote in a thoughtful, Christian way, we can preserve and develop true democracy. Also, in this connection, we can always write personal letters to our legislators, expressing our wishes on pending legislation. This is more important than we realize. Avail yourself of the privilege, for it is a privilege not enjoyed in certain countries.

Are you keeping in touch with your boys at camp? If you would like specific suggestions as to methods of doing this, write to

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Attention, Please, All Treasurers

Blanks for reports for third and fourth quarters will be sent out with "Conference News," from Lafayette, early in September. Please get your reports to me by October 5th. Had so many late ones in second quarter. The \$4 Scarritt Maintenance has been discontinued as such, but you were asked, in the future, to increase your pledge to include that \$4. This year of course your pledge was already made before my letter was sent out. Notice on your report blanks that there is no provision made for reporting it. The new blanks are quite simple, and I am sure you will have no trouble. Please report your local work done as formerly, as I am supposed to report same to Mrs. Fulton.

Conference Pledges are coming in well and we are praying for a paid-up Pledge. The world needs it. God's work needs it.

MRS. C. C. CARVER

* * *

To the Secretaries of Young Women's and Girls' Work of the Louisiana Conference:

At long last we are ready to go! The unified plan for the missionary education of young people is ready and the signal is "Move On, Youth!"

The enclosed leaflets will explain the plan which is the first release of the Inter-Board Committee on Missionary Education, which was charged with the responsibility of integrating the youth program of missionary education in the local church. (See Discipline, Par. 1023-24.)

As we have not had the work heretofore in our Conference, it behooves us to study these plans most carefully as our first steps are so important in setting up this new work.

A program of action has been outlined for your guidance which I am giving you in detail.

1. Since the new plan operates through the Youth Division of the Local Church, it is essential to know the program of the Youth Division, its three departments, and the four commissions. The following manuals may be secured from Methodist Publishing House, Dallas, Texas:

(a) Intermediate Department of the Methodist Youth Fellowship, 20 cents; (b) The Senior and Young People's Department of the Methodist Fellowship, 15 cents; (c) The Methodist Youth Fellowship in the Small Church, 15 cents.

2. Study thoroughly every phase of the unified plan. Read the explanatory article in the July issue of *The Methodist Woman*, page 21. The following materials may be secured from the Literature Headquarters of the Woman's Division of Christian Service, 420 Plum Street, Cincinnati, Ohio.:

(a) Free Leaflets: 1. A Unified Plan for Missionary Education of Methodist Youth;

2. Planning and Sharing; 3. Let's Lift the Load; (b) Manual (World Friendship for Youth), 20 cents; (c) Channels of Action (Programs for the interest groups of girls to study the work of the Woman's Society of Christian Service), 50 cents. This booklet will come out in two parts, the first part now ready.

Things to do: 3. Know the program material. (a) Sunday School Lessons on Missions; (b) Sunday Evening Meeting Topics on World Friendship; (c) Commission on World Friendship Meetings, Chapters 5 and 6, plus the bibliography of the manual, "World Friendship for Youth," carry suggestions.

4. Subscribe for: (a) Workshop, 810 Broadway, Nashville, Tenn., 15 cents a quarter; (b) Highroad, 810 Broadway, Nashville, Tenn., \$1.25 a year; (c) The Methodist Woman, 420 Plum Street, Cincinnati, Ohio. This will be helpful. The Woman's Society of Christian Service, of your church, may help furnish literature.

5. Each local secretary must: (a) Become thoroughly familiar with the plan; (b) Cooperate fully with the pastor, general superintendent of Church School, Counselor of Youth Division and the representatives of the Church Board of Education, and Board of Missions and Church Extension in getting the plan started; (c) Assume full share of cooperative responsibility on the Joint Committee (See page 17 and 18 of the Manual, "World Friendship for Youth"); (d) Serve, if appointed, as adult advisor of the Commission on World Friendship; (e) Be a resource person for the commission; (f) Act as leader for the interest group of girls to study the work of the Woman's Society of Christian Service (See page 26 of Manual); (g) See that the women of the local church understand and undergird the plan, especially the new financial arrangement known as the Methodist Youth Fund (The treasurer must understand that the money turned over to her from that Fund is not applied to the women's budget, but is sent on to the conference treasurer, who will send it to the national treasurer, marked Methodist Youth Fund); (h) Report the activities of the interest group of girls to Conference Secretary of Young Women's and Girls' Work. (See page 27 of the Manual.) (See new report blanks.)

This plan may seem a little complicated at first reading, but after a careful study of all the materials listed above it will become clear to you. By virtue of your office you become a member of the Joint Committee and it is your responsibility to promote this work.

If your Church School does not have a complete set-up of the Youth Division—try to get it started. In any event, get your interest group of girls going, using "Channels of Action," for program material.

Your work should begin just as soon as possible after Promotion Sunday (Oct. 6, 1941), and the commissions are set-up in each department.

This is an entirely new plan for missionary education of youth and does not apply to young matrons circles. They are a part of the Woman's Society of Christian Service. Use the month of September for intensive study of this plan and try to begin as

early as possible. If I can help you clear up any point, please let me know. The slogan is "Be Alert and Cooperative."

May God's blessings rest upon you as you carry on this work. Let us work together to make it a great success in our Conference.

MRS. E. A. SARTOR

* * *

Palmetto Entertains Zone Meeting

The third quarterly zone meeting, Zone 4, of the Alexandria District, was held at Palmetto, La., August 1, 1941, with a good representation from Bunkie, Opelousas, Melville and White's Chapel. The program centered on the theme, "Christian Growth in the World Today."

Our new district secretary, Mrs. T. D. Chapman, of Bunkie, gave an interesting talk on the work of the W. S. C. S. Mrs. Pollard, our conference president, showed us how to use our Conference Minutes to get information needed for our work. A delicious dinner was served at the home of Mrs. McDaniels, with charming hospitality by the Palmetto W. S. C. S.

MRS. W. S. GILMORE

* * *

A Bit of Christian Social Relations

Three members of the W. S. C. S. visited one of the local Negro churches. An excellent program, which included readings, solos and choruses, was rendered by a group of Negro girls. The hymn, "Amazing Grace," was never more beautifully sung, and the humble, reverent manner in which they repeated the 23rd Psalm, was indeed inspiring. The meeting with the Colored friends was a spiritual blessing to the visitors.

Lake Arthur W. S. C. S.

By: MRS. R. O. DOLAND

LAYMAN'S RALLIES FOR MERIDIAN DISTRICT

(Continued from page 8)

Wednesday, Oct. 1—At Philadelphia church, with Hope, DeKalb, Union, Cleveland, Philadelphia Station, Philadelphia Circuit and Harmanuel Circuit participating.

Thursday, Oct. 2—At Newton church, with Rose Hill, Decatur and Hickory, and Newton participating.

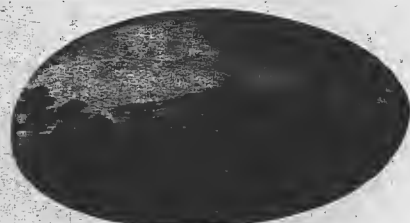
Friday, Oct. 3—At Quitman church, with Shubuta, Matherville, DeSoto, Pachuta, Quitman, Enterprise and Stonewall, also the Quitman and Stonewall Circuits participating.

The District League of Stewards will meet Sunday, October 5, at East End church, Meridian, from 2:30 to 4:30 p. m. All stewards are urged to attend this meeting.

We earnestly request the prayers, cooperation and attendance of all our pastors and laymen for the success of this week. We trust that all pastors will announce the meetings and help us to get their people to attend. Each charge leader will try to get all his church leaders to attend.

W. B. Jones, District Superintendent; W. D. Hawkins, District Lay Leader; J. H. Fleming, Associate Lay Leader; P. L. Blackwell, Associate Lay Leader.

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Old Centenary College

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON, SEPTEMBER 21, 1941

By Rev. W. C. Newman

OVERCOMING THE ADVERSARY

Lesson Text: Revelation 12:7-12; 15:2-4

Golden Text: And they overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death.—Revelation 12:11.

Old pictures of a devil with horns, forked tail, and a pitchfork may have been the work of an over-imaginative theologian, but no one who has made a serious attempt to be good can doubt the existence of a very powerful adversary. And while we may not see this adversary in the flesh, there are some things we know perfectly well about him. He is constantly with us, never giving us a minute's peace from his efforts to destroy our goodness. He is a very powerful force living within our very own personalities, against whom we must constantly battle. He is definitely evil, and whenever he has his way with us, we are evil also.

All these things we know, if we are realistic about life and about ourselves. And we had better not discount these truths.

Evil is Not Invincible

But one of the truths John is trying to point out to us about this monstrous enemy of human goodness is that he is not too powerful to be conquered. He can and must be overcome, both in our own lives and in society and the world.

It is amazing how widespread is the assumption that evil is here to stay, and that there is nothing we can do about it. This idea manifests itself in many ways, from the person who excuses his bad disposition by saying that he was born with an ugly temper and can't help it, to those who feel that the liquor traffic, or economic injustice, or the evil of war are things that have always been in the world, and always will be, and that it is useless to oppose them.

Such a defeatist attitude, however, is unworthy of Christians who, above all other people, ought to show an unshakable faith in the ultimate triumph of goodness, of which this passage from Revelation is a symbolic picture.

Our Need of Salvation

When I used to see penitents fall on their knees at the altar of the church with great emotional outbursts, I thought both they and the church made too much of the experience of being "saved." But having come to grips with our "adversary," both in my individual life and in the lives of some I have loved, as well as watching him at work in every community where I have lived, I have come to know that we have never attached enough importance to our need of being rescued from his terrible influence.

Our fathers, who feared and trembled at the thought of the "world, the flesh, and the devil," had a much truer conception of evil and its wretched consequences than we of this generation have had. In attempting to destroy the imaginary and fantastic picture of a devil with horns and a tail, we have also

destroyed our fear of evil. We unhesitatingly look upon it, laugh about it, invite it into our homes and into our minds, play with it—to our own destruction.

And the miserable human wrecks all about us testify that we are wrong.

G for Victory

In Physics there is the principle known as the "law of the indestructibility of matter." It proclaims the fact that nothing material can really be destroyed—only its form can be changed.

In the spiritual world there is an equally well-established principle—the indestructibility of goodness. John's picture of the triumphant hosts of God, singing the song of victory, is to remind us that whoever is on the side of evil is certainly doomed to defeat, and that whoever casts his lot with God will as surely overcome every adversary, and celebrate his triumph with great joy.

Before every one of us Life sets these two—Goodness and Evil. Christianity is based upon the proposition that Goodness will win the battle. But woe to him who deliberately chooses to be on the side of evil.

WOOD JUNIOR COLLEGE OPENS GREAT YEAR

Wood Junior College, Mathiston, Miss., opened its 59th session Wednesday morning, September 10. Dr. E. H. Cunningham, pastor of the First Methodist Church, Amory, Miss., was the principal speaker for the occasion. Dr. Cunningham brought a great message.

The enrollment at the college this year surpasses all previous records. Every available dormitory room was taken three weeks before the opening of school, which speaks of the high type work the institution is doing under the able direction and leadership of a strong staff of Christian professors.

Dr. Edward W. Seay is the President of this thriving and fast-growing institution.

MISS SALLIE PARNELL WITH WOOD JUNIOR COLLEGE

Wood Junior College, Mathiston, Miss., takes great pride in announcing the annexation of Miss Sallie Parnell to its staff as Financial Secretary. Miss Parnell was for twelve years the Financial Secretary of Grenada College, Grenada, Miss. She has been employed during the past four years as the Church Secretary of Madison Heights Methodist Church, Memphis, Tenn. "Aunt Sallie," as she is known throughout the North Mississippi Conference, is now back in the work she loves most dearly, and we predict for her a great tenure of office at Wood.

RESOLUTIONS OF RESPECT

(Continued from page 5)

entire membership has sustained an irreparable loss in the passing of Mrs. Parman; be it further

Resolved, that

to the bereaved families and that copies of these resolutions be sent to her family, also that a copy be sent to the Christian Advocate, and that it be put on the minutes of our zone.

Respectfully,

Mrs. H. T. Ratliff, Mrs. J. B. Lancaster, Mrs. W. P. Patrick, Mrs. G. R. Bennett, Mrs. Robert Russum, Mrs. W. J. Baker, Mrs. W. G. Harris, Sr., Mrs. Oliver Smith, Committee.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

children's work presented the new plan for that department of the church school and the place of the children's secretary of the W. S. C. S. in the set-up.

Mrs. C. E. Mullins presided at the meeting in Brookhaven, where the group meetings were marked by their enthusiasm. Seventy-two women attended.

At the meeting in Waynesboro, Hattiesburg District, Mrs. E. E. Deen presided. This meeting was held amid a setting of beautifully arranged flowers and 56 women attended.

Mrs. John Circlot presided at the Poplarville meeting (Seashore District), where the largest number of pastors attended—56 women. The music here lent a worshipful atmosphere, and Rev. J. O. Ware told of attending the class at Sequoyah which studied "A Christian World Order." The consecration service was led by Mrs. Neal, the District Spiritual Life Leader.

In Vicksburg, Gibson Memorial church, Mrs. T. H. Fore presided, and the consecration service was led by Mrs. W. T. Hegman, District Spiritual Life Leader. Sixty-four women attended.

Mrs. Gordon Patton presided at the Jackson meeting, Grace church, the secretary, Mrs. H. M. Bullock, being detained at home by the arrival of a little son, David Morton, who was made a Life Member by the 148 women attending. Miss Ruth Carryer, the deaconess now serving at the William Johnson Community House, was presented by Mrs. J. Morgan Stevens.

At the Meridian meeting, Mrs. J. C. Porter presided, and Mrs. W. B. Jones, wife of the district superintendent, was made a Life Member by the district. Mr. Milton Lawrence, a young student, gave his services this day at the pipe organ, rendering beautiful music. Mrs. Paul Arrington was present for a part of the day, en route to New York to attend a National Board Meeting of the Methodist Church. Eighty women attended.

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THE CHRISTIAN FIRESIDE

THE FEAST

By Rev. Vivian T. Pomeroy, D. D.

Once upon a time, before Milton had grown as large as it is now, there were many delightful things happening every day, which are no longer to be seen. Buggies were driven along the shady lanes; a horse bus went into Boston twice a day, and there was straw on the floor of the bus and there was a shaky oil lamp for light.

And once a year in Milton there was a great feast. A supper. A Turkey Supper, to which all the people went.

And the nice part of the feast was that everybody brought something. Some brought the turkeys, some provided the sausages, some sent the vegetables, some the cranberry jelly. All the people took their share in helping to make the Great Feast.

And when the day arrived, there was much delight. Everybody came. Some rode in carriages; some walked; some ran; but they all came. It was a wonderful and neighborly gathering.

But the time came when the feast was held no longer. Was it because there were too many people in the town? No. Was it because there were too few turkeys and squashes in New England? No. Was it because people ceased to enjoy eating a supper? No. Why then did they stop holding the feast?

I never discovered the reason until my friend, Tom Pond, who used to take care of the Town Cemetery, told it to me. "It must have been a grand feast," I said. "Why did they give it up years and years ago?"

"The supper was given up," said Tom Pond slowly, "because it was a Turkey Supper; but the time came when everybody wanted to bring the salt."

And this is a parable. Life is a Great Feast, and . . . But I need say no more.—Reprinted by special permission of the author and The Christian Leader.

THE CHURCH COLLEGE—THE CHURCH IN ACTION

By John Owen Gross*

The church-related college ought not to be thought of as something distinct and apart from the Church. It is the Church in action in education.

For years a large majority of church leaders have come from the Christian college. The tax-supported program of higher education has been constructively directed toward serving the economic, social and educational needs of the nation. The services of the church-related college have also been di-

rected toward these, and, in addition, they have sought to meet the spiritual needs of the nation.

The Church quite reasonably expects two things of its colleges. The first requirement is a sound educational program. The fact that there are courses in religion, chapel services, and a relationship to the Church does not justify low scholastic standards. Neither do these justify keeping curricular material that will not aid students to find a satisfactory way of life in the twentieth century.

The Church also expects in its institutions an atmosphere that is in harmony with the objectives of the Christian Church. While all agree that there are no distinctly Christian mathematics, physics, or chemistry, there is something to be said about the point of view that attends the impartation of all knowledge—about the importance of a Christian interpretation of all subject matter.

The college, on the other hand, looks to the Church for help in two ways. The church-related college needs students. In this day of mass education, the students that the Church sends to its own college should offer promise of leadership in spiritual things. This does not mean that the objective of the church college is merely to produce ministers. Today there are needed for all vocations individuals with leadership who possess a distinctly Christian outlook on life.

Second, the church college looks to its sponsoring church for financial support. It has been assumed by many churches that by endowing the colleges they discharge all of the responsibility that they have for financing them. Most schools that have endowments today are finding this source of income inadequate. It is difficult to invest the funds so that they will produce more than three per cent. The reduction of income in our endowment accounts from five per cent to three per cent explains why our endowed colleges are experiencing financial difficulties.

In order to offset this loss, so that the service of the college will not be impaired, it is necessary for the supporting constituency to make up the difference. Just how essential this help is may be understood from some remarks made by the Honorable Alf M. Landon, former Governor of Kansas, in an address delivered at Kansas City in April, 1939. He says:

"Unless the Methodist Church comes to the support of its schools by putting into the budget of every local church a fixed annual contribution to those schools, we are going to lose them. We must establish new financial relations that will bring new power to these institutions, and that will permanently free them from the hazards now confronting all endowment-fund supported institutions."

Our day is bewildering. The conflagration that rages abroad in the old world threatens civilization. The spirit of Christianity alone promises to guarantee that civilization may survive.

The day demands that the Church must reaffirm its mission and pursue zealously its labors to lift uppermost human values and furnish unselfish leaders. If it does not, the movements that enhance only the economic and material development of the nation and show no consideration of service

and obligation to the masses will prevail. Through its educational institutions the Church can not only enrich the mental life of its constituents, but give a philosophy of life that will rest upon a spiritual foundation.

* Secretary, Department of Institutions, General Division of Educational Institutions, Board of Education



● By this time we're sold on the fact that blitz means lightning, but it's better to take your time on "Guess Again" problems. Just consider the whole thing carefully, put your mark in the place provided and then check answers and figure your rating.

(1) If somebody, in a complimentary frame of mind, told you you had a "good headpiece," they would mean you had (a) a handsome hat; (b) a well-shaped head; (c) a capable brain; (d) ☐ a pretty face.

(2) Kipling said "A woman is only a woman, but a good cigar is a _____." Is the missing word (a) nickel; (b) relief; (c) smoke; (d) pal. ☐



(3) One look at this fellow, and you know he's (a) a coal miner; (b) a street cleaner; (c) a jockey; (d) an air-raid warden. ☐

(4) If you saw a man with a pince-nez you'd know it was (a) a sharp nose; (b) a pair of spectacles; (c) a monocle; (d) a ☐ pair of eye-glasses.

(5) A tabloid newspaper is so-called because (a) it's lively! (b) it's small! (c) it has lots of pictures; (d) it has big headlines. ☐

(6) Is a tractor so-called because (a) it has no wheels; (b) because it is noisy; (c) because it's built for pulling; (d) because it's ☐ wheels run in a "track."

(7) True or false; A ☐ drake doesn't quack.

"GUESS AGAIN" ANSWERS

- Tally Score Here
- (c) for 10 pts.
 - (c) again for the same.
 - (c) for 15 pts.
 - (d) for 25 pts.
 - (b) for 15 pts.
 - (c) for 10 pts.
 - True for 15.

RATINGS: 90-100, mighty smooth; 80-90, smoothie; 70-80, smooth; 60-70, rough (on you).

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MOORINGSPOORT METHODIST CHURCH

Herewith we present two pictures of Mooringsport Methodist church which was wrecked by a storm on July 10, 1941. The storm also unroofed the parsonage and blew away its forty-foot gallery. The pictures show the church building before and after the storm.

After an expert survey of the situation, it was decided to build a new church and parsonage on a different location. The church will cost \$5,000 and the parsonage will cost \$1,500. The new site is at the intersection of Lakefront driveway and Greenwood road, and it is a gift of remembrance by Mr. W. B. Noel, of Shreveport, who thus remembers his happy boyhood in this his native town. The site will be ample for the buildings to be erected and for necessary recreation grounds and parking space.

The Building Committee, composed of P. J. Stevens, chairman; A. Y. Tillinghast; B. L. Atkins, R. T. Sharp, Murray Eastham, R. L. Cushman, W. T. Collier, W. V. Tullos and W. E. Brooks, have under consideration plans for a modern church plant with the necessary appointments for the needs of the congregation. The pastor is Rev. Van Carter,

who was called to serve the place made vacant by the death of his brother, Dr. Briscoe Carter. Until the new church can be built, the congregation is worshipping in the high school gymnasium, and is using the school class rooms for Church School activities.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

Mrs. Trigg Thomas or Mrs. J. H. Holder, both of Winona, or to me. Mrs. Thomas has brought to her society an interesting plan that is being passed on to others. We must do everything possible to keep our boys from losing the Christian ideals we should have been trying to implant in them for a space of twenty or more years.

Write me your problems and successes whenever you like, and do send me a report of your activities at the end of the quarter.

With a prayer that you may receive wisdom from on high, I am,

THELMA M. WILLIAMS,
(Mrs. Henry W. Williams)

Organization of Advisory Board for Malvina Community Center

An Advisory Board for the Malvina Com-

munity Center was organized Tuesday evening at 7:30, following a dinner served at the Center. Mrs. W. H. Ratliff, of Sherard, president of the North Mississippi Conference of Christian Service, presided.

The Program presented was:

A Review of Rural Work in North Mississippi, Mrs. Ratliff.

A Sketch of the Beginnings of Malvina Community Center, Mrs. Dorroh.

Malvina Community Center as a Health and Educational Center, Dr. Austin.

Spiritual Values in Community Life, Rev. W. W. Jones.

Work at the Center During 1941; Plans for 1942, Miss Carrie Brown.

Child Welfare Work in Bolivar County, Miss Ann Lang.

The officers elected were: president, Mrs. J. D. Dorrah; vice-president, Mrs. B. B. Schoolar; secretary, Mrs. Ernest Moore; treasurer, Miss Carrie Brown.

Members of the Board are: Mrs. Ben Boggy, Mr. and Mrs. Ernest Moore, Mr. and Mrs. J. D. Dorroh, Mrs. W. M. Logan, Mr. and Mrs. B. B. Schoolar, Mr. J. L. Wilson, Mr. H. H. McGowan, Dr. L. B. Austin, Mr. Robert Arnold, Rev. W. W. Jones and Miss Ann Lang.

The following committees were appointed:

Health Committee: Dr. Austin, chairman; Mr. J. D. Dorroh, Mr. Henry McGowan, Mr. Walter Sillers.

Primary Education: Mrs. B. B. Schoolar, chairman; Mrs. W. H. Ratliff, Mrs. W. M. Logan, Miss Lang.

A STATEMENT ABOUT CENTENARY COLLEGE

(Continued from page 7)

and has found that the new responsibility requires all of his time. While losing the active membership of these men, the college still retains their full friendship and interest. They have given liberally of their time and of their money. They are due full credit and thanks, and we wish to take this means of expressing appreciation of their service.

While great progress has been made during the last eight years, the Executive Committee particularly feels that every effort should be made to still further strengthen the college and insure its future against unfavorable economic conditions which it may be called on to face. The interest and the support of individual members of the Conference are earnestly desired.

Sincerely,

P. M. BROWN,

Chairman, Board of Trustees, Centenary College of Louisiana.

W. W. HOLMES,

President, Louisiana Conference Board of Education.

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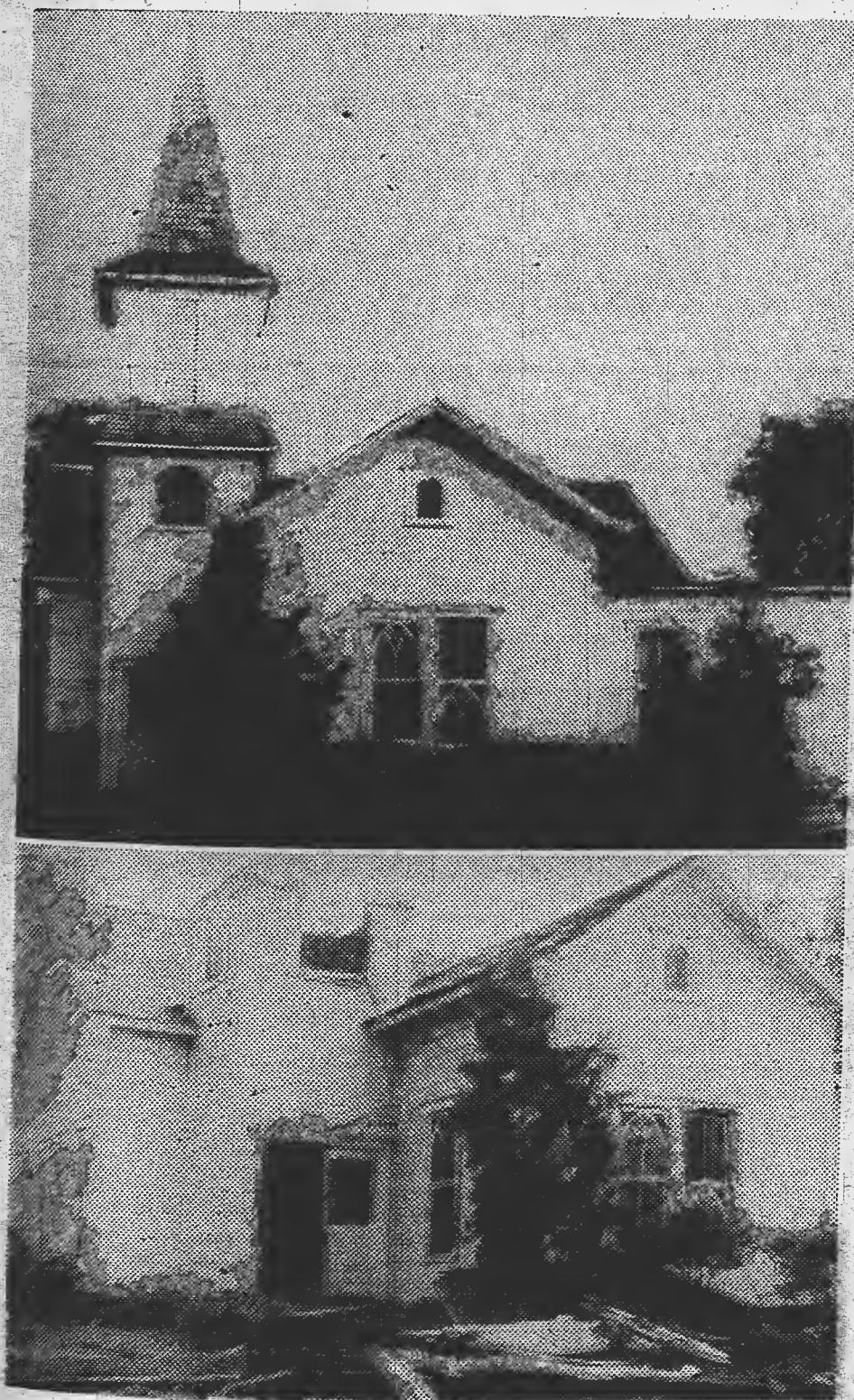
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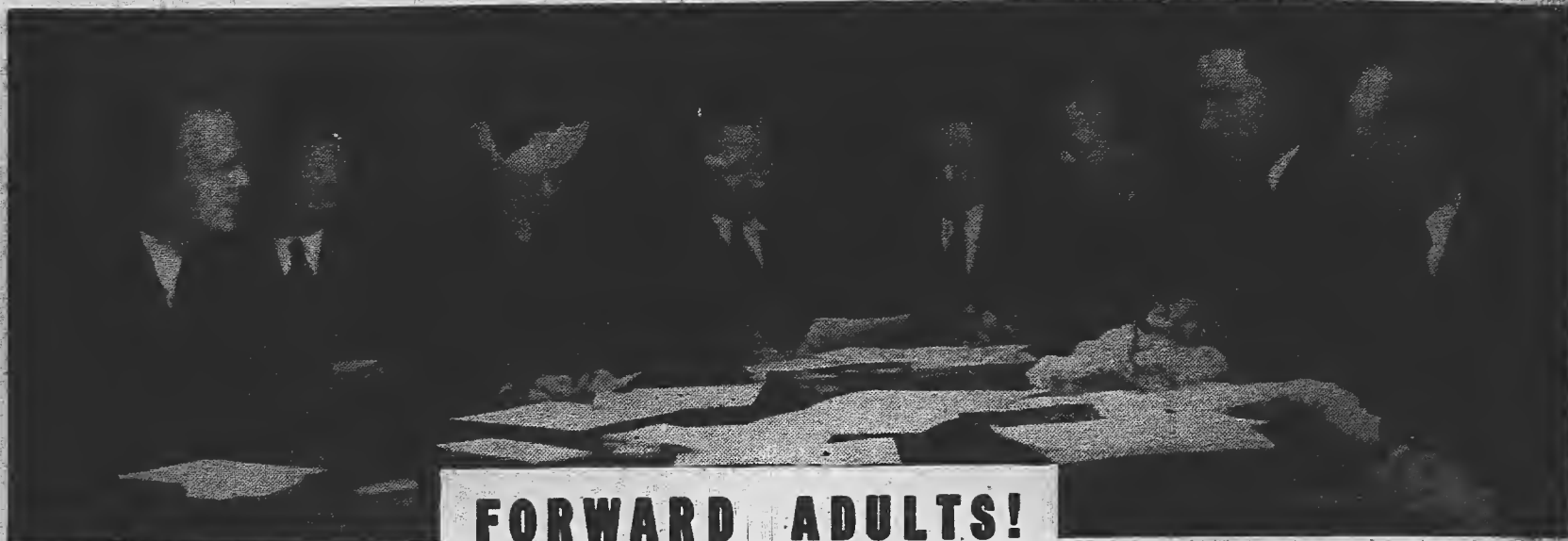
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TEEL



MOORINGSPOORT, LA., METHODIST CHURCH BEFORE AND AFTER THE STORM



FORWARD ADULTS!

1,215,000 Votes of Confidence

Methodism celebrates the 100th anniversary of the Methodist story paper in October by issuing five new ones. The printing order will be 1,215,000. Methodist homes and church schools will welcome:

CLASSMATE

for Seniors, Young People, and Young Adults. 20 cents per quarter.

BOYS TODAY

for Intermediates—ages 12, 13, and 14. 14 cents per quarter.

GIRLS TODAY

for Intermediates—ages 12, 13, and 14. 14 cents per quarter.

TRAILS FOR JUNIORS

for children 9, 10, and 11. 14 cents per quarter.

PICTURES AND STORIES

for Primaries—ages 6, 7, and 8. 10 cents per quarter.

(Story papers are issued monthly in weekly parts.)

Across the nation Methodist adult groups are planning sweeping advances in church and church school. Young Adults are being enlisted in the Young Adult Fellowship. Plans and programs are being changed as Christians work in a world of strife. What is your department doing? What does the Young Adult Fellowship mean for your group? Read *Adult Student* to get the implications of the national program for your group. F. L. Gibbs brings welcome news about the Young Adult Fellowship in "Our Program for Young Adults."

WHAT A WORLD TO LIVE IN! Two insignificant men in the slums of New York City did not like their world. So they started out to change it. The job took six years. . . . Read "So What?" by Corliss P. Hargraves.

SPOOKS DE LUXE SOCIAL—By E. O. Harbin. "For fellowship, for health, for spiritual richness, for ability to live abundantly, adults must play." So speaks the author of *The Fun Encyclopedia*. He tells you *how* to play in his regular department. Planning a Halloween social? Then read the "fun man's" suggestions.

INTERNATIONAL UNIFORM LESSONS

By James T. Carlyon, Edwin Lewis, and Frank D. Slutz

Articles Verse Editorials Books
Special Course These are a few features in
the October

ADULT STUDENT

96-page monthly, 20¢ per quarter

WHAT DOES YOUR CHILD READ? "Reading, because its appeal is direct to the mind and the emotions, reaches to the very roots of growth." American children read more now than ever. Did you know that there are 6,000 magazines in America? That many of these are classed as "conscienceless, vicious, pulps whose stock in trade is terror, crime and sex depravity"? Did you know that The Methodist Church furnishes reading materials for children at a price lower than the pulp magazine companies can? Did you know that eleven of the last eighteen winners of the Newbery Prize (an annual award for the best children's book) have been regular contributors to the church school story papers? Alfred D. Moore, editor of *Classmate*, discusses these questions in the article "Good Reading." **October CHRISTIAN HOME**—a 48-page monthly for parents and teachers, 22½¢ per quarter.

"NEITHER PROUD NOR ASHAMED—"

By John T. Frederick

It's the story of a patriotic Jew financing the ragged Continental Army as Americans fought for liberty . . . of tired refugees fleeing the pogroms of Europe . . . of a Supreme Court Justice fighting for human rights . . . of the men on "Information Please" (How much do you know about them?) . . . of the fight for . . . Well, read this first in a series of articles on what foreign born people have contributed to American life.

"IN THE FELL CLUTCH—"

By Frederick Hall

"In wartime a man does what he's told." Otto did not want to fight against America—nor to betray his comrades. "It was handing them over to be killed, and everyone of those boys had been good to me." Next morning the Americans attacked. . . . It's the story of a boy who, with scruples of conscience, faced a cruel complication.

October 5 CLASSMATE October 12

★ JUST A FEW OF THE OUTSTANDING FEATURES

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periodicals for church schools

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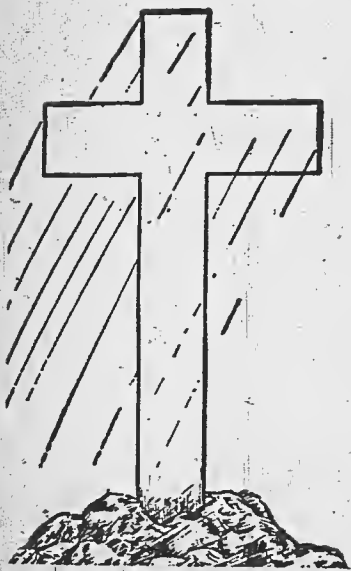
Junior Quarterly—Group Graded Lessons for children 9, 10, and 11.
Studies for Youth—Group Graded Lessons for Seniors. Lessons for Intermediates—Group Graded.
Abingdon Quarterly—Uniform Lessons for persons 15 to 23. Wesley Quarterly—Uniform Lessons for
Adults. Home Quarterly—for the Adult Home Department. Challenge, Methodism's new quarterly
for the Adult Department. Use it to enlist non-churchgoers in church work. Workshop for Youth
Leaders—a new periodical . . . it's as handy as a hammer when you want to drive a nail.

Church School Quarterly Child Guidance Christian Home Adult Student Wesley Quarterly Worship and Lesson Leaf Home
Today Challenge Highroad Abingdon Quarterly Studies for Youth Workshop Classmate Boys Today Girls
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CHRISTIAN ADVOCATE



THE LIVING CHURCH

It was just because our Lord made Prayer the real battlefield of life, and there won His victory, that through the rest of His days below He moved as one who is already conqueror, and waits but to gather the spoils of His triumph.

—George Adam Smith.

THE PRAYER-ROOM TODAY

I thank Thee, my Father, for sacred moments in lonely places when I have known that Thou wast near, moments of the thinning of the veil. But I thank Thee that even in this thronging world Thou canst draw my soul into the quietness where Thou dost wait for those who love Thee. I thank Thee that even these things that seem to hide Thee from me Thou canst make to flame with Thy presence. Give me eyes to see, a spirit hushed and reverent, a heart to understand and to keep in memory all that Thou shalt say. Amen.

THE PENTATEUCH



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Manuscript of the Seventh Century



WALLET OF THE WEEK



IN COOK COUNTY JAIL, Chicago, it has been found that there are youths who never knew that there was a code of morals known as the ten commandments. The incident which led to this discovery was the confession of a nineteen-year-old youth to the slaying of four men and who said that he never had a prayerbook in his hands. A school of religious instruction is being conducted in the jail, with an enrollment of one hundred and thirty boys who are receiving their first instruction in the foundation principles of morality and religion.

* * *

ST. GEORGE'S CHURCH, in Philadelphia, is said to be the oldest Methodist church building in the world. It was begun as a Dutch Reformed Church, but the congregation was unable to complete it and Captain Thomas Webb was one of the leaders in securing it for the Methodists. It was opened as a Methodist church in 1769. It was in that church that Francis Asbury preached his first sermon in October, 1772, and there also the first conference was held, July 14, 1773, under the presidency of Thomas Rankin.

* * *

THE PREACHING FRIARS originated in the thirteenth century after four hundred years in which preaching had been superseded by ritual and ceremonial services. The "Black Friars," under the leadership of the Spaniard Dominic, and the "Grey Friars," under Francis of Assisi, represented a revolution against the exaltation of the sacraments above preaching. From Constantinople and Chrysostom, and London and Latimer, to John Wesley and George Whitefield, the preaching friars have been the evangelistic order whose daring ministry of preaching has kept the Church alive.

* * *

CAUSES FOR ARMY REJECTIONS seem to indicate that bad teeth rank first as a disqualifying trouble, then follow in order nervous-mental troubles; bad eyes; ear, nose and throat troubles; heart ailments; lung troubles; musculo-skeletal troubles; hernia; and bad feet. Out of approximately a quarter of a million examined during March and April, thirty-six thousand eight hundred were rejected and seventy-five per cent of them for the causes listed. The rejection of one out of every six and one-half selectees called should cause the American people to do some sober thinking.

* * *

THE SWORD OF THE SPIRIT movement, inaugurated by Cardinal Hinsley, in August, 1940, is not an anti-Catholic movement as we said recently, but it was a movement apparently intended "to combat those forces in the totalitarian systems which tend to undermine human society and Christian civilization, and to spread the knowledge of the principles that are the foundations of the social order and our Christian inheritance." Many were drawn into it under the impression that it was to be a jointly controlled Protestant and Catholic effort, but they now find that no such thing is true and that it is to be entirely Catholic controlled.

SOUND FREQUENCIES afford a means of determining the ear-adaptability of human beings and animals. The human ear hears sounds up to eighteen thousand cycles frequency. The ear of the bat is tuned to ninety-eight thousand cycles. Rats have been discovered to hear sounds up to forty thousand cycles, or six octaves above middle C. The acuteness of the hearing of rats was discovered by Drs. James Gould and Clifford Morgan, of Harvard University.

* * *

THE PRESBYTERIAN CHURCH, U. S. A., last year reached the highest peak of its giving for nine years. Its contributions amounted to twenty-one dollars per member. Of this amount more than seventeen dollars was for local expenses and two and one-half dollars for budget Benevolences. Two dollars and ten cents went for missions, twenty-five cents for education, and seven cents for pensions for ministers and missionaries. The remainder of the twenty-one dollars was contributed to various inter-denominational causes.

* * *

SULFADIAZINE, one of the large family of miracle drugs, is apparently coming to the fore as a treatment for severe burns. It is used as a spray for burned surfaces, and Johns Hopkins Hospital, Baltimore, reports remarkable results from the new treatment in one hundred and fourteen out of one hundred and fifteen cases of burns in which it was used. The ever-widening use of this remarkable group of drugs is one of the romances of medicine, and one wonders what new conquests of disease may be credited to it tomorrow.

* * *

THE SOUTHERN PRESBYTERIAN CHURCH recently approved a measure for submission to the presbyteries under which, if ratified, all pastors, associate pastors, assistant pastors and stated supplies must terminate their services in their respective churches on September 1, following their seventieth birthday, except that they may be re-elected "for one year at a time not to exceed three years." It is said that many attempts were made in the General Assembly to defeat this measure, but all were voted down.

* * *

FIRE LOSS IN THE UNITED STATES for the last twenty-five years is said to total approximately ten billion dollars, and four hundred thousand people lost their lives in fires in the last forty years. The ten most disastrous fires of recent years are: New London, Conn., 1938, \$1,000,000; forest fire, Southern California, 1938, \$3,000,000; grain elevator, Chicago, 1939, \$3,500,000; Pine Ridge, Oregon, 1939, \$2,000,000; factory, Camden, N. J., 1940, \$2,000,000; powder plant explosion, Kenil, N. J., 1940, \$1,000,000; cork plant, Baltimore, Md., 1940, \$1,000,000; warehouse in New Orleans, 1941, \$1,500,000; residential section, Marshfield, Mass., 1941, \$1,000,000; and Jersey City water front, 1941, \$5,000,000. A dance hall fire at Natchez, Miss., was third in number of lives lost.

New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

CHRISTIANITY AND DARK DAYS

Difficult days in human experience are reflected in renewed emphasis upon those spiritual values which seem to neutralize the consequences of trouble. One hears on every side that war brings into the foreground of the world's thinking the doctrine of the resurrection and the future life. These seem to offer to the human mind something for the ultimate defeat of the tragedy of war. In the same way there arises a renewed insistence upon the meaning and place of the church for individuals and for society. In such times, as Bishop Cushman phrases it:

"My creed must tell of more than human doings,
My creed must light my lonely heart to God!"

Too often this resurgence of religious interest is like prayer inspired by a storm. Its fervor and its urgency are due to fright and are devoid of that spiritual understanding and conviction which make for permanent commitment of life. In the absence of a positive experience of salvation, the common approach to God is through the forms of a religious philosophy and the conventions of worship. To these historic vehicles of Christian expression, the soul clings with the desperate earnestness of the ancient Hebrew who found sanctuary by clinging to the horns of the altar. Empty hearts cannot hope to ride into the presence of God by methods which do no more than appease the fears.

Perhaps it would be well for us all to spend more time in exploring the mind and heart of God. What fruits meet for repentance have we brought forth that God should rend the leaden canopy of doubt and fear? What valid reason have we to offer for the cancellation of the sudden disquiet which fills our souls? The tumbling towers of Siloam represent no change in the moral order of God's universe. Interwoven with the distresses and the tragedies of today are our yesterdays of disloyalty and sin. The tomorrows of His grace and blessing are conditioned, not by fright, but by the deep hungers of our heart. God's ears are not dull that He cannot hear, but the incoherent shrieks of despair offer little to change the currents of His eternal but righteous compassion. He is the God who is in the "still small voice" rather than the shriek of terror.

MAKING TERMS WITH SIN

The press dispatches of the past week carried an account of a fight being waged by the ministers of Augusta, Georgia, against the licensing of prostitution through regulative measures proposed by the city administration. Dr. C. C. Jarrell, of the Methodist Church, said that a re-

cent survey revealed the fact there were fifty brothels with from two to six women each within that little city of sixty-five thousand people. This means that anywhere from one to three hundred women would be given authority to prey upon the physical and moral health of soldiers encamped near that city.

We are in hearty sympathy with the fight which the ministers are making, and we are uncompromising in our opposition to making terms with social sin in any form or degree. A virtual licensing of vice may serve to stifle the voice of criticism and protest, but it will not subtract from the deadly consequences of indulging in social sin. We know only one way to deal with a rattlesnake and that is to kill it. We stand for just that method of dealing with every grade and form of social menace. To make sin respectable by compromise is to render the authority that does so contemptible.

WORLD SERVICE AND OTHER COLLECTIONS

A report just received from Dr. O. W. Auman, covering the period from June 1 to August 31, shows a considerable falling off in collections as compared with the same period of 1940. The Whole Church shows a drop of \$112,218.31; neither Louisiana nor Mississippi is credited with any remittances, and North Mississippi shows a remittance of \$4,217.27, which is a gain of \$3,677.50 over last year for the same period.

We have the report of the Treasurer of the North Mississippi Conference which shows that for the entire Conference year up to September 30, forty-eight charges have made no remittance for Superannuates, eighty-eight charges have remitted nothing for Bishops, and seventy-three charges have paid nothing whatever on Benevolences. We know that everything in that Conference waits upon the marketing of cotton and in the end the arrearages will be whittled down very much. There are, however, two factors which could greatly complicate results. First, the change in the set-up by which Superannuate and Bishop apportionments become practically a preferred claim because of the required pro rata distribution of the sum paid for ministerial support. Second, the sudden reversal of the crop prospect is liable to have a serious bearing upon the Benevolent returns from many charges. Conference is just around the corner and what is done must be done quickly, or many vital interests of the church at home and abroad may suffer.

NINETIETH ANNIVERSARY VOLUME

We regret to say that we have not received a sufficiently complete list of pictures and material to make the proposed anniversary volume for each of our three Con-

ferences serve the purpose which we had in mind. Unless it could be a reasonably complete coverage of each Conference, it would lack the interest and the appeal to make it valuable either to the churches or to the Advocate. We may return to the idea some other time, but for the present we are discontinuing the effort. All moneys and materials received have been returned, including some cuts which we could not use, as it was necessary to make the cuts uniform in order to bring the cost within the figure which we could afford. We thank everyone for their cooperation and hope that the day may come when this plan may be carried to completion.

AN EXPLANATION

We gladly give space in our editorial column for this letter from Mr. C. O. Holland, which bears date of September 19.

Dear Doctor:

I notice in your last issue of the Advocate that you point out a discrepancy in the amount of income from endowment as contained in the income and expenditure sheet mailed you by Doctor Cline and the amount stated in the letter by Mr. Brown to the members of the Annual Conference. The statement of income and expenditure mailed to you by Doctor Cline should have been explained as to what it contained and as to its limitations. This statement of income and expenditure covered only such funds as were actually taken into the general account of the college for the past year. In fact, it is a recapitulation sheet of the monthly operating statements as prepared by this office. This statement was made up before the books had been closed out for the fiscal year.

The audit as prepared by my office, also the audit prepared by Colbert and Pasquier, shows that the total income from endowment amounted to \$17,212.55. Some of this difference is represented by endowment income which was on deposit in the Trust Department of the Commercial National Bank, and which had not been transferred into the general fund of the college because it was not needed for operating purposes during the fiscal year. The other revenue is derived from rent on tenant property which is entered in the journal at the end of the fiscal year and does not show up as operating income until those entries are made. Consequently, this did not show in the income and expenditure statement which was mailed to you by Doctor Cline. I did not know until this morning the source of this information or the kind of statement that had been sent you. In all fairness to everybody I make this statement because I am sure it is not your intention or would you for a moment want to unjustly charge anyone with discrepancies if they did not actually exist, and in this instance there is not any discrepancy in the amount of endowment income as shown in Colbert and Pasquier's report, which I now have before me, and the statement contained in the letter from Mr. Brown.

I am writing this of my own free will and accord without having seen anyone else connected with the institution.

Yours very truly,

C. O. HOLLAND.

In reply to Mr. Holland's letter, particularly to the remark that we had no intention to charge anyone unjustly, we wish only to say that the "Income and Expense" statement was sent to us in response to our request for accurate first-hand facts. In order that there may be no doubt in the mind of anyone on this point we cite the correspondence.

On June 2, 1941, we wrote Mr. Brown, Chairman of the Board of Trustees, as follows:

Dear Bro. Brown:

I am writing to ask for some information as a member of the Board of Trustees.

First, I wish a "transcript" of the budget for 1940-1941, and a transcript of the budget for 1941-1942.

I wish also a copy of the audit of last session's business transactions.

Thanking you for your attention to this at your earliest convenience.

Under date of June 4, Mr. Brown replied:

Dear Dr. Duren:

I am forwarding your letter of June 2, to Dr. Pierce Cline, with the request that the information be furnished when it is available.

The Budget Committee has been delayed and I think that no budget has yet been adopted for 1941-1942. However, Dr. Cline will doubtless write you regarding these matters.

Cordially yours,

PAUL M. BROWN.

On June 27, we received the following letter from Doctor Cline:

Dear Dr. Duren:

I am sending you under separate cover a copy of the audit of Centenary College for the session 1939-1940; also, a transcript of the income and expense for the session 1940-1941. The audit for this session is not yet prepared nor has the budget for next year been set up and approved, but it will be approximately the same as the session 1940-1941, with some addition to instructional salaries. When the new audit is prepared we will forward a copy to you.

Respectfully yours,

PIERCE CLINE, President.

In the light of this correspondence, it will be seen that we went to the proper source for our information, and it will be seen, also, that there was no intimation whatever that the statement was not a complete statement. We accept without question Mr. Holland's explanation, but we do not accept blame for misunderstandings not of our making. We wish it to be clearly understood that we will publish any factual statement regarding Centenary College, for our one desire and purpose is that the facts may be known. We have material to which we have not even referred, because we have no wish to create suspicion that might not be justified. On the other hand, we cannot permit our position to be made doubtful by statements which do not present the whole situation. If in any particular we have misrepresented the facts, we will face our error frankly, but we insist upon all the facts.

ORDAIN AND CONSECRATE

By Bishop John M. Moore

"The Bishops shall be elected by the respective Jurisdictional and Central Conferences and ordained or consecrated in the historic manner of Episcopal Methodism at such time and place as may be fixed by the General Conference."

That is in the plan of Union, and is now in the constitution of The Methodist Church. At the first General Conference the first attack made on this new constitution is by a proposal to strike out the words "ordained or." The reason given for this absurd and indefensible proposal is that it conflicts with an explanatory note to the ritual, which says "This service is a consecration, not an ordination," and which was inserted contrary to the constitution by the Uniting Conference. Another fallacious reason given is that "the word 'ordination' means, if it means anything, an initiation into an order"; and therefore to ordain an elder, a bishop is to induct him into a "third order." Dr. W. P. King, the author of the proposal, in his address to the General Conference at Atlantic City, said: "At the General Conference in 1934, at Jackson, Mississippi, of the former Methodist Episcopal Church, South, we (led by himself) introduced a memorial harmonizing the Discipline, using the word 'consecrate,' omitting the word 'ordain' as pertaining to Bishops. At the Uniting Conference, while some of us slept, some changes were made in the Discipline at this point. I am not prepared to say how this got back into the Discipline because the word had been left out of the Disciplines of the two churches."

He claims that someone sewed tares while he slept. Well, the Uniting Conference had nothing to do with inserting the words "ordain or consecrate." It is a provision in the Plan of Union, and it was written by Bishops William Fraser McDowell and John M. Moore, serving as a subcommittee of the Committee of Fifteen on Plan. After formulation it was submitted to the full committee, and unanimously adopted. It was then submitted to the Commission on Union as a whole, and adopted without any dissent. No one was asleep. If there are "tares" some very intelligent, capable men who gave careful and conscientious study to the matter are responsible for them. Similar careful and conscientious study of this proposal to alter this provision will make objectionable this proposed destructive action.

"Ordain" and "consecrate" are very old words in the Christian Church. They go back to the early church. The word "ordain" has been used by every Christian Church that ever existed, however low, or however high, and is used by every one this day. The word "consecrate" has been used only by those churches that sought to confer special grace and spiritual power for the office in the church to which the person is being set apart. To "ordain" is to bestow a permanent office in the church, with designated powers. To "consecrate" is to confer grace or magical spiritual power for the permanent office. The Protestant Episcopal Church (see its Constitution and Canons) gives "ordination and consecration" to the bishop elect, after his election by the diocese has been confirmed by the General Convention, or by the Bishops of the Church and the standing committee of the dioceses. That church says, "ordination and consecration," with the latter meaning the conferring of grace and spiritual power for the office of bishop. Stanley, in his "Chris-

tian Institutions," page 212, says, "The form of consecration or ordination varied."

L. Duchense (Roman Catholic), in his "Christian Worship; Its Origin and Evolution," page 372, says, "In countries which followed the Gallican usage the consecration of a bishop was usually effected in the church over which he was to preside." The "consecration" of the bishops in the Roman Catholic Church, which makes its episcopacy an order, goes back at least fifteen centuries. This church, like the Protestant Episcopal Church, the Church of England, and the Greek Orthodox Church, uses both the words, "ordination and consecration" for the sacred ceremony of inducting men into the episcopal office. "Consecration" is the one act by which they make the episcopacy an "order." High churchism is built upon sacramentarianism that comes through the "consecration" of the bishop.

The Methodist Church is a constituent part of the Universal Church of Christ, or it is not. If it is not, it is a free lance, and may take many liberties. If it is, and I believe it is, its terms, terminology, ecclesiastical language must be, and will be, interpreted from that standpoint. The words min-

ADDITIONAL QUOTA CHURCHES

Louisiana Conference

LaPlace	.....
Clinton	..... Fred S. Flurry
Zwolle	..... A. M. Brown
Ponchatoula	..... H. T. Carley
Marksville	..... W. C. Mason
Pleasant Hill	..... M. W. Beadle
Oak Grove	..... J. Wesley Jones
Dry Prong	..... J. H. Corry
West Lake	..... C. W. Rodgers
Lottie	..... L. W. Cain
Felicity, N. O. W. D. Boddie

North Mississippi Conference

Houston G. R. Williams
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istry, episcopacy, ordination, consecration, grace, sacrament, communion have historic ecclesiastical meaning, and the Methodist Church, as a constituent part of the Universal Church, is not at liberty to disregard these established meanings.

Shall the Methodist Church strike out "ordain" and retain "consecrate" only, which is the one word that all high churches use in establishing the episcopacy as an "order"? Shall this Church of ours commit itself by its language to sacramentarianism? To "consecrate a bishop" has historic significance, and it is the very opposite of what the proponents of this measure want.

The explanatory note saying "this is a consecration and not an ordination" conflicts with the constitutional provision and therefore has no legal standing, and is null and void, because neither the Uniting Conference nor the General Conference had the legal right or power to insert it in contradiction to the constitution. Besides, to churchmen who know and appreciate the historical ecclesiastical usage and significance of the two words, the statement is open to ridicule.

Why did William Fraser McDowell and John M. Moore write and recommend "ordain or consecrate"? Neither of them believed that the episcopacy is a "third order." Who is it in The Methodist Church that does believe that the episcopacy is a "third order"? In my over fifty years as a Methodist preacher I have never heard any Methodist

bishop, minister or layman say that he considered the Methodist Episcopacy a third order, and I have heard on the subject such men as Bishops Wilson, Hess, Denny, Candler, Galloway, Hendrix, Atkins, Mouzon and Bishops of the North. Why this scare about "third order"? None of these men had any of the sacramentarianism which "order" connotes. These words "ordained or consecrated in the historic manner of Episcopal Methodism" were chosen because they assert the worthy lineage of American Methodist Episcopacy, and they avoid the possible interpretation which either used alone might imply, or that "ordination and consecration" together might carry. They say plainly that for The Methodist Church these two words are synonymous and shall be synonymous whenever-applied to the episcopacy. They designate in historic language that elders chosen to the episcopacy as the Church directs shall be inducted into the office of bishop, with its prescribed powers, rights and duties, by a sacred ceremony with the laying on of hands. They clearly indicate that this Methodist episcopacy is and shall continue to be a genuine episcopacy, whose validity and standing shall ever be preserved and defended. Methodist Bishops are never ecclesiastically "consecrated," only ordained.

These words "ordain" and "consecrate" are here studiously linked together, as alternates and synonyms. This was done in the light of the history of the Universal Church, and its branches or constituent parts, in their use of these words, and in the light of the history of the two Episcopal Methodisms. They safeguard every interest and sentiment which the Methodist people have toward the episcopacy. We have ordained our bishops for one hundred and fifty years without making a "third order," or making any one believe in a "third order." Shall we now seek to "consecrate" them in order to escape that which we have never had, since it is by "consecration" that other churches have produced and secured what we have escaped and seek to prevent?

What should be done about the proposal to strike out "ordained or" and leave only "consecrated"? Defeat it, of course.

Dallas, Texas.

AN OPEN LETTER

To the Board of Missions, the Board of Conference Evangelism, the District Superintendent, and Bishop A. Frank Smith, of the Methodist Church

My purpose in writing this letter is to try and prevail on you to consider seriously the appointment, or creating, if not possible to appoint, a special evangelist in the city of New Orleans, to work among the Negroes, at a salary commensurate with the work. Basing my assertion on an experience of twenty years in trying to win Negroes for the Master when opportunity offered, I believe I can safely say that a white evangelist, who is under the control of the Holy Spirit, knows his Bible and the plan of salvation, can by contacting Negroes on the streets, in their homes and at their work (noon hour) win from five to twenty-five a day. "The field is white unto the harvest," and unless we do something, Roman Catholicism, Communism, gambling hells—one Negro told me there were forty-two close by where we were talking on Third Street—etc., will gather them in.

My other reasons for urging and advocating this action are:

(Continued on page 12)

CONFERENCE NEWS AND PERSONALS

Rev. J. E. Gray reports that he is moving to the conclusion of his fifth year at Port Gibson with a full report assured.

Rev. J. E. Stephens, pastor at Greenwood, Miss., is busily engaged winding up his year's work and all reports indicate that he has had a successful year in that important charge.

The editor appreciates a visit from Mr. W. E. Kennedy, Docks Superintendent, Mobile, Ala., on Tuesday of last week. We regret, however, that we had gone for the day and missed his visit.

Mrs. P. F. Luter, whose late husband was a member of the North Mississippi Conference, has moved from New Albany to University, Miss., post office box 694, according to a notice for the change of her paper.

Bishop and Mrs. Hoyt M. Dobbs return to their home at 731 Eighth Court, West, Birmingham, Ala., this week. Friends will be glad to know of Bishop Dobbs' improvement in health and that he is back among us again.

First Church, Alexandria, has pledged amounting to \$34,000, on a campaign to raise \$50,000, an achievement which almost makes certain the "free of debt feeling" for that church.

Rev. G. W. Dameron, Executive Secretary of the Board of Education of the Louisiana Conference, was the preacher at the morning service at Rayne Memorial church, on Sunday of last week. He had previously addressed the adult classes.

Rev. Luther Booth, son of Rev. and Mrs. J. W. Booth, and graduate of Tulane University, has finished his work for the Bachelor of Divinity degree at Duke University, and will be up for admission at the Louisiana Conference in November.

Rev. D. B. Boddie, pastor at Morgan City and Berwick, is engaged in a meeting at Berwick this week. He is holding four services each day, an early service for everybody, an afternoon service for juniors, an early evening service for youth, followed by the regular evening service.

Rev. H. L. Johns gladdened the Advocate office for a brief time on last Friday morning. He was in the city to enter his son, Roy, Jr., at Tulane University, where he expects to study architecture. His daughter, Miss Persis, matriculated in the School of Music at Louisiana State University.

Rev. B. C. Taylor, pastor at First Church, Alexandria, has secured the services of Mr. James W. Taylor, who will have charge of the young soldier program in that church. Mr. Taylor is well educated and has had considerable experience in work with young people.

Rev. R. T. Pickett combines his loyalty to the soldier and to the church by sending the Advocate to a soldier lad from his congregation who is stationed in Iceland. We sincerely hope that the Advocate may be an ever welcome visitor in his tent in that far away land.

Rev. Alfred M. Brown reports the beginning of work on the new church at Zwolle, which he hopes to have completed and in use before the meeting of the Annual Conference. The editor appreciates the friendship and the approval of this young son of a Methodist parsonage.

Rev. Eddie Brock, son of Mr. and Mrs. E. E. Brock, of Carrollton Avenue Methodist church, New Orleans, and a divinity graduate of Duke University, has been appointed to supply Bartow charge, Dublin district, South Georgia Conference, on account of the death of the pastor, Rev. J. M. Hancock.

Miss Verna Webster, a deaconess connected with Southwestern, at Lafayette, La., was married to Mr. Milam Willis, on August 17. Miss Webster is well known in the Louisiana Conference, having served for a time at St. Mark's, New Orleans, and at Shreveport. She and her husband are now located at LaGrange, Georgia.

The Woman's Society of Christian Service, of Hobart, La., passed resolutions of appreciation regarding the death of Mrs. L. P. Buraft, on August 26. She was a faithful member of the W. S. C. S. The funeral was conducted by her pastor, Rev. C. J. T. Cotten, assisted by Rev. Ralph Cain, Rev. P. W. Sibley and Rev. J. P. Bonnacarrere.

Mr. Harold M. Patrick has been named Wesley Foundation worker of Mississippi State College. Bro. Patrick comes from Hawthorne Lane church, Charlotte, N. C., where he has served as director of religious education for the past two years. During the summer now ending he conducted Camp Adventure, at Lake Junaluska. In his new position he will have the direction of activities among 800 Methodist men.

Mrs. W. T. Ray, only surviving sister of Dr. J. R. Countiss, pastor at Starkville, Miss., died rather suddenly at Houston, Miss., a few days ago. Services were conducted by her pastor, Rev. G. R. Williams, assisted by Rev. S. E. Ashmore, with interment at Van Vleet, Miss. Dr. Countiss will have the sympathy of many friends in Mississippi and throughout the Methodist Church.

The resignation of Dr. Foster K. Gamble, after six years as editor of the Alabama Christian Advocate, was accepted at a recent meeting of the Board of Directors. Dr. Acton E. Middlebrooks was elected Editor and Business Manager, with Dr. Samuel T. Slayton as Associate. Dr. Gamble retires voluntarily and his resignation was accepted with regret by the Board. We regret to lose Dr. Gamble from the editorial fraternity, but we extend to his successors-elect a cordial welcome and sincere good wishes.

The Advocate is having many requests from CCC reading rooms, Army posts, hospitals and state prisons for donations of subscriptions to these various institutions. They are all worthy appeals, but entirely

too numerous for us to care for. We suggest that Methodist churches in the vicinity of any of these institutions or camps might render a helpful service by supplying the Advocate for the reading table. While Miss Mary Werlein lived she provided the New Orleans Christian Advocate for the Louisiana State Penitentiary. There are many places where such a thought might help much.

An effective Epworth Training Conference was held in the Hazlehurst Methodist church, August 19-22. A large number of young people and adult workers with youth were enrolled in the courses, and twenty-five received certificates of credit. Two classes were held each evening, one on Choosing a Vocation, by Rev. J. W. Sells, of Crystal Springs, the other on Worship, by Miss Mildred Clegg, of Brookhaven. Rev. W. L. Elkin, Jr., of Meridian, senior theological student at Emory University, conducted the devotional hours, held on alternate nights, and led the recreation. This is the third training class this year in the Hazlehurst church, in which a total of sixty-seven credits have been awarded.

Students of the Candler School of Theology have done effective service within the bounds of the Brookhaven District during the summer. At Crystal Springs, Rev. Q. C. Roberts, Jr., has spent the summer as assistant to Rev. J. W. Sells, and will return to Emory for his second year in the school of theology. Rev. W. L. Elkin, Jr., has divided time between Magnolia and Hazlehurst, and will return to Emory for his final year in theology. Rev. James Kelly has served as assistant to Rev. M. L. McCormick, at Brookhaven; he has completed his work at the Candler School of Theology. Rev. David McKeithen has held a half dozen or more revivals in the Brookhaven District during the summer. All of these young men gave a good account of themselves and worthily represented their school.

The Providence Methodist church, on the Georgetown charge, Mississippi Conference, observed the one hundred and third anniversary of the purchase of the land on which the church stands, on August 31, 1941, under the direction of the pastor, Rev. J. Harold Hetrick. The church was organized about 1828, and is the oldest church in Covich county on the same spot with a continuous history. The deed bears date of Sept. 3, 1838. A large number of members, former members and friends of the church, gathered for an all-day service and for the renewal of friendships. The oldest former member present was Mr. J. E. Cammack, of



Fayette, while the oldest living former member is Rev. W. W. Cammack, also of Fayette. At the morning hour, Rev. J. B. Cain, Conference Historian, preached the anniversary sermon. At the afternoon service, Rev. J. W. Sells, of Crystal Springs, a former pastor, preached a strong sermon on the church.

Providence was the home church of half a dozen ministers, several of whom were members of the Mississippi Conference, among them Rev. Elijah Steele, who died of yellow fever in New Orleans one hundred years ago, on September 10, 1841. His niece, Frances Caroline Steele, wife of Bishop Waterhouse, was born in this community, moving with her mother to Crystal Springs after the death of her father, Dr. Abner P. Steele.

It was in every way a glorious occasion, a day memorable for the guests who shared the feast and fellowship as well as for the host, in whose home and in whose honor we were gathered. May many years be added to the span of life of our friend and may the glow and gladness of this seventy-fifth anniversary abide through all the years ahead.

ATTENTION NEW ORLEANS DISTRICT

Two important district-wide meetings are to be held in New Orleans within the next few weeks, as follows:

1. At Napoleon Avenue Methodist church, Saturday, Sept. 27, 9 a. m. to 12 noon. For

ing, and I was lamenting the fact when one of the stewards told me I would have to adjust myself to the new order of things and be satisfied without the old-fashion altar service. I thought of what Dr. Gooddell said relative to having a revival in that large city church in New York, when one of his officials told him he couldn't have a revival in that church and Gooddell said: "There'll be a revival in this church or a funeral in the parsonage."

I want to thank God that prayer was made on the part of some real saints, and since that steward spoke the above words to me, literally hundreds have responded to the "old-fashion altar call," and so many of them have been born again at the sacred altar and are now walking in newness of life. The

MRS. N. E. CUNNINGHAM, ADVOCATE REPRESENTATIVE, GIBSON MEMORIAL CHURCH, VICKSBURG



"I am sending to the paper under separate cover a cut taken at the baptizing of her great great grandchild, which makes five girls in the generation. Grandma is 34 years old, and she never misses a service and is a faithful reader of the Advocate. Mrs. M. E. Hill, her daughter, is a steward in the church. Mrs. Florence Gogle, a member of our church, and Mrs. Elizabeth Mallory, the mother of the baby, is a member of the Presbyterian Church, having united with her husband. Little Betty Jean Mallory, nine months old, was baptized at our church. Each generation passed her on to the next, until at last she was presented to the pastor of the Gibson Memorial Church, Rev. O. H. Scott, who in turn presented her to a retired Presbyterian minister, Dr. T. B. Grafton.

REV. GEORGE P. WHITE SEVENTY-FIVE

At noon, on Thursday, September 18, a group of specially invited guests assembled at the beautiful country home near Hammond, La., for the celebration of the seventy-fifth anniversary of Rev. George P. White. Ministers present were Homer T. Trotter, Henry T. Carley, J. G. Snelling, W. W. Holmes, R. S. Walton and W. L. Duren. Present also was Mr. George B. Campbell, editor of the Hammond Vindicator and long-time friend of Bro. White. Hostesses, and artists they were, Mrs. White, and her sister, Mrs. Ella Moody.

It was one of the happiest and most enjoyable occasions of the kind this writer ever attended. The bounty of the meal that was served was exceeded only by the hospitality and good cheer which characterized the occasion from the first words of greeting to the last goodbye. Happiest of all the company was Brother White, whose humorous reminiscences made us forget the tell-tale calendar. One could easily have thought of him as a vivacious host in middle life instead of a veteran basking in the sunset of seventy-five full, happy and useful years.

pastors, Church School superintendents, and all church officials.

Speakers will be the Rev G. W. Dameron and Mrs. E. D. Lewis.

Bishop A. Frank Smith will preach at 11:15 a. m.

2. At First Methodist church, Monday, October 13, at 9:30 a. m. This is to be a general check-up meeting, looking to the closing out of the finances of the charges for the conference year. Pastors and church officials are invited.

Local church officials lists are to be handed in.

The Ad Interim Committee will meet at three p. m., same date, in the office of Dr. W. L. Duren, 512 Camp Street.

ELMER C. GUNN, D. S.

"THE ONE THING NEEDFUL"

"The one thing that service needed was an old-fashion altar call." Of course, you preachers have read Dr. Roy Smith's article in last week's Christian Advocate: "It's the Dotted Line." I undertook to conduct the first meeting at Glendale after I was appointed pastor, and no one seemed to want to kneel at the altar during the whole meet-

altar represents Jesus, and how blessed it is to see people converted all up and down the altar rail! Yes, "the one thing needful" is to get back to the "old-fashion altar call," for many thousands are ready for it after they hear the gospel preached in the power of the Holy Ghost. "On with the revival!"

In faith and prayer,

J. A. WELLS.

MRS. ANNIE KING

In the death of Mrs. Annie King, the Itta Bena Methodist church and Society of Christian Service have lost a faithful member. Coming to our town nine years ago, she at once joined the Methodist church and our Society. Always of an independent and industrious nature, she established a comfortable home and opened it for paying guests, and many a stranger has found a real home at "Mother King's." While home duties monopolized her time and prevented regular attendance at meetings, yet Mrs. King never lost interest in her church and the activities of our Society, helping always in our work. We will miss the cheerful welcome to her home, now broken. We shall

(Continued on page 10)

ADDITIONAL SUBSCRIPTIONS

Rev. W. H. McRaney, DeKalb, Miss.....	2
Rev. C. W. Rodgers, Lake Charles, La.....	4
Rev. C. F. Reed, Sicily Island, La.....	8
Rev. J. L. Carter, McComb, Miss.....	4
Rev. L. W. Cain, Lottie, La.....	5
Rev. V. C. Curtis, West Point, Miss.....	1
Rev. J. E. Stephens, Greenwood, Miss.....	2
Galloway Memorial, Jackson, Miss.....	4
Rev. L. M. Sharp, Meadville, Miss.....	7
Rev. J. S. Noblin, Collins, Miss.....	1
Rev. J. H. Midyett, Oakdale, La.....	12
Rev. R. T. Pickett, Colfax, La.....	4
Dr. J. R. Countiss, Starkville, Miss.....	2
Rev. J. Wesley Jones, Natchitoches, La.....	8
Rev. S. P. Ashmore, Houlika, Miss.....	3
Rev. S. E. Ashmore, Kosciusko, Miss.....	2
Rev. Don Wineinger, Gueydan, La.....	1
Rev. Fred S. Flurry, Clinton, La.....	6
Rev. Alfred M. Brown, Zwolle, La.....	8
Rev. L. R. Nease, Jr., Boyce, La.....	5
Rev. E. W. Day, Gibsland, La.....	1
Rev. J. R. Strozier, Melder, La.....	5
G. G. Winch, Pecan Island, La.....	3
Rev. R. R. Scott, New Albany, Miss.....	2
Rev. W. C. Mason, Marksville, La.....	14
Rev. L. A. Bodie, Flora, La.....	2
Rev. F. J. McCoy, Lecompte, La.....	6
Rev. G. R. Williams, Houston, Miss.....	19
Rev. Jeff P. Paul, Glenmora, La.....	6
Rev. J. L. Lay, Campti, La.....	5
Rev. B. C. Taylor, Alexandria, La.....	7
Rev. W. M. Beadle, Pleasant Hill, La.....	1
Rev. J. W. Leggett, Laurel, Miss.....	1
Rev. G. A. Morgan, Springhill, La.....	2
Individual Subscriptions.....	35

JOY IN DUTY

By Mrs. Irvin Rowland

My word was out that I would perform a certain act of hospitality. Therefore, I was bound by a sense of honor and duty to carry it out. It was an occasion that I had been dreading, although I knew I probably would enjoy it after all. I simply wasn't very enthusiastic about it, especially since it involved partial strangers.

The day arrived, and to my surprise and joy, I had a very refreshing experience—from quite an unexpected source there came such an outpour of friendliness and appreciation that I shall long remember it. Through doing a small, neighborly service, my life was enriched. How often we find this to be true as we do our daily duties, and to think that sometimes we almost have to be driven to do things that will mean so much to us! Even adversities many times hold great blessings.

Negligence is one of our greatest stumbling blocks in the path to abundant life. We want to experience life's most wonderful joys, but we fail to follow the light that we have; then, we resent the lessons we have to learn the hard way. Christians need correction from our Heavenly Father just as children need the guidance of earthly parents. Therefore, let us seek to be humble and dutiful, remembering that the Lord said, "As many as I love, I rebuke and chasten."

MENDENHALL CHURCH HISTORY

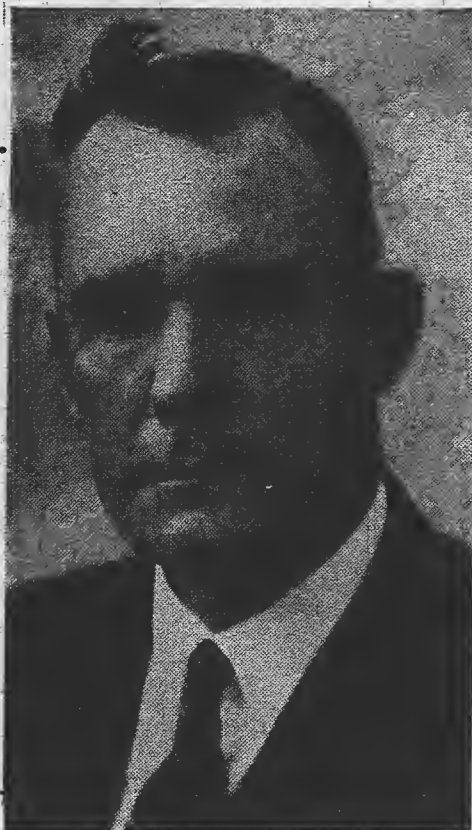
The earliest available record of the Mendenhall Methodist church is dated 1903, and has the following listed as members: Mr. and Mrs. A. H. Brown, Misses Mary, Minta and Mr. Barney Brown, Mr. and Mrs. J. C. Dow and Miss Jeanie Dow, Mr. and Mrs. H.

A. Geiger, Mr. and Mrs. G. M. Phillips, Mr. and Mrs. S. S. Boswell, Mr. and Mrs. J. F. Gibson, Mr. and Mrs. W. M. Durr, Mr. and Mrs. J. M. Dow, Misses Aurila and Logine Prine, Mr. W. F. Hopkins and Mr. D. A. Finch.

Of the original number the following are still members: Mr. and Mrs. G. M. Phillips, Mr. and Mrs. H. A. Geiger, Miss Mary Brown (Mrs. D. T. Alexander), Miss Minta Brown (Mrs. Ed Hales), and Mr. D. A. Finch.

The church enrollment at this time is one hundred and ninety.

The church has been served by the following pastors: Revs. Henry T. Carley, R. P. Fikes, T. M. Bradley, O. S. Lewis, J. T. McVey, L. L. Roberts, H. A. Gatlin, J. E. Williams, J. W. Ramsey, W. B. Waldrop, J. S. Duke, G. P. Yeager, J. L. Smith, J. O. Ware, J. L. Greenway, W. G. Clifford, Del Longgear, C. H. Strait, H. E. Raley and B. H. Williams.



REV. B. H. WILLIAMS, Pastor

Rev. Connie Hozendorf, reared in this church, was licensed to preach from it.

Three members have served as officers in the Woman's Missionary Conference: Mesdames D. A. McIntosh, H. O. Middleton and W. F. Mahaffey, the latter now Conference Vice-President.

The first church was built with Rev. H. A. Gatlin, pastor, and C. W. McLeod, treasurer, while the second had Rev. Del Longgear, pastor, and H. O. Middleton, treasurer.

The present church has a commodious auditorium, and annex for the Church School, and basement for recreation. All debt was liquidated in 1937 on the church, on which had been expended \$14,625, the W. M. S. contributing the first \$100 toward it and securing the four pianos.

The present Board of Stewards are: W. M. Loflin, chairman; W. S. Evans, Paul Gates, F. M. Ball, G. M. Phillips, J. C. Furlow, Claud Elliott, D. A. McIntosh, Mrs. Fred Morgan, Mrs. Neal McNeill, secretary, and E. B. Hales, treasurer.

Lay Leader, W. M. Lofton; Church School Superintendent, R. E. Bell.

Rials Creek church stewards: A. A. Brown, chairman; D. W. Welch, H. W. Prestwood, T. D. Brown.

Bethany church stewards: Mrs. Grady Phillips, Mrs. Lila Watkins, and Estus Calhoun, chairman.

The W. S. C. S. are: President, Mrs. Knox Terrell; Vice-President, Mrs. B. H. Williams; Corresponding Secretary and Treasurer, Mrs. R. E. Bell; Secretary Missionary Education, Mrs. A. Leggett; Secretary C. S. R. and L. C. A., Mrs. H. O. Middleton; Spiritual Life, Mrs. W. F. Mahaffey; Supplies, Mrs. Alice Anderson; Student Work, Mrs. D. A. McIntosh; Literature, Mrs. J. P. Edwards; Children's Work, Mrs. G. B. Williamson; Recording Secretary, Mrs. Paul Gates; Pianist, Mrs. Fred Morgan.

D'O LO CHURCH HISTORY

The first church organization was about 1900, and the first church was built in the fall of 1903. The charter members as well as I could get from the church record were as follows:

W. D. Cook and wife, Wesley Manning and wife, J. M. Dow and wife, Augustus Manning and wife, Thomas Murray, Edward Kelley and wife, Mrs. Kate Mathews, James Thompson and wife, R. L. Gates and wife, M. E. Daniel and wife, Mrs. M. H. Daniel, H. P. Gates and wife, George Rhoades and wife, John C. Thomas and wife, N. K. Holeyfield and wife, J. A. Warren, Sr. and wife, O. A. Crout, R. W. Polk and wife, A. J. Bott, A. A. Burnham and wife, and Dr. C. R. Norman.

The first church was built on the corner of Second and Poplar Sts., where W. R. Roberts' dwelling now stands, and the church and lot sold, and the present church built in the fall of 1921 and spring of 1922, at a cost of \$8,000, and stands on the corner of Church and Cherry Sts. No indebtedness against it; the building is in good condition, having been painted and re-roofed in 1938, at a cost of about \$425, all paid.

The Church School has an enrollment of 85, and a good average attendance.

The Woman's Society of Christian Service has a membership of 27, of which Mrs. C. E. Blackwell is president, and Mrs. Kate Mathews, secretary and treasurer.

The Epworth League has adjourned for the summer, but will reorganize again this fall.

The church has sent out three fine young men to spread the gospel to a dying world, Rev. Geo. W. Warren, located at Forestry, Ark., and Rev. William N. Thomas, now located at Annapolis, with the U. S. Navy.

Rev. Fred Thompson is located at the Camden circuit, in Jackson District.

As far as the records show, the following pastors have served this charge:

Do not forget the Advertisers listed on the opposite page. They made this historical sketch possible.

H. J. Moore, W. W. Graves, H. T. Carley, R. P. Fikes, O. W. Bradley, O. S. Lewis, L. Roberts, J. T. McVey, H. A. Gatlin, R. T. Nolan, J. O. Ware, J. E. Williams, J. W. Ramsey, W. B. Waldrop, G. G. Yeager, J. L. Smith, Chas. Strait, H. E. Raley, and our present pastor, Bro. B. H. Williams.

M. E. Daniel, E. C. Warren and Henry Kelley are the trustees of the church. Mrs. Lamar Gates is the director of the choir.

The Board of Stewards is composed of the following: C. E. Blackwell, chairman; J. A. Warren, Sr., Lamar Gates and Geo. Everson. L. T. Hinton is Church School superintendent.

C. E. BLACKWELL

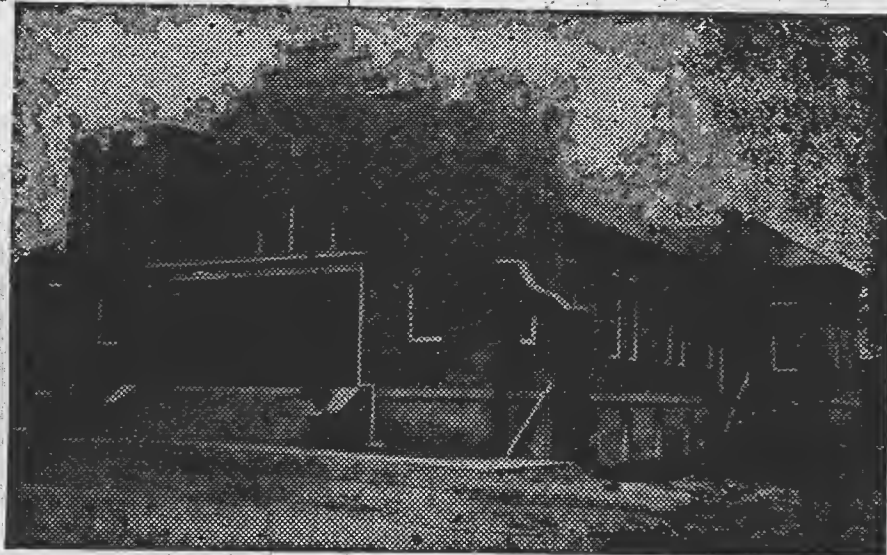
MENDENHALL MOTOR COMPANY

MENDENHALL, MISSISSIPPI

**SIMPSON COUNTY
LUMBER CO.**

Mendenhall, Miss.

**BUY SOUTHERN PINE
LUMBER**



MENDENHALL METHODIST CHURCH

**ALEXANDER MOTOR
COMPANY**

MENDENHALL, MISS.

Johnson Funeral Home

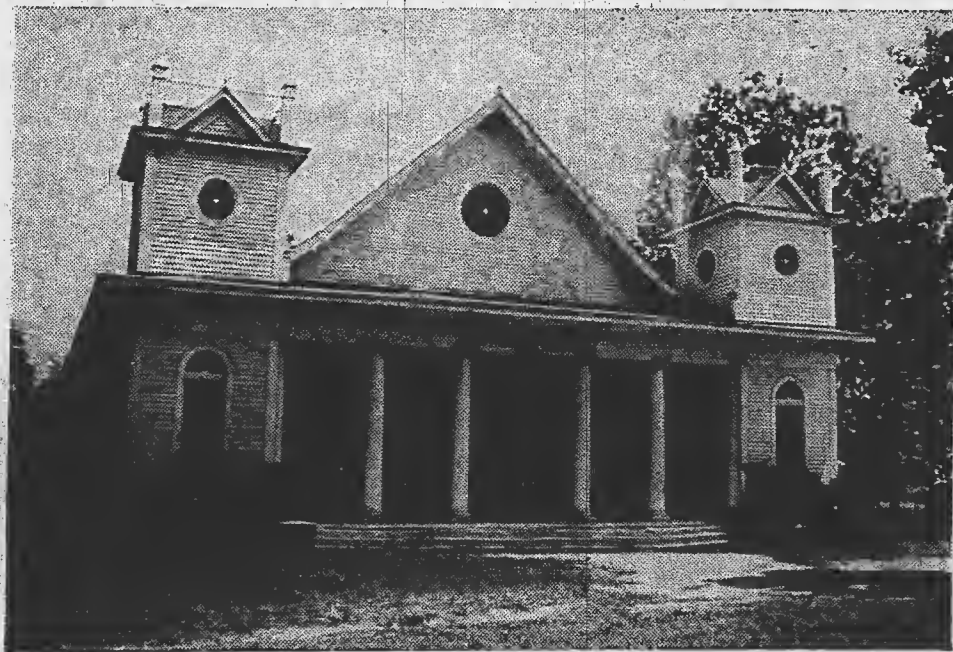
Ambulance Service

PHONE 3671

"Service Before Self"

DAY & NIGHT

Mendenhall, Miss.



D'LO METHODIST CHURCH

Compliments

Simpson County

DEPARTMENT OF PUBLIC
WELFARE

Mendenhall, Miss.

L. H. Burnham

Distributor

CITIES SERVICE PRODUCTS

Mendenhall, Mississippi

1265 Service Station

L. H. Kendall

GROCERIES AND CAFE

D'Lo, Mississippi

Service Drug Store

Your *Rexall* Store

We Make Our Own Ice Cream

FRESH DAILY

Mendenhall, Mississippi

TERRELL'S SERVICE STATION

R. M. GRUBBS—Circuit Clerk

W. F. MAHAFFEY—County Forester

CLARENCE STEEN

H. S. TULLOS

H. W. MANGUM—Postmaster

GOODWIN HOTEL

PEOPLE'S DRUG STORE

F. M. WILLIAMS—General Merchandise—D'Lo, Miss.

N. B. BOGGAN

MR. AND MRS. H. O. MIDDLETON

E. C. MULLINS—Tax Assessor

W. E. JONES—Chancery Clerk

G. D. NEELY

T. E. BERRY

MUNN'S CLEANERS—"We Clean 'Em Cleaner"

WESTERN AUTO ASSOCIATE STORE

WHITFIELDS CASH STORE—D'Lo, Miss.

MRS. IDA F. THOMPSON, P. M.—D'Lo, Miss.

M. & W. STORE—5 cents to \$1.00

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"Dear God
We thank Thee for this land,
Where children play and homes may
stand;
Where schools and churches open wide;
Where love and joy and peace abide!

"Bless those dear mothers over there,
Bereft of joys we freely share—
No childish laughter, bright firelight;
No father coming home at night!

"When cannons roar and sirens shriek,
Draw close to them and to them speak—
Restore their homes to peace, we pray,
Dear Lord, we ask, in Thine own way!
Amen."

—Leland Kinney Ayers.

Zone Program for Fourth Quarter

Theme: "Literature and Our Life."

Hymn: "Open Mine Eyes."

Devotional: God's Literature—the Bible:
"Thy word is a lamp unto my feet and a
light unto my pathway."

Special music.

Topic No. 1. Panel Discussion: "Our Own
Literature and Its Effect Upon Our Local
Society." (a) "The Methodist Woman"—
why and how it is our worksheet. (b) "The
World Outlook"—our source material up-to-
date. Word pictures of World Kingdom
Building. (c) Other available materials to
make our programs come alive.

Topic No. 2. "Information in New Litera-
ture on Children's Work." (Briefly answer
the following questions): (a) What is the
relation of the W. S. C. S. to the new plan?
(b) What are the duties of the Secretary of
Children's Work in the W. S. C. S.? (c)
What does the treasurer of the local society
do with any money given to her from extra
sessions of the Children's Division?

Topic No. 3. "Finances: Where are we
now, in the third quarter with regard to our
finances?" (a) Three-minute reports from
each society of the zone giving financial
standing to-date. Mention any unusually suc-
cessful plans for raising pledge, specials,
etc. (b) Announce new Conference Treas-
urer: Mrs. L. O. Todd, Decatur, Miss.

Topic No. 4. Any other business. Make
some definite plans for Life Members.

Coupons for the Methodist Home

During the first half of 1941, only 82,000
coupons (\$347.00) were sent to the Metho-
dist Home, in Jackson, by the two Mississip-
pi Conferences. This was a very small num-
ber and we really should be ashamed!!!!

Let's get busy and make the amount re-
ceived from coupons during last half of the
year at least \$500.

The generous offer made for the first half
of the year, with the high rates granted for
certain of the coupons has been extended to
December 31. In addition, the Home has
been offered a bonus if it sends in 110,000
coupons, with a rate of \$6 per thousand
coupons on all in excess of the 110,000.
Granulated Soap coupons will still be re-
deemed at \$10 per 1000.

Set a goal in your society and enlist the
entire church membership—tell everyone

just how much that little "scrap of paper"
is worth to the Home. October 1st, the C.
S. R. and L. C. A. secretary in each society
will receive some definite information con-
cerning all of the coupons.

* * *

Are We to Blame?

At the recent meeting of the Mississippi-
Tennessee Peace Officers Association, held
in Biloxi, the statement was made that "Pro-
hibition in Mississippi and its enforcement
are a colossal farce and a disgrace to the
state," and a movement was started to legal-
ize the sale of liquor in Mississippi.

We have heard the statement that the
reason our officers cannot enforce the liquor
law is "because when they go to stop up
a rat hole, they find the church members
going in and out of it."

One of the recommendations adopted by
our conference body, at McComb, reads:
"That we encourage our officers to enforce
the laws of Mississippi concerning alcohol
and narcotics" (see page 78, of Conference
Journal).

We believe the laws could be enforced
if we would back up our officers. What do
you think?

* * *

Reports! Reports!! Reports!!!

The third quarter ends September 30, and
each society should call together its officers
for an executive meeting. A report blank
for each officer will be found in the report
book of the corresponding secretary. These
should be torn out, filled in and mailed to
the conference officers.

Do you know the conference officers and
their correct addresses? Let's have a quiz:

1. President? 2. Vice-President? 3. Record-
ing Secretary? 4. Corresponding Secretary?
5. Treasurer? Secretaries: 6. Missionary
Education and Service? 7. C. S. R. and L. C.
A.? 8. Wesleyan Service Guild? 9. Student
Work? 10. Young Women and Girls? 11.
Children's Work? 12. Literature and Pub-
lications? 13. Supplies? 14. Spiritual Life?

(See page 15 for answers)

* * *

Our New Workers

Miss Ruth Carryer arrived in Jackson on
the first of September, and began her work
at the William Johnson Community Center
(Negro). Reports state that the Center al-
ready shows the effect of her supervision
and the Jackson women are delighted.

We are proud of this, our first piece of
work for Negroes.

Miss Catherine Ezell has begun her work
on the DeSoto charge, in the Meridian Dis-
trict. She has outlined some very construc-
tive plans which will be developed with the
cooperation of Rev. and Mrs. J. F. McClel-
land, and will doubtless furnish a pattern
for other similar charges.

Our Ruth Carryer and Catherine Ezell are
charming and we hope many of our women
will write, welcoming them to our confer-
ence.

* * *

Week of Prayer Material

Material for the observance of the Week
of Prayer is being mailed by the district
secretaries to the local W. S. C. S. If extra

material is needed, it may be ordered from
Literature Headquarters, 420 Plum Street,
Cincinnati, Ohio.

* * *

The Christian Family

Unofficial reports lead us to believe that
as many societies are using the C. S. R. and
L. C. A. study course, "The Christian Fam-
ily," as usually take the mission and Bible
studies. This is most gratifying, and Mrs.
Perry and Mrs. Wilson are anxiously await-
ing the official count.

The last session of the study deals with
"Spiritual Foundations," and many societies
are planning to use as their worship the
favorite "Grace" of each member. In the
September, 1941, "Ladies Home Journal,"
page 6, the little article, "For This We Give
Thanks," will make a splendid introduction
for the worship period.

In this session the influence of the daily
paper, the radio and the movies will be dis-
cussed. We were interested in the com-
ments, on two successive days, by Robert
Gray, radio editor for the Commercial Ap-
peal.

On Tuesday he commented: "'One Man's
Family' has been cited by the American Le-
gion Auxiliary as the sponsored program
which has best served the American Family,
and a representative of the sponsor will re-
ceive an award to make the title official."
This was a poll by an adult group.

Wednesday's poll was from a youth group,
and Mr. Gray comments: "Results of Young
America Magazine's fourth annual survey
shows the Aldrich Family to be the favorite
of young Americans; it also reveals five of
the first ten preferred programs were those
dealing in deathly combat, either between
law enforcement officers and criminals, or
adventurers and their adversaries. In fact,
"I Love a Mystery," a scare series which
you might regard as definitely adult, is No.
2 on the kids' list. "Mr. District Attorney"
is sixth; the "Lone Ranger," eighth; "Gang
Busters," ninth; and "Inner Sanctum,"
tenth—all of which deal with an abundance
of gunplay or other lethal means of attack.
x x x We wonder if the deathly program of
choices of today's youth in any way reflects
their thoughts and deeds as adults tomor-
row?"

We wonder if it has anything to do with
the fact that the largest criminal group for
the first half of 1941 is aged 19?

MRS. ANNIE KING

(Continued from page 7)

miss even more her friendly spirit, and her
unselfish life of service in our midst. Our
Society has lost a loyal member, and her
family, a kind and loving mother. We wish
to offer this tribute to her memory.

Resolved, that copies of this resolution
be sent to members of her family, the New
Orleans Christian Advocate, and the Green-
wood Commonwealth.

MRS. T. M. BRADLEY,
MRS. H. V. THORNTON,
MRS. W. H. RUCKER,
Committee

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Sherard, Mississippi,
September 10, 1941.

Dear Co-Worker:

I know that you rejoice with me that it is time to get back to a regular schedule. We all miss the fellowship, the inspiration, and the satisfaction of achievement which our work brings.

It is with deep regret I tell you Mrs. Dan Comfort, our vice-president, has moved out of the Conference. We shall miss her in many ways. We hope Mrs. Comfort will return to us in the future.

We are living in difficult times. Every principle for which we have worked is challenged. Peace, world brotherhood, the intrinsic worth of human life and self-determination, building those forces which result in spiritual growth and development, all these are being questioned.

This makes us come into our Fall program with a keen realization of the great need to continue our contribution to a potential World Christian Community.

The International Council of Missions is one of the major constructive forces at work around the world. Our mission fields, with a few exceptions, are continuing their regular work. We find our missionaries pressing forward convinced this is a day of amazing opportunity to present Christ—the only sufficient answer to the world's need. Missionaries from Korea and Japan are either on furlough or are transferred to the Philippines and other fields. Some workers and stations in China have been moved into the interior, called New China. These necessary adjustments have been expensive. Travel for moves or furloughs, moving whole stations, all this makes it imperative that we continue our Missionary Pledges and Specials, increasing them where possible. None of the conquered nations are able to maintain their mission fields. We must give these stations aid, also, or this work will be lost.

Have you had your Membership Tea or Luncheon? I think September is an ideal time for this, inviting every Methodist woman in your community. This will give you a long time to cultivate these women before vacation next summer. Their pledge continues to be prayer, service and money for our kingdom building program.

Mr. Harold Patrick is the new Student Worker at State College. He comes to us well recommended and we feel he will be able to do the work needed there. Be sure to tell your boys to extend a greeting to him when they go to school. If you have not sent your contribution to this work, be sure to send it in this quarter's report. His salary has begun and we must be in a position to do our part. The future of our church lies in the hands of our young people. Let us not fail it or them.

We have just set up a Board of Directors for our Malvina Community Center. You will point with pride to this conference project for years to come. Our newest venture there is a Morning Nursery School. These small children need care while their mothers are in the field. We are trying to give them a mid-morning glass of milk. If you wish to help with the Milk Fund, it may be counted on your Supplies. Boxes of clothing and low-

heeled shoes for women and children are needed also.

The new Scarritt program sent out by Mrs. Galceran is most excellent and will result in increased Scarritt Associates. Be sure to present it.

All money for any purpose should be sent to Mrs. D. H. Hall, at New Albany. But report amount of Supplies to Mrs. A. W. Stokes, at Grenada, and Scarritt Associates to Mrs. W. C. Galceran, at Minter City.

Our whole program is our way of saying, Father of us all, we are conscious of the great need in the world today of Thee, and the example and teachings of Thy Son, Jesus Christ. We bring to Thee in time, effort, influence, money, that which we hope Thou wilt use to heal, to build, to bless a stricken world.

With love and appreciation for each of you,

Sincerely,

CORA R. RATLIFF,

Mrs. W. H. Ratliff, Pres., Woman's Society of Christian Service, North Mississippi Conference.

* * *

China Relief Program at Senatobia

The regular September social meeting of the Woman's Society of Christian Service was held at the church. After a most appropriate program our president read from the Scriptures, Luke 6:45 and Matthew 25:31-40, and used the comments in the "Upper Room" for Tuesday, September 9, "In as much as ye did it unto one of the least of these, ye have done it unto me."

When the offering was taken each woman went up and placed her gift on the Bible opened at these passages. We are very proud to report a collection of \$25.

We have had several lessons in our circle on "DANGEROUS OPPORTUNITY." We feel that we have a renewed interest in missions and have learned a great deal about the Chinese people and their wonderful country.

MRS. ALBERT SIDNEY JOHNSTON.

MEMOIR OF MRS. G. L. SMITH

By Thos. G. Lowry

Mrs. Ida Adams Smith, daughter of John Adams and Mary Potter Adams, was born Dec. 23, 1861, at Huntsville, Miss. She was reared in a Christian home and joined the Church at an early age. Her parents moved near Winona, Miss., just outside the corporation limits west of town. Here she lived most of her girlhood and young womanhood days until she became the second wife of George Lee Smith, about forty years ago.

During her entire married life she lived with her beloved husband in the Bluff Springs community, Carroll county, Mississippi. Their comfortable farm residence was not more than a quarter mile from the church and the one-teacher school house. Their congenial and fraternal home was always the teacher's home during school season, and often was filled with visiting youth from about the community. She loved

her own devotedly, but was a mother to all who came her way regardless of family ties. She was an affectionate and true mother to her stepchildren, as well as to the one child of her own. She was a patient, kind and painstaking mother, not only with her own family, but toward every child under her care at any time. Her husband, Brother George Smith, was Sunday School superintendent of Bluff Springs Methodist church for about fifty years, and she served as teacher of the beginners class most of her thirty years of married life there. The children loved her, and she made an indelible impression upon their developing minds in teaching them the Christian way of life.

She moved her church membership to Bluff Springs Methodist church soon after she was married and remained a faithful and loyal supporter of her Church until the very last. Although she lived the last nine years of her life with her sister, Mrs. W. B. Bailey, in Winona, she rarely missed the Monthly Worship Service of her church some eight miles away.

Miss Ida, as she was affectionately called by friends and neighbors, was loved and admired by the people of Bluff Springs community because of her kind, gentle and lovable Christian character. She was truly a Christian mother, a saint of God.

She had only one child of her own, Miss Addie Lou Smith, who was about eleven years old when the wife of W. W. Smith, a step-son, died after giving birth to twins, of which only one lived, Dolly Dell Smith, who was intrusted to Miss Ida's care immediately. The two girls grew up as sisters under this gentle mother's care and are leading serviceable Christian lives today to her credit and honor. The elder is a teacher in Hattiesburg public schools, and the younger is a trained nurse in Greenville Hospital.

The passing of this noble Christian character came with a fatal heart attack, lasting only a few hours when consciousness gently slipped away, and her noble soul back into the hands of God, who gave it, July 21, 1941. With some seventy-nine and one half years of life on earth behind, she has gone to live in the eternal realm of God forever.

Americans have more time-saving devices and less time than any other people who inhabit this dreary world.—Selected.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Week of Prayer Literature

The Week of Prayer literature will be mailed to the president of each society before October 1st, by your Conference Secretary of Literature and Publications. One copy of the material is furnished free to each society; additional copies are available at the prices listed below. Following are the publications prepared for this observance of the Week of Prayer and Self-Denial:

1. A booklet of program material suitable for three services. This booklet contains the following: Material for a talk on the need for medical equipment around the world; material for a talk on the need for a convalescent home for Negro children in Jacksonville, Fla.; a worship service on ministering to physical needs appropriate for use with the materials for the talks suggested above; material for a talk on the need for increasing the retirement fund for deaconesses, and an appropriate worship service to accompany the talk; material for a talk on the need for Christian literature in foreign lands, and a worship service on the printed word. Price, 10 cents each, postpaid.

2. A booklet containing worship materials suitable for use in an All-Day (or part-day) Retreat, to be held during the Week of Prayer observance. Price, 25 for 25 cents; 50 for 40 cents; 100 for 65 cents; postpaid.

3. A colored poster to be used in the vestibules of local churches, calling attention to the observance of the Week of Prayer and Self-Denial. Price, 5 cents each; add 3 cents for mailing.

4. Gift envelopes for the Week of Prayer offerings. Price, 100 for 20 cents.

The above material may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

Reports Now Due

The third quarter is coming to a close. Executive Committee meetings are in order, and sending reports is very definitely the thing to do. How grateful the conference officers would be if they received reports from each of you! The Louisiana Conference dropped from seventh to ninth place in the Jurisdiction last quarter. It is very possible that incomplete reporting was the cause of this lowered rating. This third quarter is so very important and your officers are so eager to know what is being achieved in each society. This should be a time for checking the Efficiency Aims, a time for determining the number of aims your society yet has to achieve, a time for making plans for reaching these aims before the close of the year. All report blanks except the Treasurer's may be found in the Corresponding Secretary's Report Book. The Treasurer's blanks will be mailed to you before October First.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
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CANAL STREET . . . N. O., LA.

Cedar Grove Methodist church was host Wednesday, Sept. 10, to the Shreveport District meeting of the Methodist Woman's Society of Christian Service. Books to be studied by the organization during the coming year were discussed and outlined.

The meeting was opened by Mrs. Ira Campbell, secretary of the district, with a devotional followed by a short memorial period for Mrs. Sudie Lingle, whose recent passing was a deep loss to all members of the organization. Mrs. Campbell presented J. A. Burnell, president of the Cedar Grove society, who extended welcome to the group.

Mrs. David Tarver, of Houma, Conference Spiritual Life Leader; Mrs. W. C. Metcalf, of West Monroe, Conference Secretary of Christian Social Relations; and Mrs. G. W. Dameron, Shreveport Conference Secretary of Missionary Education and Service, were introduced to the group and each was presented a lovely corsage. The officers spoke on the study program for the year and gave most worthwhile instruction. A delicious plate lunch was served at noon by the hostess society.

The afternoon session was led by Mrs. G. W. Dameron, who discussed "Formal Bible Study." An open forum was conducted by Mrs. Metcalf, and spiritual life meeting was conducted by Mrs. Tarver. A highlight of the afternoon was when Mrs. H. B. Wren, former district secretary, was informed that the district was making her grandson, Master Wren Cohenour, who arrived September 7, a baby life member of the society.

The program was pronounced one of the best of its kind ever held. The leaders, who compose a study team, will visit each of the seven districts of the Louisiana Conference, this meeting in Shreveport being the first.

HOW BIRDS DRESS

Birds think a good deal about their dress, are careful to keep themselves tidy and in good order.

Of course their fashions differ, because birds themselves differ, but they do not change. A robin today dresses just as her grandmother did, and none of her neighbors would dream of calling her old-fashioned.

Neither do birds have many suits. Two a year are quite sufficient for most of them, and many are content with only one.

As a rule, the gentlemen dress more gayly than their mates, though they spend much less time upon their toilets.

Just watch your canary after he has had his daily bath. See how each separate feather is cleaned, pulled, and looked over, and how all the loose ones are taken out and dropped. All this is done by the bill, for a bird's neck is so flexible that it can be turned in all directions; but the bill cannot reach the head, and so Mr. Canary uses his foot. With it he combs his hair, first on one side, then on the other, scratching very fast, as if to get all tangles out; then he uses his hair oil, for, although complexion powders are not known in the bird world, hair oil certainly is. Ladies and gentlemen alike carry it about with them. They have a little pouch or sack, on the back near the tail for that purpose. When Madam Bird wishes

to use it, she squeezes it out with her beak, just as you would press a rubber bulb; then she lays the oil on her back, just above her wings, and rubs her head against it and turns her neck in all directions until every feather in her head is straight and shining.
—The Wesleyan Methodist.

TO DISTRICT SUPERINTENDENTS, PASTORS, GOLDEN CROSS COMMITTEES OF THE MISSISSIPPI CONFERENCE

Report from the Conference Treasurer up to and including September 19, shows that remittances have been received from the following charges, listed by districts:

Brookhaven District—Barlow, Foxworth, Pearl River Ave., McComb.

Hattiesburg District—Bonhomie, Clara, Collins, Broad Street, Heidelberg, First Church, Laurel; West Laurel, Magee, Perry County Circuit, Richton, Williamsburg.

Jackson District—First Church, Canton; Galloway Memorial, Capitol Street.

Meridian District—DeKalb, Meridian, East End; Hawkins Memorial, Twenty-Second Avenue, Poplar Springs, Wesley, Philadelphia, Quitman, Rose Hill, Shubuta.

Seashore District—Purvis, Vancleave.

Vicksburg District—Gibson Memorial.

May I appeal to each of you to do everything possible to get each charge in each district to make a remittance on this very important work and send to F. Y. Whitfield, Conference Treasurer, and indicate that it is for Golden Cross.

Our goal for this year was twelve hundred dollars; please do all you can to help reach the goal.

Yours very sincerely,
W. D. HAWKINS,
Golden Cross Director.

AN OPEN LETTER

(Continued from page 5)

1. The Negro metropolis of the South is New Orleans.
2. The Negro churches and pastors are not reaching them.
3. They are the easiest people that I know to win.
4. They appreciate and are deeply grateful to a white man for speaking to them about their soul, and will give many a "Thank you," both here and in eternity.
5. Their souls are just as precious as any other race or people.
6. The fulfilling of a neglected responsibility.

WHAT WILL BE THE ANSWER?
HEAVEN WILL RECORD IT.

Respectfully yours,
M. F. WILSON, M. D.,
New Orleans, Dist. Lay Leader.

We have a habit of washing out the good, precise, useful meaning in words by overworking them and spreading their meaning so thin that they no longer have precise connotation.—Roy Sorenson, associate general secretary, National Council of Y. M. C. A.



Old Country College

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON SEPTEMBER 28, 1941

By Rev. W. C. Newman

THE NEW JERUSALEM

Lesson Text: Rev. 21:1-7, 10-12, 22-24

Golden Text: He that overcometh shall inherit all things, and I will be his God, and he shall be my son.—Rev. 21:7.

The irresistible longing of the soul of man is for the assurance of eternal life. His mind revolts against the thought that death is the end and oblivion the destiny of those whom he loves and of himself.

Beast by insecurity, illness, frustration, sorrow, pain, opposition, and evil in this earthly existence, he has from the beginning dreamed of a time and a place where life is utterly good and happy, and where these enemies of life cannot intrude.

The Land of Beginning Again

I wish that I knew of some wonderful place called the Land of Beginning Again, where all our mistakes and all our heartaches

And all of our poor selfish grief
Could be dropped like a snabby old coat at the door
And never put on any more.

So wrote Louise Fletcher, and she has put into poetry the yearning of us all.

But that, says John, is exactly what the new heaven and the new earth are to be. The very nature of God assures us that the injustices and wrongs with which we are so familiar in this life must somewhere, sometime be made right. Where that place is and when it is to occur are not half as important as the faith to believe the words of our lesson: "Behold I make all things new."

Brave Words: I Believe

Perhaps the most audacious words we ever speak are the words with which we begin the recitation of the apostles' Creed: "I believe in God, the Father; I believe in Jesus Christ; I believe in the Holy Ghost."

These are not just words to me; they are the anticipation of life. I cannot prove any one of these affirmations. There is no way by which I may arrive at absolute certainty. But like faith, these things are the "evidence of things not seen."

And this affirmation reaches its climax in the words "I believe in the resurrection of the body and the life everlasting."

What a difference it makes when one pitches his life on such an audacious faith! It is not only that to believe in everlasting life is a comforting thought when one loses his dead, but if life is eternal it must be lived differently. The "eat, drink, and be merry" theory becomes sordid and sordid if life is to be endless. Death is a mere incident in life, and one faces it with valiantly in the certainty of living eternally.

The Holy City

Theologians once argued bitterly over the question of how much space there would be in the New Jerusalem. Some even speculated at length as to how many spirits could balance on the point of a needle, thinking

thus to prove that there would be plenty of room in the city John describes for all the redeemed folk of all the ages.

It goes without saying that John makes no attempt at plotting a dimensional area, nor drawing a blue print for heaven. His language is highly symbolic. Nevertheless, he tells us a great many things which we have reason to believe about the conditions of life after death.

Perfect beauty, perfect fellowship, perfect peace, abundance, goodness, and the visible presence of God are some of the things he confidently prophesies for that time and place. Wherever these things are present, the size or shape or location of the place is relatively unimportant.

We Must Make Our Lives Worth Living Forever

But just as the mere fact of life being endless is not enough to satisfy man's longing, so the fact of living in a perfect place under perfect conditions cannot be satisfying. A shadow life in so lovely a city as John describes would be anachronistic.

We are justified, then, in thinking of our earthly life as a preparation for the after life. And might it not also be reasonable to suppose that the extent and thoroughness of our preparation will determine the degree to which we may enter into the completeness of the life in the New Jerusalem.

MRS. CARRIE STAPLES PORTER

The immortal words of Fannie Crosby are brought to mind when the life of Carrie Staples Porter is beheld in retrospect, for they express the motivating principles of her life here on earth:

"Not for ease or worldly pleasure
Not for fame my prayer shall be
Gladly will I toil and suffer
Only let me walk with Thee."

Truly Mrs. Porter belonged to that great group of pioneer women who endured and stood with unshaken confidence by the side of her preacher-companion, amid the hardships and trials of the early Methodist parsonage home, and it is to women like her that we of this age owe our priestly heritage.

Born in a home that was both open and dedicated to the principles of Christian living, she early knew real joy in serving her Master and throughout her life continued to exemplify the intrinsic worth of a life wrought out of faith, sincerity, service, and love. At the age of seven she joined the Methodist Church, South, in her father's home, and it was there that she lived to belong to the greater Methodist Church, North, by joining in the same church with her father and joined in the year 1855, when there was no division in the church. One of her most treasured possessions was "The Doctrine and Discipline of the Methodist Church," published by Briggs and Mason, N. Y., in 1821, and under which her father had joined the church. It is also significant to know that this death was announced in the New Orleans Christian Advocate of August 12, 1885. This publication

her father's home, and all subsequent issues were read avidly by her in her own home.

Carrie Staples Porter, daughter of Margaret Bowman Staples and James Wesley Staples, was born in Wilcox county, Alabama, Dec. 7, 1860, while her father was serving in the medical division of the army, in the capacity of a nurse during the War Between the States. Four years later her parents came to Louisiana, making their home in Union parish at Downsville. Here she received her earlier education, later continuing her studies at Whitworth College at Brookhaven, Miss. For eight years before her marriage she followed the teaching profession, and after her marriage to Rev. William J. Porter on February 6, 1885, she resumed her teaching work for a few years.

Rev. and Mrs. Porter had 31 years of happy wedded life during which time he was serving in various churches throughout the Louisiana Conference, and always at his side was his faithful wife, making a home, helping in all things, ever interested in all phases of the church which they both loved so dearly. To them were born four children, one of whom died in infancy, and the late Dr. Baxter Staples Porter, who died a few years ago, Willie Mae, a deaconess in the East Texas oil fields, and Juvenile, a teacher in the Ouachita parish schools.

Her last years were spent as an invalid and were filled with many days of suffering and pain, but through them all she radiated faith and came to the end, militant, filled with an unshakable hope and assurance. The cheerful endurance of her affliction was always indicative of faith that sustained her in all the trials and sorrows of life.

On the night of Friday, August 21, 1941, Mrs. Porter passed away, being lifted away above the grasp of pain and suffering, and her soul, carrying with it across the boundary line the freight of thought and life, passed into that bright and eternal morning where "all things new" dwell, to pursue its continuity of being and love and purpose in an unbroken and uninterrupted course.

Her funeral was conducted by her pastor, Dr. A. K. Freeman, at First Church, Monroe, on Sunday afternoon, August 25, assisting him in the last rites were Dr. W. L. Doss, Jr., district pastor of the Monroe District, Rev. James Holloway, pastor of the First Presbyterian Church, Rev. L. T. Hargrave, pastor of the First Baptist Church of Monroe. Her body was laid to rest in a spot sacred to her and her own in the beautiful Riverchase cemetery in Monroe.

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THE CHRISTIAN FIRESIDE

WINGS

By Rev. Vivian T. Pomeroy, D. D.

This story is for the youngest; but the oldest may read it, if they like.

When I was very young, I used to dream I could fly. It is a dream almost everybody has. One gets to the top of the stairs, and suddenly one just floats down to the bottom. Some children have been known to try it when they were awake, have spread their arms like wings, jumped off the table, and—you know what happened then. For the truth is that flying creatures cannot run well or even walk well. So you may take it that creatures with good legs do not fly—excepting in machines, and sometimes I wish they had never found out how to do that.

This story is about Hester, who learned about wings. I was with Hester by the sea. She is, I think, six years old. Her mother said: "You must learn to swim." Hester would dash into the water, but although she splashed and kicked she did not really swim.

So her mother found two little blue wings, made of rubber and blown up like balloons. Mother fastened them to Hester's shoulders. "They will keep you up," she said. "Now then, come along."

Hester dashed into the water. Out she struck. Yes, wings kept her up. One stroke, two strokes, three strokes. On went Hester. Mother swam beside her, crying: "Good! Splendid! Now again."

Soon Hester was swimming grandly. By and by they swam ashore.

"I can swim, I can swim, with wings," cried Hester. "Let me see my wings."

Mother took them off. The little blue wings were quite flat, just two little twists of rubber. All the air had gone out.

"Did the wings swim me?" said Hester. "Just at first," said mother. "Then the air went out, and you swam quite alone. Now you can swim."

"Let me try," said Hester, "with no wings."

So she did. And she swam.

"I can swim, I can swim," cried Hester. "I can do it without wings."

"Of course you can," said mother. "People with arms and legs and courage can do the best things without any wings at all."

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THE LOCAL PREACHER

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This local preacher of ours left school at twelve. A jobbing gardener, with a face tanned by sun and rain, he is getting on for eighty, has white hair, and eyes on fire with merriment.

You meet him almost any week-day on his way to or from his work, redeeming wildernesses, as he puts it, and helping the Lord to make fair the face of the earth.

Said I one day: "You've been preaching sixty years, haven't you?"

He nodded.

"The same gospel all the time?"

"Yes!"

"Aren't you tired of it? Doesn't the theme wear thin? Can you find anything new to say?"

He knew I was speaking kindly.

"The good news," he replied, "is old news, and for ever new. Every day I have a new experience of God—I need Him differently today from yesterday, and I find Him in new ways and places, and learn to value Him afresh. It's the same adventure all the time, but no two days are alike."

"And the flame has been burning in your heart all along?"

His face lit up.

"Yes," said he. "Praise God!" And I reckon the secret has been just here—that every day on my knees I begin by saying a verse of Charles Wesley's hymn:—

"Jesus, confirm my heart's desire
To work, and speak, and think for Thee;
Still let me guard the holy fire,
And still stir up Thy gift in me!"

—Exchange.

WISE OR OTHERWISE

By Rev. James H. Felts

Sound human judgment is but the echo of the judgment of Almighty God.

The man who can't find God in nature is a fool. The man who can't find Him "in grace" is unfortunate.

He curtailed all the services of his church, but when the officials curtailed his salary—well, that was something else.

"Be sure your sin will find you out." It will declare itself at the most inopportune moment. Like your shadow, it is always with you.

A "higher critic" reminds me of a hen that cackles long and loud but seldom lays an egg.

Two sections of a vacation often stand out in bold relief—planning the trip and getting back home.

When the dog's tail wags the dog is more tail than dog. When a man's prejudice controls the man there is more prejudice than man.

PERSUADER? A persuader is a green piece of paper tucked in a letter written to a superannuate, inviting him to make a visit. IT WORKS.

The suggested gasless Sunday probably means less dangerous highways, fewer crash victims, more sanity, and possibly increased church attendance.

Blessed is the man who finds the good in a youngster and magnifies it with a smile.

Babies and other irresponsibles should not be given a keg of powder and a box of matches to play with. Labor leaders should be sane, sound and dependable.

True or false? A balky mule begets patience?



● An encyclopedia could probably answer these. So could a college graduate. See to what point your education has reached by placing a mark beside the correct answer below, and checking your Guess Again answers with the correct ones listed below.

(1) On a typewriter there are about: (a) 45 keys; (b) 100 keys; (c) 20 keys; (d) 25 keys. ☐

(2) The word opus would be used in speaking of: (a) eyes; (b) fish; (c) music; (d) animal life. ☐



(3) The (?) on the map above represents: (a) Sidi Barrani; (b) Rome; (c) Gold Coast; (d) Tripoli. ☐

(4) Lord Halifax holds the position of: (a) Foreign Secretary; (b) Prime Minister of England; (c) English Ambassador to the U. S.; (d) Commander of the English armies. ☐

(5) The vice president under Hoover was: (a) Dawes; (b) Curtis; (c) Garner; (d) Smith. ☐

(6) A phonometer is: (a) a meter on your telephone; (b) a meter to measure sounds, as to intensity; (c) a meter to determine depths; (d) an instrument to measure gases. ☐

(7) A. W. O. L. means: (a) absent without ordinary leave; (b) American Women's Optical League; (c) absent without leave; (d) Automobile Workers of Louisiana. ☐

"GUESS AGAIN" ANSWERS

	Tally
	Score
	Here
1. Count 'em—10 points for (a).....	
2. 15 more for (c).....	
3. (d) is well worth 15 points.....	
4. 10 points is a gift for (c).....	
5. (a) is a giveaway, take 10 pts.....	
6. (b) a toughie, take 25 points.....	
7. 15 last points for (c).....	
YOUR RATING: 90-100, a college graduate; 80-90, you're in college; 70-80, a high school graduate; 60-70, you'll graduate soon.	
TOTAL	

BOARD OF MINISTERIAL TRAINING

Information for Undergraduated and Accepted Supply Pastors of Mississippi Conference

Because questions are frequently asked concerning the new course of study and the requirements of the General Conference Commission on Courses of Study for undergraduates and accepted supply pastors, the Mississippi Conference Board of Ministerial Training submits the following information based upon the Discipline, and upon rulings by the General Conference Commission on Courses of Study.

1. The new course of study is ready and will be used next year.

2. Accepted Supply Pastors will take the same course as undergraduates.

3. Men with B. D. degree do not have to take the course of study or write a thesis, but they must take the course on the Discipline. A Handbook on the Discipline is ready and may be bought for 20 cents from the Publishing House. B. D. men must present their credentials in unquestionable form or condition. The theological school must be on the list approved by the University Senate. Those on the list are Emory, Duke, Boston, Drew, Garrett, Iliff, Gammon, S. M. U., Westminster and University of Southern California.

4. The Syllabus of Directions requires that students taking course of study write a 300 to 500 word summary and review of each book "required to be read" in that year (not those done through Correspondence School.) These resumes should be postmarked not later than October 31, 1941, and sent to:

Board of Ministerial Training
Rev. Murray Cox, Registrar
Enterprise, Mississippi

5. The former M. E. C. S. course is being used this current conference year, but the new courses will be begun next conference year. At an early date the Commission expects to publish a Student's Handbook, which will give directions for the study of each one of the books of the new course of study, with explicit instructions regarding written work and questions that may be studied in preparation for examination. In addition to the books listed to be taken by study through the Correspondence School at Emory University, six books are listed in each of the four years for collateral study. The Correspondence School will require written work on those also. The Student's Handbook will describe this and also the Bible readings.

6. Students (candidates for the traveling ministry) who are doing supply pastoral work in addition to their studies may postpone the pursuit of the Course of Studies as long as they are taking full time work in colleges or theological schools on the approved list of the University Senate (See 3). If they become candidates for deacon's or elder's orders, then they must take the course.

7. Local preachers who are not accepted supply pastors but desire ordination, must take the regular conference course of study in the same way as other men in the conference—that is, they must take it through the Correspondence School at Emory.

8. Local preachers who do not desire ordination will study only the books for license to preach. The Commission recommends that this course be taken by correspondence.

9. Men appointed as supplies following a conference session shall start immediately

on their course of study and not wait until a year has elapsed.

10. Two extra years of study are required of those who are received on trial without a complete college course. The Commission provides two graduate courses for each of the two years.

11. If a minister in full connection fails to be advanced in his study for a given year, that year shall not be counted as a year of effective service unless he is in attendance upon a school approved by the University Senate or is excused by a two-thirds vote of the conference upon recommendation of the Board of Ministerial Training.

12. The Course for Reception on Trial shall be taken by correspondence, except that credits or the courses may be accepted from schools of theology and colleges if the courses are equivalent to the conference course of study. The Correspondence School shall determine if the courses are equivalent.

13. The Board of Ministerial Training will award diplomas to all who have completed their course of study. The resident bishop, the chairman of the board, and the registrar will sign the diplomas, and they will be awarded sometime at the Annual Conference session.

It is suggested that all those who must come before the Board of Ministerial Training clip this list from the Advocate for future reference.

HENRY M. BULLOCK, Chairman.
MURRAY COX, Registrar.
Mississippi Conference Board
of Ministerial Training.

MISSISSIPPIW. S. C. S.

(Answers to Quiz on Conference Officers)

1. Mrs. Paul Arrington, Waynesboro, Miss.
2. Mrs. W. F. Mahaffey, Mendenhall, Miss.
3. Miss Bettie Ridgeway, Ellisville, Miss.
4. Mrs. D. L. St. John, 2200 35th Ave., Meridian, Miss.
5. Mrs. L. O. Todd, Decatur, Miss.
6. Mrs. E. V. Perry, Rolling Fork, Miss.
7. Mrs. Stanley Wilson, 2212 15th St., Meridian, Miss.
8. Mrs. J. B. Pearson, 1601 17th Ave., Meridian, Miss.
9. Mrs. R. E. Rollings, 617 Main St., Hattiesburg, Miss.
10. Mrs. Glendell Jones, Ovette, Miss.
11. Mrs. J. Curtis Burrow, Columbia, Miss.
12. Mrs. H. E. Hamrick, Collinsville, Miss.
13. Mrs. L. J. Power, 824 Camp Ave., Gulfport, Miss.
14. Mrs. E. E. McKeithen, Utica, Miss.

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Jackson, Mississippi

MEMORIAL MERCY HOME-HOSPITAL

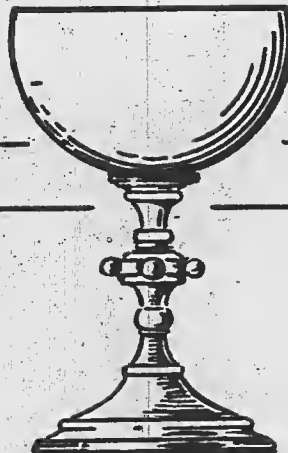
815 Washington Avenue
New Orleans, La.

WORLD COMMUNION SUNDAY

✦ OCTOBER ✦ FIFTH ✦



*He took bread
and gave thanks
and gave it to them*



A Day of Special Prayer for War Sufferers

Around the wide world on October 5th, Christians will join in observing Jesus' command, "Do this in remembrance of me".

Never was there greater need for the consolation which the Man of Sorrows brings to those whose hearts are heavy. The Four Horsemen of Conquest, Slaughter, Famine and Death are riding again. "In the world, ye shall have tribulation", is still true. There is only one hope: "Be of good cheer, I have overcome the world".

Yet the greatest sufferers today—the innocent victims of war—are divided into two groups. There are those who bow their heads in prayer. But to countless others, a gnawing hunger, the loss of child or parent, or months of brutality have brought utter despair. Driven beyond the limits of human endurance, their spirits are broken: hope or faith seems a cruel mockery.

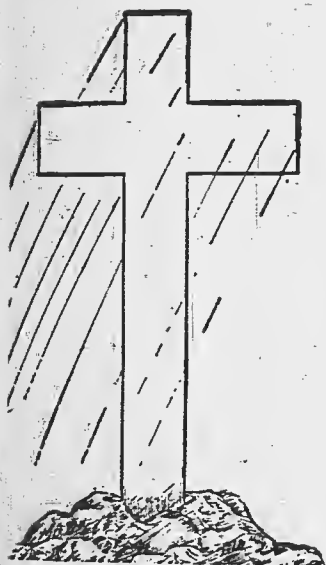
On World Communion Sunday we must remember both groups of these brothers and sisters of ours—those who join with us in prayer, and those who are in danger of losing all faith in themselves, in their fellowmen and in God.



METHODIST COMMITTEE FOR OVERSEAS RELIEF
150 FIFTH AVENUE
NEW YORK, N. Y.

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

Jesus keeps His appointments. His pledged word never fails. . . . His resurrection is our bond, our guarantee. As surely as He rose on that third morning He will keep His word regarding every matter to you and me.

—Dr. S. D. Gordon.

THE PRAYER-ROOM TODAY

Make me such as shall content Thy heart, my God. Answer not my weak prayer, that sometimes would ask deliverance from the stress and burden Thou hast appointed for me. Grant me rather to pray the oraver prayer that desires to be one of those sons whom Thou art bringing to glory, even though, like their Elder Brother, they must be made perfect through sufferings. And grant me only this also in Thy mercy, that I may know, beyond the reach of doubt, that one day I shall awake in the likeness of that Elder Brother, Thy Perfect Son. Amen.

ASCENDED



1857—BISHOP WARREN A. CANDLER—1941



WALLET OF THE WEEK



BARRO COLORADO ISLAND, in Panama, is said to be the most heavily infested termite area in North America. It is claimed that untreated wood in this area is usually completely devoured within one year. But a house built of southern pine, treated with zinc chloride, and with creosoted timbers for foundation and framework, has stood since 1916. This shows the value of treating wood to prevent termite infestation, and also of the means of termite control.

* * *

THE RE-ENTHRONEMENT OF HAILE SELASSIE in Ethiopia serves as a reminder of the fact that Ethiopia is largely the capital of the Coptic religion which is one of the most ancient expressions of the Christian faith. Today it is a mixture of Christianity, Judaism and African superstition, and there are many congregations in Mediterranean countries. In Ethiopia alone, there are at least eighteen thousand churches, and it is probably the most representative type of Christianity in the country.

* * *

THE CIVILIZATION OF PALESTINE, despite invasions and its world contacts, seems to have registered fewer changes than any other country on earth. There are modern settlements but they are made to appear strange by their contrast with everything else. It is said that a ferryboat which crosses the River Jordan at the point where David crossed in his flight from Absalom, is as crude as the one used at that far distant day. The harvesting of grain and the threshing floors are much as they were centuries ago.

* * *

BERNARD OF CLAIRVAUX, to whom is credited the authorship of the hymn, "Jesus the Very Thought of Thee," was a statesman-abbot of the twelfth century. He is described as being highborn, well-bred, educated and very attractive personally. His profound religious inclinations are attributed to the tuition and the prayers of a Christian mother who died when he was but fourteen years of age. At twenty-two years of age, when he was on the way to join his brother in the siege of a castle, he turned aside into a church and was converted and became a monk.

* * *

THE CATHOLIC DIRECTORY, recently published, indicates that the Church has two hundred and one seminaries in which seventeen thousand five hundred and seven students are being trained for the priesthood. In addition to these theological seminaries, seven thousand six hundred and sixty parishes have their own schools in which a total of more than two million pupils are enrolled. The striking thing about the Catholic system is that the Church never takes its hand off the school, and in this is no small part of the explanation of the solidarity of its front.

ARAB CIVILIZATION in a modern world is still based upon medieval agriculture with the Fellaheen, who constitute nine-tenths of the population, living on the lowest subsistence level. The Fellaheen are hopelessly under the dominance of a small class of rapacious land-owners. These usurers and extortioners are often absentee owners of the land and the directors of an age-old Arab feudalism which remains practically unaffected by the political changes that have occurred during past centuries.

* * *

POLITICAL DISHONESTY is not a practice confined to any form of government or party, but is an outcropping of the passion for securing at any cost places which are coveted. Handwriting experts have found eleven hundred and sixteen forged signatures to primary petitions in Brooklyn and the Bronx. Of four hundred and fifty-seven Manhattan signatures examined, three hundred and seventeen were found to be forgeries. That is only the New York phase of that which is prevalent throughout the land.

* * *

THE TOTAL SOLAR ECLIPSE which occurred on September 21, was visible in Japan, China and Russia. Whatever observations were made depended almost wholly on the scientists of those countries. War conditions made it impossible for Americans and others to set up apparatus for a study of the phenomenon, such as was carried out by joint expeditions of Harvard University and Massachusetts Institute of Technology, at Ak-Bulak, in 1936, where the Americans studied the effect of the eclipse on radio transmission.

* * *

JAPAN'S CHANGE OF FRONT seems to be a shifting of officials who represent a common purpose. Perhaps it is a stalling for time rather than a change of heart toward Britain, Russia, or America. It is not easy to appraise political movements in a period of international chaos, and this is particularly true when the Japanese are involved. Every development in the Japanese situation indicates imperialistic ambitions as utterly selfish as they are boundless. We feel bound to judge Japan by her political friends.

* * *

THE NEW JEFFERSON MEMORIAL in Washington, D. C., is said to be almost completed. The shrine, when finished, will cost three million dollars, and is the first national memorial to be erected to President Jefferson. The roads and walks are still to be constructed, and the heroic statue of Mr. Jefferson which will be placed under the center of the magnificent marble dome is still somewhat undetermined. It is not known whether it is to be made of bronze or marble. The tentative date for the dedication ceremonies is April 13, 1943, the two hundredth anniversary of Jefferson's birth.

New Orleans CHRISTIAN ADVOCATE

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EDITORIAL

BISHOP WARREN A. CANDLER DIES

In the passing of Bishop Warren Akin Candler at his home in Atlanta, Georgia, on last Thursday, a great Christian soldier has won a triumphant release from the warfare to which he gave sixty years of heroic service. He had been acutely ill for ten days, but had been very feeble for the greater part of the seven years since his retirement. For many months he had been as one lingering in the shadows of the eternal world, and death but brings to victorious conclusion the earthly career of a great churchman and a greater Christian.

He was born at Villa Rica, Georgia, August 23, 1857. He was passionately devoted to his native State and the Commonwealth of Georgia had abundant reason to be proud of its distinguished son. As pastor, preacher, editor, educator and bishop, he gave long and effective leadership to the Methodist hosts of the Southland. He was a man among men, an orator of the first rank and a great Christian crusader. For a period of ten years, he directed the destinies of Emory College, at Oxford, Georgia; he was the moving spirit in the founding of Emory University and was its first Chancellor. He was thirty-six years an active Bishop and for a quarter of a century he was the most influential personality in the leadership of the Methodist Episcopal Church, South. He was the author of twelve volumes dealing with the doctrines and the personalities of the Church, and he made many and varied contributions to the periodical literature of his day.

Bishop Candler is survived by his wife, two sons, a daughter, a brother and many other relatives. Along with those of his own household, a great host of friends throughout the land will be deeply touched by the translation of their militant leader of yesterday, at whose call and command they marched to battle and to victory. A good soldier has won immortal discharge and our great Church is bereft. The workmen pass but the work goes on and the setting sun brings anew the precious reality of Mr. Wesley's dying thought: "The best of all is God is with us."

ARE WE IMMORTAL*

In a little volume bearing the title, "Are We Immortal," Miss Winifred Kirkland sings the song of a believing heart. Her faith is not based upon an argument, but a living experience made dynamic by the audacious conjectures inspired by the whole framework of human history. To her the Resurrection is authenticated, not by the fragmentary record of the event, but by the incredible changes which it wrought in the lives of the men and women who, though dazed and astounded, were utterly

transformed by it. It is something which does not rest upon an analysis of records and traditions, but upon the two thousand years of personal adventure which the story has inspired. She cites numerous examples: Peter, Paul, the Christian martyrs, St. Francis, Kagawa, Schweitzer, Henry Hodgkin, Grenfell and others.

Miss Kirkland says that Christianity flamed forth like a flower from out the decadent and despairing creeds of the ancient world, and as the good news of a living comrade. Then she adds that which should fix the attention of every professing Christian today: "When any religion has begun to decay from adventure to argument it has begun to die, even though in itself it holds the innermost secret of life. Today Christianity is discussed pro and con as a code, the articles of its creed to be selected and followed wherever agreeable, and promptly rejected wherever they collide with current views of what is called realistic. At the beginning Christianity was not a code, it was a Christ. A Christ produced a Paul, a code produces the faint hearts of our time." What an indictment of the Christians of today! She makes appeal for "a faith that holds personal immortality to be the most creative of all our life's conjectures." The book ends with the clarion note, "Use your immortality now. Don't let us postpone the matching of our step to that of a man who always walked immortally."

* Are We Immortal, by Winifred Kirkland. The Macmillan Company, New York, pp. 45, price ninety cents.

THE TRAGIC DEATH OF O. B. WEBB

A traffic accident on the streets of New Orleans last week snuffed out the life of Mr. O. B. Webb, assistant to the President of the Texas and Pacific Lines. This ends the career of a worthy railway executive and it is a distinct loss to the moral and religious forces of the section served by the Texas and Pacific Railway. Religion in its best and broadest sense has lost a man whose daily life was an expression of what he professed. He was a member of the Baptist Church, but he was the friend and ally of every church and of every effort to promote righteousness among men. He was an employee of a great corporation, but his responsibility to God was never submerged in that relation. We share the sorrow of those whom tragedy has robbed of this deeply consecrated Christian man.

NEW EDITORS

In the issues of Sept. 18, both the Alabama Christian Advocate and the Arkansas Methodist announce editorial changes. Dr. Gamble, who retires, will be succeeded by

Dr. A. E. Meddlebrooks, with Dr. S. T. Slayton associate for the Alabama Christian Advocate. Dr. Gaston Foote, who has served since the death of Dr. A. C. Millar, will be succeeded by Rev. E. T. Wayland, on the Arkansas Methodist. The retiring editors have rendered splendid service, and we salute their successors with confident expectations.

BISHOP SMITH IN LOUISIANA

Bishop A. Frank Smith is making a series of episcopal visits in the Louisiana Conference. He is holding a conference with the officials of the churches in the various districts. The conferences are followed by a public service at which Bishop Smith preaches. On September 24, he was at Hammond, in the Baton Rouge District, and on Saturday he was at Napoleon Avenue church, New Orleans. The Bishop was looking unusually well except that he appeared a little jaded from his much going. It was our make-up day and we did not get to attend the meeting at Napoleon Avenue Church. In the afternoon he was occupied with conference touching various matters and was not free for social matters—even for being entertained at a football game. He left on Saturday night for Monroe, La., where he was to dedicate a church the following day. His cabinet meeting in Baton Rouge on last Friday was probably the only session which he will hold before the meeting of the Louisiana Conference.

AMBLING AROUND

Florence Nightingale, whose glorious exploits in the Crimean War gave to the world the ministry of nursing, came to a day when her own practical and largely personal program was carried so far beyond her ken that she became one of its most bitter critics. She could not abide "Dakin's Solution" and she referred to the discoveries of Pasteur and Lister as the "germ-fetish." The new generation of scientists was tolerant of, if not sympathetic with her outmoded notions. They were convinced that germs were real soldiers in the army of the enemy. Then came the day of vitamins and calories and the ungarrisoned ramparts of human resistance.

Today it seems that a new order of investigation and research is about to fix upon modern cuisine the odium of being a fifth columnist in the realm of hygiene. Dr. Francis M. Pothenger, of California, says that those who took a chance with the germs developed strength and resistance greater than was developed by the users of sterilized foods and the apostles of "Safety first." In his opinion the human race is sterilizing itself to death by cooking food to destroy the bacteria. He says that sterilized food lacks the elements for developing strength and is deficient in therapeutic values. It would seem that what we have gained by immunity from germs we have lost in the resistance developed by combat. The fatalist might say that we have the choice of killing ourselves and paying for it, or of allowing the germs to do it free. What a good time Florence Nightingale would have at the expense of our ambling around if she were living today.

Editorial Miscellany

RECOVERING

By Dr. H. T. Carley

We had a swell vacation this summer. The folks here tell us they enjoyed it immensely. So did we. The vote being unanimous, the question is settled, and we look happily forward to the repetition of such a quaint experience, come another summer.

We are back at the home base now, rapidly recovering from the effects of a period of rest and recreation. To begin with, a certain mechanical dereliction in the car that kept us standing by the side of the road and gaily hailing passers-by for a spell, has been remedied. It is quite a joy to see a car transformed from one that won't run at all into one that you can step into with the utmost confidence that it will carry you any distance you ask of it—not to exceed 600 yards.

Reasonably good weather is a *sine qua non* (free translation: "the first essential") of a successful vacation. We had various kinds, ranging from some that was as hot as a hot spell in the Sahara, to a night that was so cold we had to borrow some cover from a neighbor to keep from freezing—or feeling like it. Part of the time it was fair, and the rest of the time it rained. When it was fair, it was very, very fair; and when it rained, it poured.

As all good vacationists do, we went fishing several times while we were resting and relaxing. Paddling a heavy boat with a home-made paddle on a lake that is thick with logs, snags, and a heavy growth of water-grass and moss, is the quintessence of recreational ease. We were happy indeed that Chick Irwin, our fishing pal, was with us most of the time to get his share (maybe a little more than his share) of the paddling exercises. Being utterly unselfish, we refrained from complaining when he had the paddle.

The fish bit as usual—sometimes they did, and sometimes they didn't. We caught some that were too little to keep; and we caught one that weighed three pounds and nine ounces—not extra big, but hefty enough to talk about. The biggest one we hooked broke our line and got away—he probably weighed six or eight pounds.

One of the most delightful of our vacation experiences was falling backward, head first, out of the boat into the lake. Fortunately, the water was not more than twelve or fifteen feet deep; and the weight of the extra-heavy shoes we had on helped to pull us back into normal standing position, even though we were submerged. There be those who say, speaking facetiously, we are sure, that our head, with so much spare space in it, was the equivalent of a forty-gallon gourd in bringing us to the top and raising our nose above the danger zone. Being an excellent swimmer, and utterly fearless in the face of danger, and with the help of a convenient vine, the hanging limb of a tree, the paddle extended by Chick, and vigorous kicking, we got back into the boat, where we indulged in various humorous remarks about—well, we forget what we remarked about.

And so our vacation went—first one thing, then another. We are back home now; and as soon as we get rested up, we're going to go to work.

五、關於「三民主義」之解釋

The churches are having many opportunities in the national emergency of saving this Christianity in terms of practical work to the people. For years, for instance, Trinity Church, Poplar, had been recognized as a great work as a Congressional Mission to the East End of London, as it is a mission Trinity Church will stand in an area where most of the houses have been either demolished or severely damaged by bombs. The church has become a center of refuge for the mothers and the souls of these women and children. With the close knowledge the staff of the church felt their houses of want to share the life of the people, being safer in the basement of the church buildings. Now they organized facilities for serving meals to people who had lost their homes. For months over a hundred and sixty people were fed three times a day.

It was the first time that the Commission had ever met in the United States. The Commission was composed of the following members: the President, the Vice President, the Secretary of State, the Attorney General, the Chief Justice of the Supreme Court, and the members of the Executive Council. The Commission was organized to study the problem of the American Indian and to report to the President and the Congress. The Commission was organized to study the problem of the American Indian and to report to the President and the Congress. The Commission was organized to study the problem of the American Indian and to report to the President and the Congress.

7. The Commission has a copy of the letter from the FBI dated 10/10/50, which states that the FBI has no information regarding the activities of the Communist Party in the United States. The Commission has also received information from the FBI that the Communist Party is active in the United States and is engaged in a campaign to overthrow the Government. The Commission has also received information from the FBI that the Communist Party is active in the United States and is engaged in a campaign to overthrow the Government.

CONFERENCE NEWS AND PERSONALS

Rev. S. S. Bogan, our unfailing friend of Rodessa, La., has sent almost two and a half times the Advocate quota for his charge.

Mrs. B. B. Bilbo reports a good revival at Wesley Chapel on the Carriere charge under the leadership of Rev. O. C. Hull.

Rev. J. H. Holder, pastor at Winona, Miss., reports that he is closing out a great year's work in that church.

Rev. Ashley T. Law writes that in some respects his work at Leesville, La., this year has been the most satisfactory of all his ministry.

Mrs. John Bryant, Crenshaw, Miss., spent a season in the hospital in Memphis during July. We are glad to know that she is now convalescent.

Mr. John R. Allen, Kilmichael, Miss., renews his subscription to the Advocate which he has read for many years and expects to read as long as life shall last.

We appreciate the interest and effort of Mrs. J. M. McWilliams, of DeKalb, Miss., who has been a subscriber to the Advocate for thirty years and whose loyalty abides.

Mr. R. G. Letourneau, leader of the Gideons, spoke at the First Baptist Church, in Lafayette, on Sept. 14, in which service the Methodist congregation joined.

Mrs. W. E. Bradshaw, Benton, Miss., gives a testimonial of what the Advocate means to her which deepens our sense of responsibility to the Advocate constituency.

Rev. W. R. Murray reports a great year at Escatawpa, Miss., with good revivals at his three churches and a lively interest among his young people.

Rev. T. B. Thrower reports a most encouraging start of his fall campaign at Grenada, Miss. Church School Rally Day will be held on the first Sunday in October.

Mrs. Clara Emanuel, of Lorman, Miss., renews her subscription to the Advocate for another year and adds a much appreciated message of encouragement.

Professors Ralph Jones and J. B. Price returned to their positions on the Millsaps faculty this month after two years graduate work at Duke and Louisiana State Universities, respectively.

Rev. Guy Ray reports a good crop in the section around Cockrum, Miss., with fine weather for gathering and every prospect for a good report from that charge at Conference.

Mrs. G. D. Bell, of Ethel, Miss., writes us of the death of her husband on July 30, who had been ill since February. We sympathize with her in her great loss and we pray for her in the days ahead.

Hon. W. A. Ellis, attorney-at-law, Carthage, Miss., has the editor's thanks for a generous word of commendation for the paper and for the material evidence of his continuing loyalty.

Mr. Irvin Oakes, of West, Miss., says that rains have damaged the crops of that section very much. Bro. Oakes belongs to a family whom we have known since childhood.

Rev. A. P. Stephens, evangelist of the North Mississippi Conference, reports a good year in many respects, with approxi-

mately 300 accessions to the church this year.

Miss Bettie Glasson, newly-assigned worker among Methodist students on the campus of Southwestern, is on the ground and ready to begin her work with the opening of the institution.

Rev. W. R. Corrigan, a Louisianian, now serving a charge at Wylie, Texas, in connection with his work at S. M. U., says that the Advocate is an appreciated means of keeping him in touch with the happenings back home.

Rev. Andrew J. Boyles, who is doing a magnificent work at Magee, Miss., places the editor of the Advocate in his debt by his great loyalty in the campaign and his enthusiastic messages of appreciation of the Advocate and its editor.

Mr. J. C. Bell, our good friend at Trenton, Miss., is still a Confederate patriot of the sixties in his heart, but above all is devoted to righteousness and the kingdom of God. The editor acknowledges with sincere appreciation his messages of encouragement.

Mrs. Ledrew Windham, Collins, Miss., says that she counts the Advocate along with her Bible and Sunday school book as the best literature for a Christian home. When she has read her Advocate she passes it on to others.

Rev. W. C. Newman and Rev. W. J. Cunningham were preachers in the city-wide evangelistic campaign which Dr. Harry Denman conducted in Memphis recently. Bro. Newman preached at White Haven church and Bro. Cunningham at St. Paul's.

Dr. J. R. Countiss, Rev. W. J. Cunningham and Rev. W. C. Newman took part in the fall retreat at Camp Henry Pratt, which is an annual event sponsored by the Mississippi State College Y. M. C. A. The retreat was held Sept. 14, 15 and 16.

Rev. H. M. Wolfe, pastor at Ringgold, La., reports two revivals with Bro. W. C. Mason, in which there were 33 additions to the church. Bro. Wolfe finds a better atmosphere for revivals than he has seen for fifteen years.

Rev. Harry W. Rickey, retired member of the Louisiana Conference, living at Biloxi, Miss., is visiting his son, Dr. F. A. Rickey, at Baton Rouge, La. He expects to be able to return to his home, at Biloxi, on Sept. 27, and is hopeful of complete recovery.

Dr. M. L. Smith, president of Millsaps College, attended the fiftieth anniversary celebration of the University of Chicago, Sept. 27-28. This is also Millsaps fiftieth

anniversary, which will be celebrated in April.

Mr. Pope Hill, one of the recent polio victims in Georgia, is a son of the late H. Warner Hill, of the Supreme Court of that State. Mr. Hill lives in Greenville, Ga., and was carried to Warm Springs for treatment a few days ago.

We regret to learn of the serious illness and the previous accident which has kept Mrs. L. W. Eicholtz, of Greenwood, Miss., indoors and most of the time in bed for the past ten months. We wish for her continued improvement and complete restoration of her health.

Rev. F. J. McCoy sends us an additional list of subscriptions from Lecompte, La., and a record of his experiences in securing them which leaves us in doubt as to whether he was foraging or canvassing for the Advocate. At any rate we appreciate the fine work which he has done.

The laying of the cornerstone of Mt. Moriah Methodist church, on the Arcadia charge, occurred on September 24. Bishop A. Frank Smith and Dr. D. B. Raulina, district superintendent, were present for the ceremonies which were under the direction of Rev. Robert M. Brown.

Rev. J. R. Murff indicates that he is delightfully situated at Artesia, Miss., where he has had a good year and has a delightful hunting and fishing pal in the person of Mr. J. N. Roberts, whose eighty-two years have not taken away from either his companionable qualities or his love of sport.

Dr. John Paul, vice-president at Asbury Theological Seminary, and Mrs. M. B. Lewis, of Wilmore, Ky., assisted Rev. Jeff P. Paul in a meeting at Glenmora, La., recently. Glenmora church suffered a great loss in the accidental killing of Mr. L. A. Blevins, at Longview, Texas, in July.

Mrs. J. A. Wax, of Mathiston, Miss., says that she has felt at times that she would have to stop her church paper and then could not find the way to do without it. She now renews her subscription for two years which involves a testimonial which we greatly appreciate.

Rev. E. W. Day, Gibsland, La., has moved into a lovely \$4,000 parsonage which is made more lovely by the fact that it is free of debt. Bro. Day said that he had driven 1,500 miles for the church last week and took time out for having his tonsils removed. He has had a year of almost unbelievable activity.

Millsaps held a unique church-orientation



program the second Sunday of this current session, when over 300 students out of a 550 student body attended church in a body. The program was sponsored by the campus Y. M. and Y. W. C. A., and faculty members carried students to church in their family cars.

Millsaps College, in Jackson, Miss., is making plans for its fiftieth anniversary, to be celebrated April 9-12. During the four-day program a number of symphonic and vocal musical concerts will be held and the program will be highlighted by an address by Dr. W. A. Jessup, President of the Carnegie Foundation of New York.

A newly organized Methodist congregation in North Lafayette, La., held its first service on Sunday morning, September 21. Rev. Virgil Morris is the pastor and leader in the organization. Bro. Morris recently held a meeting at Columbia Heights Methodist Church, where he served as pastor before going to Lafayette. Fifty-seven persons were added to the church.

Mrs. S. L. Hollingsworth, of Columbus, Miss., writes that her brother's wife, Mrs. J. A. Evans, who recently resigned as Conference Treasurer of the W. S. C. S., of the Mississippi Conference on account of illness, has been able to return to her home at Bay St. Louis. The operation performed for her relief promises the full restoration of her health.

Rev. James R. Strozier has sent 31 subscriptions for the Advocate from the Melder charge, among them a Baptist who said: "I must have the Advocate for my wife and I teach in Sunday School and we get the best helps out of the Advocate of any periodical which we receive." This is a great record for that Louisiana charge and we appreciate the testimonial of our Baptist friends.

Mrs. Margaretta Emily Jefferis Warne, widow of Bishop Frank Warne, died on August 26, according to information received by the Board of Missions and Church Extension. She is survived by her daughter, Mrs. Edith Warne Fisher, with whom she made her home since the death of Bishop Warne. Mrs. Warne served with her husband in Calcutta, India, from 1887 until 1928, when they retired from active service.

"OCTOBER 5th AND BEYOND"

By Bishop Herbert Welch

World-Wide Communion Sunday is a new day in our ecclesiastical calendar. It originated in the Presbyterian Church, but has been taken up by the Federal Council.

It has two principal purposes: one is to symbolize and increase the sense of a world-wide Christian unity. It is most appropriate, when hate is on the march and war is rampant in our world, that Christians everywhere should maintain an unbroken fellowship. This unbroken fellowship in Christ will stand out in contrast to our broken and disorganized world. It will bear witness to a fellowship which can cross frontiers of race, break through barriers of human prejudice, and rise above the clash and conflict of warring nations. "In Christ there is no East or West—But one great fellowship of love."

The other primary purpose of the day is to rally the forces of the Church early in the autumn and to begin the new advance in prayer at the Lord's Table. It is not planned that union services should be held, but that each local congregation should seek to have every member, so far as this is possible,

present at this significant sacramental service in his own church.

To that end it is proposed that on Sunday afternoon, September 28, and on the succeeding days if necessary, every home in every parish shall be visited by a group of workers, going two-by-two, with an earnest invitation to be in church on the following Sunday. This feature accords with the Rally Day plan fostered by our Board of Education. By a little thought and skill, Church School programs and this Communion service may be so planned as to avoid all conflict.

Now, this idea of having the followers of Christ in all lands proclaim their unity by this simultaneous observance of the Lord's Supper, inevitably leads to another thought: If we indeed be brethren, we must "share our mutual woes, our mutual burdens bear." If God's children in other lands are harried and distressed, here is opportunity for a practical demonstration of brotherhood. The carnage of war, the devastation in life and spirit, keep mounting. Men, women, little children are in an agony of waiting, to see whether the compassion of Christ can really break out through the members of His church. A great missionary gathering urged "that we enter as we have not yet begun to do the fellowship of suffering by taking upon ourselves the relief of hunger, pain, isolation and helplessness in every land."

Where and when and how can this be done better than in connection with the Supper of our Lord? The sacramental table may become the altar of thank-offering. World-wide fellowship calls for world-wide help. "Whoso seeth his brother have need and shutteth up his compassion from him, how dwelleth the love of God in him?" "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."

ANNUAL MISSIONARY SUNDAY

Dear Brother: I need not remind you of the turmoil and fear through which our world is passing today. It is written large upon the front pages of our newspapers, written large upon the lives and within the hearts of every one of us; it is upon the lips of every one of our parishioners. "Watchman, what of the night? . . . what of the morrow?"

You and I believe that in Christ's Way of Life is the only effective and permanent solution of mankind's needs and of mankind's woes. . . . We must ever keep the Vision of the Way before our people. We must ever encourage and strengthen those who are in the front lines as ambassadors of that new and better and untried Way—missionaries, at home and abroad. The tragedy that stalks across the face of the earth has opened up for them new doors and new responsibilities. We must place in their hands the tools for the efficient carrying on of their magnificent work.

It is for this reason that 1941's Annual Missionary Sunday—October 26—is of unusual importance. The "Service of Worship" has been especially prepared with the world situation in mind; and on that day you are asked to preach on a missionary theme related to the world's needs for what Christ's Gospel has to offer man.

Enclosed you will find a copy of the worship program for October 26, a Pastor's Clip Sheet in which you will find some illustrations you may care to weave into your preaching, and a sample special offering envelope.

Upon receipt of your order for copies of

the Service of Worship and of offering envelopes sufficient for your congregation, these will be shipped to you from 740 Rush Street, Chicago. Please send your order, so that materials will reach you in time to give out the envelopes at least one week before October 26.

All gifts made on Missionary Sunday will receive regular World Service credit. They should be remitted by the local church treasurer, to the Annual Conference Treasurer, marked for World Service and conference benevolences.

Sincerely yours,

W. G. CRAM,

Executive Secretary.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: A new pamphlet, "Lay Activities for 1941-1942," has just been issued by the General Board of Lay Activities and a copy placed in the hands of each conference, district and charge lay leader of the church. Your Conference Board has arranged for a copy to be sent to each of our superintendents and pastors, with the confidence that loyal cooperation will be given in promoting these recommendations of the General Board.

There is now in preparation a booklet, "A Guide for Lay Members of the Annual Conference," which should be studied from year to year or used as a reference book by all delegates, and will be of informational value to many others of our laity, especially all members of official boards. The price is 10 cents per copy, or 80 cents per dozen.

Never has there been a time when loyal and well-informed laymen were more needed in the affairs of the Church, not only that they might speak out, but that they might lead on in sacrificial living and evangelistic effort. In a recent Advocate article, Bishop J. L. Decell said: "All the perplexities of the hours must not divert us from our supreme mission of 'spreading scriptural holiness over these lands,' and carrying the gospel of Christ, an adequate Savior, to all the world." To the heroic, sacrificial and faith-inspiring work of the ministry must be joined the prayerful and cooperative participation of the capable laity of Methodism. The laity are being challenged to lives of evangelistic purpose and power. If you have not done so, read in The Christian Advocate, of September 11, articles on Evangelism, by Bishop Edwin H. Hughes and Harry Denman.

War has not driven Christian missions from the field nor dampened the zeal of missionaries. Some withdrawals have been made necessary, but the ministry of the Gospel continues in all nations, with a growing sense of its matchless power to meet all the needs of spiritually afflicted and disturbed humanity. Methodism is seeking to meet its responsibility.

Methodists of Mississippi have at this time a rare opportunity for Christian service, by responding to an appeal recently made in behalf of the medical work at Tunda Station, Congo Belge, Africa, which has been developed and is being heroically carried on by our own Dr. W. Bryant Lewis, assisted through the years by his efficient wife. Dr. Lewis is a skilled physician and surgeon who, with Christian faith and zeal, has overcome many discouragements and difficulties in procuring some hospital facilities, which are now wholly inadequate for surgical demands and medical care. Dr.

and Mrs. Lewis are again at home on furlough and have been delivering thrilling messages of the situation in the Belgian Congo and of their work at Tunda Station. They will return to their mission labors next November, at which time Dr. Lewis hopes to have sufficient funds to build a small brick hospital. About \$2,000, with what has been secured, will make this worthy enterprise possible. It deserves our support and many of us can make helpful investment without any interference with our regular conference and local responsibilities. Some interesting facts concerning the Lewis Memorial Hospital and its far-reaching service were presented in the New Orleans Christian Advocate, pages 8-9, of issue for August 28.

As the time for the session of the Annual Conference draws near every district superintendent and pastor, and all interested in the financial evidences of spiritual vitality and progress, are greatly concerned that every accepted budget and special obligation be met in full. When all is paid we have done too little. I think you will agree with me that, by the mercies of God and the foundations of our faith, the great body of our Methodist laity should be impelled to accept and practice a more reasonable type of Christian stewardship. It is true that many are setting a splendid example.

By the action of our last Annual Conference, each local church is expected to make a voluntary contribution for the support of the chaplain at the Sanatorium and of the Memorial Mercy Home. Let us not be indifferent to these very important interests which are being so efficiently enterprised. It is the duty of every Official Board to promote the fixing of an adequate salary for the pastor and the acceptance of the budget for the Benevolences as asked by the Annual Conference. Certainly the amounts accepted for these items are a sacred responsibility and should be paid systematically and in full. Methodism has a great Financial Plan, and the part the Official Board has in it, as emphasized and promoted by the General Board of Lay Activities, has for its aim the relief of the pastor from laborious effort and harassing concern in his relation to the total budget for the local church. Much of the progress that is being made may be attributed to the training of stewards in institutes and through other educational and leadership agencies.

In the report of payments on Benevolences presented herewith, it is to be noted that the list includes all payments made direct to the Conference Treasurer through September 8, 1941, and also includes remittances made to the Board of Education through June 9, 1941.

Brookhaven District—Total, \$3,093.75.—Adams, \$183.86; Barlow, \$44.03; Bogue Chitto, \$92.93; Brookhaven, \$53.64; Crystal Springs, \$323.21; Foxworth, \$6; Gallman, \$97.01; Georgetown, \$48; Harrisville, \$43.86; Hazlehurst, \$307.77; Magnolia, \$177.41; McComb, Centenary, \$118.93; McComb, La-Branch Street, \$44.66; McComb, Pearl River Avenue, \$233; Meadville and Bude, \$182.61; Monticello, \$80.65; Nebo, \$39.26; Osyka and Fernwood, \$10.27; Prentiss, \$399.75; Scotland, \$39.75; Silver Creek, \$37.48; Summit and Felder, \$169; Tylertown, \$167.90; Utica, \$136.83; Wesson, \$50.94.

Hattiesburg District—Total, \$3,352.24.—Bay Springs, \$90.45; Bonhomie, \$31; Bucatunna, \$54.01; Clara, \$38.68; Collins, \$54.77; Ellisville, \$207.74; Hattiesburg, Broad Street, \$365; Hattiesburg Circuit, \$80.35; Hattiesburg, Court Street, \$477.50; Hattiesburg, Main Street, \$75.99; Heidelberg, \$84.

07; Laurel, First Church, \$550; Laurel, Kingston, \$43.29; Laurel, West Laurel, \$57; Magee, \$245.67; Montrose, \$5.63; Moselle, \$46.87; Mt. Olive, \$110; New Augusta, \$63.62; Ovette, \$3; Petal, \$105.59; Richton, \$32.06; Seminary, \$13.89; Sumrall, \$26.31; Taylorsville, \$122.79; Waynesboro, \$281.50; Waynesboro Circuit, \$57.50; Williamsburg, \$27.96.

Jackson District—Total, \$8,655.55.—Benton, \$212.64; Bolton and Raymond, \$271.39; Brandon, \$329.23; Camden, \$4.95; Canton, First Church, \$310; Canton, North Side, \$13.55; Carthage, \$30.85; Carthage Circuit, \$3.50; Clinton and Ridgeland, \$23.95; Fannin, \$87.30; Flora, \$63.10; Florence, \$22.25; Forest, \$150; Greenfield and Richland, \$25; Harpersville, \$32.50; Homewood, \$88.22; Jackson, Bessie Shands, \$4.68; Jackson, Capitol Street, \$2,671.44; Jackson, Galloway Memorial, \$3,518.39; Jackson, Glendale, \$99.16; Jackson, Grace, \$42.29; Jackson, Millsaps Memorial, \$50.37; Lake, \$75.72; Lena, \$89.53; Madison and Pocahontas, \$93.08; Mendenhall, \$55.45; Morton, \$27.50; Shiloh, \$64.37; Terry, \$37.99; Vaughan, \$77.27; Walnut Grove, \$77.97.

Meridian District—Total, \$3,140.40.—Chunky, \$111.17; Cleveland, \$9.11; Collinsville Circuit, \$24.22; Decatur and Hickory, \$83.26; DeKalb, \$6.60; DeSoto, \$128.73; Enterprise and Stonewall, \$27.21; Hope, \$19; Lauderdale-Daleville, \$2.50; Marion, \$10; Matherville, \$36.75; Meridian Circuit, \$66.20; Meridian, Central, \$330.78; Meridian, East End, \$119.60; Meridian, Fifth Street, \$462.16; Meridian, Hawkins Memorial, \$68.18; Meridian, Twenty-Second Avenue, \$32; Meridian, Poplar Springs, \$147.50; Meridian, Wesley, \$52.15; Newton, \$99.92; Pachuta, \$109.90; Philadelphia, \$480; Philadelphia Circuit, \$57.65; Porterville, \$25.57; Quitman, \$138.60; Rose Hill, \$62.24; Scooba and Electric Mills, \$44.80; Shubuta, \$191.34; Union, \$148.38; Vimville, \$44.88.

Seashore District—Total, \$1,887.98.—Americus, \$40.35; Bay St. Louis, \$11.50; Biloxi, Main Street, \$71.61; Biloxi, Epworth-Wesley, \$9.20; Brooklyn and Bond, \$53.37; Coalville, \$5; Columbia, \$226.90; Escatawpa, \$67.22; Gulfport, First Church, \$373.80; Handsboro, \$45.48; Kreole, \$146.49; Leaksville, \$43; Logtown, \$10.83; Long Beach, \$130.72; Lumberton, \$20.41; Moss Point, \$78.44; Ocean Springs-Mentorium, \$21.49; Pascagoula, \$197.72; Picayune, \$111.93; Purvis, \$32.79; Saucier, \$81.61; Vancleave, \$64.45; Wiggins, \$43.67.

Vicksburg District—Total, \$2,740.47.—Anguilla, \$105.47; Centerville, \$50; Eden, \$3.78; Edwards, \$143.59; Fayette, \$83.50; Glosster and Crosby, \$16.19; Hermanville, \$102.50; Lorman, \$18.65; Louise and Holly Bluff, \$34.27; Mayersville, \$72.78; Natchez, \$373.79; Port Gibson, \$249; Rolling Fork and Cary, \$76.27; Roxie, \$32.59; Satartia, \$117.97; Silver City, \$5.39; Vicksburg, Crawford Street, \$448.05; Vicksburg, Gibson Memorial, \$462.23; Washington, \$87.69; Woodville, \$29.25; Yazoo City, \$227.51.

Grand Total—\$22,870.39.

It is gratifying to note that the amount paid to September 8, is nearly twice that reported for the same period last year, but nine of our charges have yet paid nothing. Only about one-fifth of the total amount has been paid.

J. M. SULLIVAN.

COMMENT FROM INVERNESS

Dear Bro. Editor: I have tried to school myself to think and say only good things about people, for I have never, in all my

long life, regretted a mean word that I did not say.

It is to be found, however, that the task is much easier to speak well of some persons than it is to speak well of others. The Rev. Dan Kelley once said that he did not like some people and that he had to pray hard to keep from being glad of it.

Even so, in this strain I would like to add my testimony of appreciation concerning an article written by our own Rev. J. H. Felts, who stands exceedingly high in my account of good and useful men—I hope same will not hurt him.—His contributions to our paper have been a blessing to me. In the words of Leigh Hunt: "May his tribe increase."

I come now to speak of article in the issue of the New Orleans Christian Advocate, under date of Sept 18: "Laymen We Do Not Forget," Bro. Felts has spoken ably the sentiment of many of us concerning those same laymen.

It seems to me that it is so much better not to withhold our good thoughts about our friends until the grim monster has laid his icy hands upon them.

What care I for the pure white rose
Placed in my cold stiff hand,
What care I for words of praise,
When I can not understand.

While I am at my desk I would like to relate a coincidence. Being down at Millsaps College a few days ago, where I went to enter Bob, Jr., it was my good pleasure to meet two classmates of twenty years ago who were there for the same purpose. Rev. M. L. McCormick was there with his son, M. L., Jr.; Prof. R. M. Yarbrough was there with his son, Robert.

I had an idea that we all felt alike in the hope that our sons would make better records than their fathers.

Of course someone will say, "Now Bob, that will not be hard to do so far as you are concerned," which will be entirely correct. But if sons improve over fathers as much as college conditions have improved in the past twenty years, we will have cause to be grateful for the records of our sons. May the Lord bless our colleges and our children.

R. T. HOLLINGSWORTH.

Inverness-Isola charge.

REV. SAM P. JONES

Dr. Walt Holcomb, pastor, Wesley Memorial church, Atlanta, Ga., will deliver an address on Sam Jones, before the Tennessee Conference, at Belmont church, Nashville, Tenn., Oct. 16.

This will be the 35th anniversary of the death of Sam Jones. Dr. Holcomb is writing the story of his life for publication and asks that any minister or layman who recalls a striking saying, incident, or story about Sam Jones to mail it to Dr. Holcomb, Wesley Memorial church, Atlanta, Ga.

NOTICE: CHANGES IN APPOINTMENTS

I have been authorized by Bishop J. L. Decell to announce the following changes in appointments in the Jackson District:

David H. McKeithen is appointed to the Lena charge, made vacant by W. C. McLeland entering Drew University; and James R. Grisham is appointed to the Fannin charge, made vacant by Rev. Otho M. Brantley entering Southern Methodist University.

T. M. BROWNLEE,
Dist. Supt., Jackson Dist.

NOTICE LOUISIANA CONFERENCE

All churches desiring to have applications for aid before the Louisiana Conference Church Extension should have the applications in the hands of the undersigned secretary not later than November 1. Verbal requests can not be honored. Only requests properly filled out since the last session of the Annual Conference and in the hands of the Church Extension Secretary can be considered. Blanks may be obtained from the Secretary for either General or Conference Board aid.

VIRGIL MORRIS,

Secretary Church Extension.

612 St. John Street.
Lafayette, Louisiana.

FUNERAL SERVICE AT MORGAN CITY

On the morning of September 10, at one a. m., while the weary body of John P. Carpenter slept, his soul slipped away and took its departure into the great beyond. Mr. Carpenter was a member of the Morgan City Methodist church. He was not a public worker in the church, but was interested in it. He was a good, kind husband and father, a good provider, and always willing to make a sacrifice for his family. Mr. Carpenter would have been fifty-eight years old on Sept. 24, next. He leaves to mourn his going his wife, Mrs. John P. Carpenter; three daughters, Miss Vallie Carpenter, Mrs. E. G. Kelley, of Morgan City, Miss., and Mrs. Green Wallace, of Blue Mountain, Miss.; two brothers Will Carpenter, Morgan City, and J. L. Carpenter, Aztec, New Mexico; four sisters, Miss Ruby Carpenter, Mrs. Michel Martin, Mrs. Jennie Martin, Aztec, New Mexico, and Mrs. V. M. Shepherd, Greenville, Miss.; two grandchildren, Mary Elizabeth, 4 years, and John Curtis Kelley, 14 months.

Funeral services were held in the Morgan City Baptist church. Mr. Carpenter's pastor being away, the funeral was conducted by a former pastor, Rev. J. O. Dowdle, assisted by Rev. Mr. Orlander, pastor of Morgan City Baptist church, after which the body was placed in the Morgan City cemetery to await the resurrection. We extend our sympathy and a helping hand to those in sorrow.

WM. W. BRUNER.

A WORD TO PREACHERS

The Christian pulpit has been a hotbed for the growth of all sorts of curious and unearthly tones. Twangs of various twists, sing-songs of melodies, howls of different degrees of fury, and roars of many types of hideousness have tarnished the fame of the pulpit and caused the ungodly to blaspheme. The cause of these vocal monstrosities and outrages is that the preacher forgets he is talking to individual men. . . . He is cured by remembering that he is talking to individuals. Let him remember this in the pulpit, and many of his elocutionary sins will fold their tents like the Arabs. Preachers do not preach to society or humanity or civilization. They preach to men like themselves. When they come face to face with the individual heart their style becomes natural, with every tone genuine and every inflection true. This is the cure also for disease of rhetoric. There are stilts rhetorical as well as stilts elocutionary. A preacher who has imagination and a facile command

of words is sure to go on rhetorical stilts unless he keeps his eyes on the individual. The individual is the preacher's life-preserver.—Dr. Charles E. Jefferson.

REPORT BY DISTRICTS

Louisiana		
	1940	1941
Alexandria, R. H. Harper.....	612	613
Baton Rouge, J. H. Bowdon.....	346	280
Lake Charles, B. H. Andrews.....	453	425
Monroe, W. L. Doss, Jr.....	417½	415
New Orleans, E. C. Gunn.....	402	400
Ruston, D. B. Raulins.....	217	260½
Shreveport, A. M. Serex.....	477	400
TOTAL.....	2,924½	2,793½

Mississippi		
Brookhaven, R. H. Clegg.....	116	157½
Hattiesburg, W. B. Alsworth.....	299	462½
Jackson, T. M. Brownlee.....	216	159½
Meridian, W. B. Jones.....	131	159
Seashore, J. F. Campbell.....	97	137½
Vicksburg, H. A. Gatlin.....	97	74
TOTAL.....	956	1,150

North Mississippi		
Aberdeen, N. J. Golding.....	190	128½
Columbus, L. P. Wasson.....	151	145
Corinth, W. R. Lott.....	181	92
Greenville, J. W. Ward.....	138	50
Greenwood, H. F. Brooks.....	145	126½
Sardis-Grenada, C. T. Floyd.....	155	95
TOTAL.....	960	637
GRAND TOTAL.....	4,840	4,580½

ADDITIONAL SUBSCRIPTIONS

Rev. A. L. Davenport, Valden, Miss.....	2
Rev. S. S. Bogan, Rodessa, La.....	2
Rev. Lula Wardlow, Montgomery, La.....	2
Galloway Memorial, Jackson, Miss.....	4
Rev. Walter Clark, Angie, La.....	1
Rev. W. H. Royal, Shreveport, La.....	1
Rev. T. B. Thrower, Grenada, Miss.....	1
Rev. T. R. Holt, Ocean Springs, Miss.....	4
Rev. J. R. Murff, Artesia, Miss.....	10
Rev. E. D. Simpson, DeKalb, Miss.....	2
Rev. E. G. Mohler, Iuka, Miss.....	1
Rev. H. A. Wood, Carthage, Miss.....	9
Rev. Guy Ray, Cockrum, Miss.....	1
Rev. W. R. Murray, Escatawpa, Miss.....	1
Rev. L. A. Bodie, Flora, La.....	1
Rev. E. C. Dufresne, Opelousas, La.....	1
Rev. J. H. Holder, Winona, Miss.....	3
Rev. A. T. Law, Leesville, La.....	1
Rev. A. A. McKnight, Amite, La.....	1
Rev. W. C. M. Baggett, Monticello, Miss.....	1
Rev. H. E. Pfost, Pineville, La.....	10
Rev. T. F. Sartain, Vardaman, Miss.....	2
Rev. R. G. Lord, Cleveland, Miss.....	4
Rev. G. Elliot Jones, Bogue Chitto, Miss.....	1
Rev. F. L. Applewhite, Lumberton, Miss.....	2½
Rev. Chas. S. Schultz, Clinton, Miss.....	5
Rev. E. H. Cunningham, Amory, Miss.....	6
Rev. W. A. Tyson, Tupelo, Miss.....	3
Rev. J. Noel Hinson, Blue Mountain, Miss.....	1
Rev. W. F. Roberts, Jena, La.....	2
Rev. J. R. Stozier, Melder, La.....	1
Alexandria District for Hospital.....	10
Rev. J. W. Booth, Algiers, La.....	5
Carrollton Ave., City.....	3
Rayne Memorial, City.....	3
First Church, City.....	6
Second Church, City.....	2
Canal Street, City.....	1
Dr. E. C. Gunn, City.....	3
Rev. J. L. Williams, City.....	2

Gentilly Church, City.....	1
Napoleon Ave., City.....	1
Individual Subscriptions.....	46

THE ROSE HILL CHARGE

Dear Dr. Duren: The close of the conference year of 1941 has found the Rose Hill charge bringing to its close a most successful year of work. We have painted the living room at the parsonage and some repair work has been done at some of the churches on the charge.

Revivals have been held at each church, with an addition to the roll of the church.

The fourth quarterly conference was held at the Rose Hill church, Sunday, Sept. 21, 1941, with a good attendance and good reports, after which the Rev. W. B. Jones, district superintendent, preached at the seven o'clock service.

We are closing our year's work not knowing who our next pastor will be, but wherever Bro. H. S. Westbrook goes we wish for him the best in the service, knowing God always cares for his own.

Sincerely,

MRS. T. F. GRAHAM,

Recording Steward.

ROSE HILL CHARGE, MERIDIAN DISTRICT, MISSISSIPPI CONFERENCE

We, the officers and members of the Fourth Quarterly Conference, conscious of the UNTIRING EFFORTS and DEVOTION of our BELOVED BROTHER, W. B. JONES, District Superintendent of the Meridian District, who has so faithfully and efficiently served us for the past six years in the capacity of district superintendent, and recognizing that we owe him a debt of gratitude for HIS SERVICES TO US and THE MASTER during the long SERVICE.

Therefore be it resolved, by the Rose Hill charge, in conference assembled; that we make known to BROTHER JONES our sincere love and respect for the efficient and faithful service he has rendered us; and

Be it further resolved, that we do by these presents, extend to BROTHER JONES, OUR BELOVED DISTRICT SUPERINTENDENT, at the expiration of his six years of faithful service to us, OUR HEARTFELT THANKS, accompanied by our prayers, that HE MAY BE BLESSED in his future labors wherever his lot may be cast, and make know unto him that we will remember HIM IN LOVE, for his untiring and helpful service; and

Be it further resolved, that a copy of these resolutions be spread on the minutes of this quarterly conference, and a copy sent to THE NEW ORLEANS CHRISTIAN ADVOCATE for publication, and a copy delivered to OUR FAITHFUL BROTHER as a token of our love and esteem for him and his faithful service to us.

Done in conference and adopted this the 21st day of September, 1941.

(Signed)—L. N. Boutwell, for Homewood church; J. O. McCormick, for Hopewell church; Lex Brame, for Paulding church; Allen Lewis, for Pleasant Grove church; Mrs. O. L. Logan, for Rose Hill church.

A kind heart is a fountain of gladness, making everything in its vicinity to freshen into smiles.—Washington Irving.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Fall 1941 Mission Study: "Christians and World Order"

A new book we find, to

Challenge our mind, and
help Christians
right wrong
in our day.
so come
to our study
intended to please
and
not to keep any away.

Information
most timely
perhaps we can give,
entertainment,
refreshments,
and
topics that live.
In love we invite you
very prompt to be, to
enter our class, Monday at three.

Above is a suggested invitation to the fall study class. It may be sent on a penny postcard.

Text

"A Christian Imperative: Our Contribution to World Order," by Roswell P. Barnes. Price 60 cents, from Methodist Publishing House, Nashville, Tenn.

In Corbett's suggestions we read: "It will greatly simplify the work of leaders of this course if they will grasp clearly the main ideas that run through the text. They may be expressed as follows:

"1. An essential feature of Christianity is concern for all mankind.

"2. Without such concern, world order is impossible.

"3. Therefore the church has a responsibility to spread this attitude and spirit, as a basis for world order.

"4. The missionary movement is the embodiment of this concern and the best means of extending it.

"5. The basic fault in present political relationships is the fact that each nation claims absolute sovereignty. The cure proposed is the 'dilution' of sovereignty.

"6. Some kind of world organization that will unify all mankind is essential to world order.

"7. The function of the church is to prepare men's attitudes for such an organization, but not to work out its details.

"8. A price must be paid for world order, just as in every redemptive process.

"9. The church should act as leaven, and this process should begin in the local church."

Supplementary Books

"The Seed and the Soil," by Richard T. Baker, price 60 cents, from Methodist Publishing House, Nashville, Tenn.

"Through Tragedy to Triumph," by Basil Mathews, and "World Mission of the Church," used for mission study in fall, 1939.

Suggested Outline

LESSON NO. 1

"The World Today"

Aim: To learn something of the present

world situation that we may become aware of and concerned about human needs.

(a) Physical Aspects: (Map study.) 1. Changing because of science, inventions, etc.; 2. Interdependent because of industrial needs, etc.)

(b) Moral Aspects: 1. Restless, chaotic, tragic; 2. Lowered moral standards, race prejudice, crime, war.

(c) Discussion question: How does your conception of the Kingdom of God differ from the "new order" proposed by totalitarian powers? (See "Hitler's Blueprint for a German Europe," Reader's Digest, Aug., 1941).

(d) Worship.

LESSON NO. 2

"Friendly Factors at Work"

Aim: To find the bright spots in the secular world.

(a) International Organizations: (Y. M. C. A., Boy and Girl Scouts, etc.)

(b) International Education: (Exchange of students, lecturers, etc.)

(c) Cooperative political ventures: (Pan-American Union, League of Nations, etc.)

(d) Social Life of International Significance: (Radio, trans-continental highways, good-will gestures, etc.)

(e) Discussion question: Why does the author of the text think a "world political organization" is necessary?

(f) Worship.

LESSON NO. 3

"The Christian Contribution"

Aim: To study the meaning of Christianity as it relates to world problems.

(a) A view of Christianity: (Is above race, class or nation, gives appreciation of life, etc.)

(b) The ecumenical movement: (What it is, how it has developed.)

(c) Missionary movement: (Its character, its force, its power.)

(d) Discussion question: There are 650,000,000 members enrolled in the various Christian churches throughout the world. Why are they not more effective in producing world order?

(e) Worship.

LESSON NO. 4

"Methodism in the World Today"

Aim: To gain information and an understanding of our own church in the world today.

(a) Lifting the Cross in the homeland: (In town, country, city, etc.)

(b) Carrying the Cross to the uttermost parts: (Use map of Methodist missions.)

(c) The world situation a tremendous responsibility.

(d) Things to ask ourselves: Do I give enough to missions? Could I raise my pledge in 1942? If every member "pledged like me, what kind of a world would this world be?"

LESSON NO. 5

"The Local Church and the World Crisis"

Aim: To bring the membership to a definite realization of the church's opportunity.

(a) Supreme Opportunity: (To give information, inspiration and translate into deeds.)

(b) Supreme Opportunity: (To recreate missionary motive into church program.)

(c) Supreme Opportunity: (To learn meaning of ecumenical movement and put it into practice.)

(d) A definite program of action: (Interdenominational committees to solve problems. Interdenominational observances.)

(e) Discussion question: How may your church be the leaven in your community?

(f) Worship.

LESSON NO. 6

"The Ultimate Triumph of the Christian Way"

Aim: To learn what the individual can do to establish a Christian World Order.

(a) The unlimited resources and promises of God.

(b) Only the church possesses motive power sufficient for establishing world order.

(c) Make the W. S. C. S. a creative force.

(d) My task—personal commitment.

(e) Discussion question: In seeking remedies for world chaos, who should take the lead and where should they begin?

(f) Worship.

* * *

Mrs. E. V. Perry, Secretary of Missionary Education, stresses the importance of all groups using the Lesson No. 4. She suggests that if only four sessions are used, they be arranged as follows: Lesson No. 1; Lesson No. 2, Lessons No. 3 and No. 4, Lessons No. 5 and No. 6.

Next week we will give suggested references for the above lessons.

Write Mrs. Perry, at Rolling Fork, for application blank and other information.

* * *

World-Wide Communion Sunday

Mrs. E. E. McKeithen, Conference Spiritual Life Leader, calls all members to observe World-Wide Communion Sunday, October 5.

This interdenominational observance is being sponsored in the Methodist Church by the Commission on Evangelism, and the Committee on Overseas Relief requests that as we partake of the bread and wine, remembering Christ's suffering, we offer a prayer for all people everywhere who are, today, passing through great travail.

Mrs. McKeithen suggests that the women of the W. S. C. S. assist the pastor in planning the observance and that they urge all of the women of the church to attend.

In the whole world all the ideologists of the "war against Fascism" school accepted the idea of war as the sole means to fight Fascist encroachments, as if war, whether "democratic" or "totalitarian" in the present state of perfection of the instruments of destruction would not impose on every belligerent a Frankenstein which nobody could control and of which the inevitable consequence must be everywhere hatred, brutality and contempt of men. War today will impartially distribute among victors and vanquished nothing but ruin, human degradation and slavery.—Pierre van Paasen, in Days of Our Years.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Week of Prayer and Self-Denial, October 27-31, 1941

1. A booklet of program material suitable for three services. This booklet contains the following: Material for a talk on the need for medical equipment around the world; material for a talk on the need for a convalescent home for Negro children in Jacksonville, Florida; a worship service on ministering to physical needs appropriate for use with the materials for the talks suggested above; material for a talk on the need for increasing the Retirement Fund for Deaconesses, and an appropriate worship service to accompany the talk; material for a talk on the need of Christian literature in foreign lands, and a worship service on the printed word. Price 10 cents each, postpaid.

2. A booklet containing worship material suitable for use in an All-Day (or part day) Retreat, to be held during the Week of Prayer observance. Price, 25 cents for 25, 50 for 40 cents, or 100 for 65 cents, postpaid.

3. A colored poster to be used in the vestibules of local churches, calling attention to the observance of the Week of Prayer and Self-Denial. Price, 5 cents each, and add 3 cents for mailing.

4. Gift envelopes for the Week of Prayer offerings. Price, 100 for 20 cents.

One copy of each of the above materials will be sent free to each local society by conference officers; additional copies are available at the above minimum prices.

This material will be ready by September 15, 1941. Orders may be placed now. Send to Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

* * *

World Fellowship—October 5

What is the real meaning of World Communion Sunday? A few years ago the Presbyterian Church inaugurated the custom of using the first Sunday in October as a time for the simultaneous observance of the Lord's Supper by the churches of their own communion in every land. Behind it was the thought of a world-wide Christian fellowship crossing all national boundaries and binding in one all followers of Jesus, of whatever race. It was a proclamation of unity in Christ.

The idea appealed to others besides Presbyterians. The Federal Council, through its Commission on Evangelism, undertook to recommend this observance to all churches. The Methodist Commission on Evangelism is promoting the plan within our own denomination. This year, more than ever before, Christians of many names and in all parts of the globe will be partaking on the same day of the emblems of our Lord's sacrificial death for every man.

This conception of the world-wide Christian fellowship inevitably leads in these months of world-wide suffering to the thought of world-wide help. If our fellowship is real, it issues in brotherly sympathy and brotherly action. While we thank God for the tie that is slowly bringing together in one all in Christ, we must seek to speed the unity of feeling and the mutual helpfulness of the family of God by deeds of love. It is for this reason that the Methodist

Committee for Overseas Relief is asking that on October 5, special prayer be made in the services of all our churches for the needy, the homeless, the hungry, the despairing brothers and sisters across the sea. Let us pray!

HERBERT WELCH.

We hope that all Methodist women will cooperate with their pastor in the observance of this day.

* * *

Status of Women

As we begin our Fall program of work in the Woman's Society of Christian Service, I hope chairmen of Status of Women committees will be at work too. May I refer each of you to the August number of THE METHODIST WOMAN, page 25. Here is a splendid article on "Status of Women." It will stimulate your thinking, I am sure. Perhaps it might be discussed at a committee meeting. The bibliography that follows the article will furnish an abundance of good study material.

As delegates are elected to Annual Conference let us not forget that over half the church membership is women. Is it not right that more women be members of the Lay Conference? In many cases there are women equally, if not better, qualified to serve the church in this capacity than men. If such be the case in your church, why not give them an opportunity to serve.

The Federal Council of Churches pointed out in its report on "Woman's Status in Protestant Churches" that in most churches there is little opportunity for the woman's viewpoint to be expressed and as a result many capable women were drifting into other fields of activity. Can not Status of Women chairmen do something to see that this condition is remedied in our local, district and conference organizations. Let us begin by being fair to the women of our church as delegates are elected to Annual Conference.

MRS. E. L. JACKS.

* * *

Program of Work

September, 1941

1. Business Meeting.
2. Plan: (a) For Fall Mission Study; (b) Octagon Campaign; (c) Financial Obligations (three-fourths of pledge paid); (d) Life Memberships—Adult, Junior, Baby—presented.
3. Scarritt Associates Program presented to Church.
4. Monthly program with items from The Methodist Woman.
5. Executive Committee meetings; reports made and mailed.

September will be off the calendar when you read this, but a check to see if completed, this program may be worth your while. If you have done all these things, then you are ready for the following Program of Work.

October Program of Work

1. Business Meeting: (a) Plan Week of Prayer—order Offering Envelopes; (b) Check Life Memberships; (c) Check on Student Secretary Fund.

2. Finish Mission Study: (a) Prepare for Children's Mission Unit through Children's Secretary.

3. Societies not cooperating in Holly Springs school make contributions to Gulf-side.

4. Send boxes of supplies to Malvina Community Center, Malvina, Miss., or to ministers recommended by the district superintendent, and report value to the Conference Secretary of Supplies, Mrs. W. A. Stokes, Grenada. If money is sent it must go to Mrs. D. H. Hall, Conference Treasurer, New Albany.

5. Monthly program with items for THE METHODIST WOMAN.

THE CERTAINTIES OF LIFE

By Mrs. Irvin Rowland

Physical life is always an uncertainty. Disease can wipe it out, force can crush it, and accidents daily take a toll. It is endangered not only by personal misfortunes, but by outside forces over which we have no control. Likewise, our worldly possessions are in the same jeopardy—fires sweep over the forests, through public buildings or into our homes, leaving only ruins. Storms and tornadoes leave a path of destruction behind them. Floods drown out the croplands, droughts parch the vegetation, governments fail, countries are lost and overrun. Innumerable are the things which may happen to us.

What can man hold on to and build toward? What can give him the strength to combat the staggering problems? The answer is the certainties of life. God is still existing, His love is eternal, and He is the keeper of every soul that enters into His fold. Regardless of what may happen to us physically, nothing can touch the spiritual life that is identified with Jesus. Herein is a will of courage and comfort. Herein we build our spiritual mansions, confident that no earthly tragedy can mar them.

Man will struggle on—progress will be made, people will become more civilized, the desire for living will still burn brightly. The spirit of man will always conquer as long as he believes with Paul, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

"Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

We need the peace of God in our heart just as really for the doing well of the little things in our secular life as for the doing of the greatest duties of Christ's kingdom. Our face ought to shine, and our spirit ought to be tranquil, and our eyes ought to be clear, and our nerves ought to be steady, as we press through the tasks of our commonest day. Then we shall do them all well, slurring nothing, marring nothing. We want heart peace before we begin any day's duties, and we should wait at Christ's feet ere we go forth.—Dr. J. R. Miller.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

A Day of Special Prayer for War Sufferers

"Around the wide world on October 5th, Christians will join in observing Jesus' command, 'Do this in remembrance of Me.'"

"Never was there greater need for the consolation which the Man of Sorrows brings to those whose hearts are heavy. The Four Horsemen of Conquest, Slaughter, Famine and Death are riding again. 'In the world ye shall have tribulation,' is still true. There is only one hope: 'Be of good cheer, I have overcome the world.'"

"Yet the greatest sufferers today—the innocent victims of war—are divided into two groups. There are those who bow their heads in prayer. But to countless others, a gnawing hunger, the loss of child or parent, or months of brutality, have brought utter despair. Driven beyond the limits of human endurance, their spirits are broken; hope or faith seems a cruel mockery.

"On World Communion Sunday we must remember both groups of these brothers and sisters of ours—those who join with us in prayer, and those who are in danger of losing all faith in themselves, in their fellowmen and in God."—(From the Methodist Woman.)

* * *

World Federation of Methodist Women

Readers of "The Methodist Woman" are becoming more and more familiar with the term World Federation of Methodist Women, and its significance to all Christian people. The Woman's Division of Christian Service is an affiliated unit of this World Federation of Methodist Women, which had its official birth on October 26, 1939, in Pasadena, California, on the occasion of the Seventieth Anniversary of the Woman's Foreign Missionary Societies of the Methodist Episcopal Church. On this memorable occasion representatives from twenty-eight national units signed the Constitution of this Federation, whose sole aim was to "know Christ and make him known."

Official delegates from all three branches of Methodism were among those signing this history-making document. The realization of this dream for a "World Voice for Methodist Women" had come largely through the untiring efforts of one consecrated woman, Mrs. Thomas Nicholson.

At the close of the Jerusalem Conference of Missions in 1928, after two weeks of prayer and thought and fellowship among men and women from fifty nations of the world, there came upon the hearts of those present a conviction. This conviction was, that to "have a world voice, to exercise a world influence, the Christian forces must share a world fellowship." One of these Christian leaders who was herself a delegate of this historic conference was Mrs. Thomas Nicholson, president of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, who had had this vision for the women of her church and had already, through personal correspondence, laid the groundwork for that which followed. The history of those early beginnings as found in the files of that society, bear testimony to the obedience of this woman to her

vision as she took on the task of organizing the women of other lands where her society had shared the riches of God.

At the time plans were being made for the uniting of Methodism in the United States, each of the women's organizations had established groups of Christian women in foreign lands who were "Sharing their new-found joy with others," and each organization was anxious that these interests be preserved in the plan of union. As a result the By-Laws of the Women's Division of Christian Service made provision for a Standing Committee of the World Federation of Methodist Women, with the Division vice-president as its chairman.

The first project undertaken by this committee was the Prayer Card with which the majority of you are familiar. These were received with such enthusiasm that a second printing had to be ordered as early as the latter part of March, though a half million were printed in the first order. This of course was gratifying, but even now there are many societies which have not availed themselves of this method of introducing their members to the possibilities of its use.

The second project undertaken by this committee was the presentation of the history and purpose of the World Federation of Methodist Women in the December program of the Woman's Society of Christian Service. We are asked to make early preparations for the presentation of this program in the most effective way possible in our societies.

Each issue of "The Methodist Woman" carries inspirational messages about this "Christian Bond of Union," and you will find it interesting reading to open your "First Annual Report of The Woman's Division of Christian Service" and read the personnel of the Standing Committee of the World Federation of Methodist Women, also the report of the committee by its chairman, Mrs. J. W. Mills.

Further plans and projects will be sent down to our local societies from the Division Standing Committee through the Jurisdictional vice-president, to the Conference vice-president, and finally to your local vice-president and eventually to you. Because of the urgency of strengthening a Christian bond of union between the nations of the world, every local Society of Christian Service is encouraged to advance in every way possible the World Federation of Methodist Women.

MRS. J. J. McKEITHEN,
Conference Vice-President.

* * *

Mrs. Sudie J. Lingle

In the passing of Mrs. Sudie J. Lingle, the City Mission Board of Shreveport sustained a great loss. She had been affiliated with it since the organization, but age could not wither nor custom stale her interest in the work. When her chair was vacant, inquiries always followed as to the cause of her absence. When she attended zone meetings over the district in her capacity of Spiritual Life director, she never failed to remind her hearers to think of Jubilee Inn in fruit season. Consequently, Mrs. Freeman's jam closet received many jars of pre-

serves and jellies, much to the delight of this faithful servant of God—and also of the girls who live in the Inn.

We shall miss her eager activities, her zeal, and her devotion to the cause she loved. "God buries his workmen but carries on his work." Perhaps some of our young members will be inspired by Mrs. Lingle's example to make a larger investment in this institution which "mothers" young business girls living in Shreveport.

MRS. JOHN F. FOSTER,
MRS. ROLAND YOUNG,
MRS. N. L. HUDSON.

* * *

Spiritual Life Objectives for the Fourth Quarter

"1. The Spiritual Life Committee in the local church should cooperate with the pastor in seeking to promote the wide observance of the World's Communion Sunday, October 5th.

"2. The Spiritual Life Committee has large responsibility in helping to plan for the observance of the Week of Prayer and Self-Denial, October 27-31, 1941, urging the use of the printed material which has been prepared for the all-day retreat.

"3. The Spiritual Life Committee should cooperate with the Department of Christian Social Relations and Local Church Activities in the observance of Armistice Day, promoting especially prayer services in the interest of a just and lasting peace throughout the world.

"4. The Spiritual Life groups and fellowships should pray definitely that divine guidance may be given in the elections for the officers of the new year."

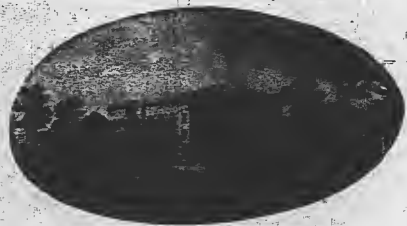
THE GREATER FOOL

By W. B. Millard

"Young gentlemen," said the professor to the incoming freshman class, "let us suppose that, by paying a modest sum in advance, you could get a permit to go into the largest department store and help yourself to everything—diamonds, precious stones, platinum watches, gold cigarette cases, fishing tackle, hunting outfits, monogrammed shirts, silk underwear, imported suits, great coats, hats, shoes, everything; the only limit being what you could carry away. How many kinds of a fool would you call the fellow who, having paid the price, were to say, 'Guess I'll take a paper of pins and one shoe-string'?"

"But the folly of such an one is as the wisdom of Solomon compared to the abysmal imbecility of the youth who pays in advance for a college education, which entitles him, to the limit of his capacity, to absorb the accumulated wisdom of the ages, to intimate acquaintance with the geniuses of all time, to a knowledge of the universe in which he lives, and to the development of a trained mind which will make him a leader of men; and who then says, 'Guess I'll take a squash course, ride a pony over the hard places, and be content to keep an eyelash above the flunking point.'"—Advance.

The acid test of man's Sunday religion is his Monday behavior.—Presbyterian Tribune



Old Centenary College

CHURCH SCHOOL LESSON OCTOBER 5, 1941

By Rev. W. C. Newman

GOD OUR HEAVENLY FATHER

Lesson Text: Genesis 1:26-28; Matt. 6:24-33

Golden Text: Our Father who art in heaven, hallowed be thy name.—Matt. 6:9.

God was more real to Jesus than any visible thing or any human being. He lived in the vivid consciousness of God every hour of his life. His absorbing purpose was to know and do the will of God. His mission on earth was to reveal God to men.

God and Us—Persons

Perhaps more arguments have been waged about the ancient book of Genesis than about any other in the Bible. And most of those arguments have centered in the Genesis story of Creation.

Our lesson text is explicit in its statement, repeated for emphasis, that God created man, and that in his own (God's) image. But many and varied have been the human explanations of that statement. Some say that in the beginning man actually looked like God, but through sin has distorted that divine image. Some say that this verse refers only to spiritual likeness, since Jesus plainly says "God is a spirit."

Perhaps no arguer has even been convinced, and in this case no proof could be given for an incontrovertible conclusion on these moot points.

But upon one thing all will agree—that man is like God in being a person.

A person is a being who is capable of thought, volition, action, love, communion, aspiration, moral discernment, and of many other things foreign to or possessed in much lesser degree by animals or other living things.

Our likeness to God is variable—depending upon the extent to which we develop these capacities toward the perfect.

God—A Fatherly Person

The efforts of man to describe God in human terms dates back to the very beginning of time. King, Counsellor, Judge, Shepherd, Comforter—these are only a few of many figurative names he has applied to God.

Jesus had a better—"Our Father Who Art in Heaven." He was not the first to call God "Father," but he understood the implications of the name far better than any other. "Your father knoweth what ye have need of before ye ask him . . . shall he not much more clothe you, O ye of little faith . . . how much more will your heavenly Father give good gifts to them that ask him."

And Jesus most eloquently revealed God's fatherliness to us in his matchless story of the father of a prodigal boy.

What It Means to Be a Son

But I expect that most of us accept this idea of God with congratulations to ourselves that we can have the affectionate care and help of our Father God. It never seems to occur to us that sons have very definite obligations to their father.

Reverence for the Father's name is an invariable characteristic of true sonship, as is the desire to please and make the Father happy by doing his will. Interest in the Father's business is likewise natural to a son. And hardest of all—love for the Father's children, all of them, is an expression of our love for the Father.

Tested by these marks of a true son, how is your relationship to our Heavenly Father?

THE BUILDER

By Mrs. Bert R. Guillory

(Dedicated to my brother, George D. Price)

"Daddy, I've built a house,"
Said the five-year-old baby boy.
"I made it with my own hands."
And his little face flushed with joy.
"The foundation is set in glue,
It can't fall down, I'm sure.
I cut every block straight and square
Just as you told me to do.
It took me all day to build it—
I'm so tired. Hope it pleases you."

"You have built it well, my son,"
And the parent's heart swelled with pride
To know that his little boy
Was willing to follow a guide.

Years later, the boy, twenty-one, said,
"Father, my house is done.
I finished it up today—3 months hard work,
no play.

The foundation is set in cement;
The walls are straight all around.
The openings are tight, and the shingles
Are nailed down securely and sound.
I followed your plan all through.
Father, I hope it pleases you."

"You have built it well, my son,"
Said the father. "By following a plan
Your work is faultlessly done."
(How proud he was of the man!)

Three-score years went by. An old man
Prayed: "Father, my house up above
In heaven is built, not with hands,
But with good works, kindness and love.
Its foundation is set in truth, Lord:
The walls are hope, faith and trust.
The roof is a covering of prayer,
The openings the Light of Thy Word.

"The threshold is pure humility;
'Tis painted with the Blood of the Lamb.
My brushes were meekness, self-denial.
Ten commandments made up my plan.
It took my whole life to build it;
I fought hard against sin.
I pray that it pleases thee, Father.
I'm tired, and would enter in."

Then the words of the Master:
(His Son was a Builder, too).
"Thou hast builded well, my son;
Thou has followed the plan, straight and true.

Enter into rest eternal.
A crown of life ye have won.
Ye shall have peace everlasting,
And dwell in thy heavenly home."

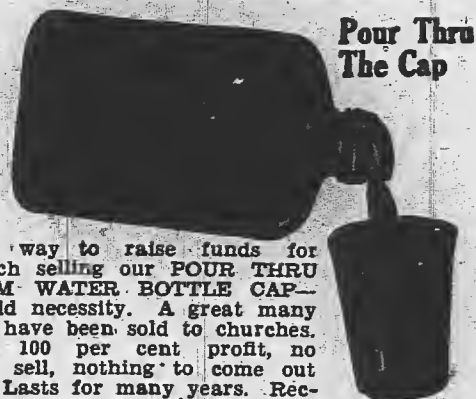
DR. ROMIG ON ORIGINAL SIN

Our sister denomination, the Reformed Church in America, has been stirred by the courageous and masterful address of Dr. Edgar F. Romig as retiring president of the church's General Synod earlier this summer. Dr. Romig is minister of the West End Collegiate Reformed Church, New York City, and noted not only for his power as a preacher but also for his appreciation of the liturgical traditions of the Presbyterian and Reformed churches.

In pleading for a vitalized regard for the church's liturgy for the sacraments of baptism and holy communion, Dr. Romig also raised a point which has been a basis of controversy for a long time—the assertion in the liturgy for baptism, that children are "conceived in sin" and that they are "sinful and guilty before God." He declared that he could no more expect parents of little children to accept that belief than he "could ask them to believe in Mohammed," and continues, "For I cannot find warrant in Scripture for any doctrine that children whose wills have not yet been formed and who therefore cannot exercise the power of moral choice are guilty before God. Has not the hour struck for us courageously to depart from lawlessness by giving thought to modified forms?"

Forward-looking Christians everywhere will be heartened by the clear thinking of the retiring leader of a church noted for its strong scholarship and doctrinal solidarity. In a day when there is too much of mere aestheticism creeping into Protestant public worship, we do well to heed the voice of one who respects the value of liturgical fellowship across the years but who, at the same time, believes that liturgists ought to be theologically honest.

—The Presbyterian Tribune.



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OLD RELIABLE EYE WASH

brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores. DICKEY DRUG COMPANY, BRISTOL, VA.

THE CHRISTIAN FIRESIDE

THE FLY

By Rev. Vivian T. Pomeroy, D. D.

I was working in my study one morning after the hot spell had come. My typewriter was clicking hopefully, for I was sure some good thoughts were on the way. Then a smallish fly buzzed round me and settled upon the paper. I brushed him off. He came again and settled on the machine. With a muttered word of ill will, I swept him off. But he was a fly who had been brought up on slogans. He had settled on so many papers and books that he had learned the Art of Persistent Personality. He buzzed again, and encamped on my nose, which is rather a promontory. I suddenly lost a bit of temper. I pushed back my chair, and from a cupboard I seized that helper of man—the fly swat.

I gave up my good thoughts for a while. I walked about my study, weapon in hand and massacre in my heart. I could not see that fly. I sat down, watching for him. He never came near. I waited.

Ah! There he was on the crimson curtain. I crept towards him. Lightly he skimmed to a little table and rested on a new book called "The Nature and Destiny of Man." I approached cautiously. He shot to the ceiling. By this time I was thoroughly aroused. Die he must! How dare such an insect defy a man! The impudence of it!

There he was again. Just over the bureau, circling over a precious luster bowl. On the edge of the bowl he alighted and his evil wings were folded. I crept into position, my weapon aloft. Bang! Down came my swift arm.

Bang! And crash, too. There lay my enemy, the fly, dead; and there, too, in five pieces, lay my blue and golden luster bowl. Such a treasure—that bowl which caught and held the sunshine—now broken beyond mending. The hateful fly and the lovely bowl—both smashed.

I returned to my work. No good thoughts came but this:

I was wise to kill that fly. I was an idiot to smash that bowl. Such an annoying fly! Such a precious bowl! Was I more wise or more foolish?

You are telling me.—Reprinted by special permission of the author and The Christian Leader.

LETTER FROM ICELAND

First Marine Brigade,
Iceland,
August 22, 1941.

Dear Mr. Benson:

Iceland is a very strange place. The first thing I noticed was that there are no trees. Centuries ago European nations ravished this island of its timber and the many sheep have prevented regrowth. Even a "Chinaberry" tree would look good to me

now. Volcanic lava covers most of the fields, with the exception of the land that has been cleared for farming. The majestic bare mountains contrast sharply with the green fields. Farming and fishing seem to be the chief industries, but practically everything is imported. It is amusing to see how hard the women work in the fields with the men standing around talking. Many of the farm houses are covered with sod, which is one way of keeping the winter winds out.

Natives are proud of the fact that Iceland is the world's oldest democracy and the "Al-thing" the world's oldest parliament. Though the interior is very wild and rugged, the towns and cities are most modern, with their electric light and telephone systems and traffic problems. Most of the cars here are American built, but the left-hand law of the road is in effect.

Iceland's hot springs are another phenomenon. Not far from our camp there is a stream about twice the size of Cholera Branch, with its source about seventy or eighty miles from here. The water is boiling hot, and as far as a person can see up and down the valley the rising steam appears to be a strange fog. The origin of this and several other hot streams is Iceland's famous Geysir. Its history dates back to the 12th century, being first mentioned in a Danish chronicle of those times. Displays today are regulated for sight-seers and eruptions of from 100 to 220 feet are now produced.

All of the month of July and up until a few weeks ago there was no nightfall here. It was odd seeing the sun riding high at midnight. Within another month we will be having about twenty hours of darkness each day. Since coming here we have experienced some very cold weather, but we have been told that this was the best summer here in many years. Winter begins in a few more weeks. The Land of Cotton is really going to look good to me when I come back to the good old U. S. A.

This trip has been a great experience, but my only thoughts are of the day when I can come back to my little family. "Bossy" and I both send our thanks and wish you and the Chronicle the best of luck. Keep smiling. Regards to all.

Sincerely,

WILLIAM A. WILLETT.

(Note: This interesting letter appeared in the Colfax Chronicle of Sept. 12. The young man and his mother are members of the Methodist church at Colfax, La.—Ed.)

DREAMS

Stay—remember not
The yesterday that
Was dark and dreary.
Only think of the morrow!
Look not back, down
The long, long lane,
Lest it bring but sorrow.

Dream the dreams to be—
Though gossamer things
They now seem to thee.

M. ELLIOTT.

Box 336, Biloxi, Miss.

Americans have more time-saving devices and less time than any other people who inhabit this dreary world.—Selected.

Honest men esteem and value nothing so much in this world as a real friend. Such a one is as it were another self, to whom we impart our most secret thoughts, who partakes of our joy and comforts us in our affliction. Add to this, that his company is an everlasting pleasure to us.

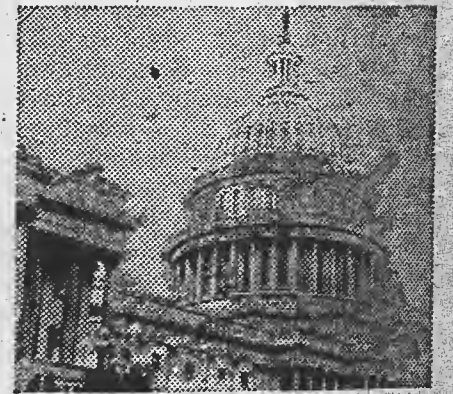
—Pilplay-a Beshmen.



● Flipping a coin is one way to end indecision, but try to answer these seven questions without the use of any but mental aid. Just place a mark in the space provided beside today's Guess Again questions, and check below for the correct answer. Total your score and see your rating.

(1) The phonograph was invented by: (a) Thomas Edison; (b) Eli Whitney; (c) Samuel B. Morse; (d) Teddy Roosevelt. ☐

(2) Tobacco would be classified as a: (a) fruit; (b) plant; (c) vegetable; (d) flower. ☐



(3) The building in the above picture is the capitol of: (a) the State of Washington; (b) the State of Delaware; (c) Canada; (d) the United States. ☐

(4) If one were to call you mendacious he would be calling you a: (a) reformer; (b) liar; (c) teetotaler; (d) student. ☐

(5) A figure in the Septillions would contain the following number of zeros: (a) 30; (b) 10; (c) 24; (d) 32. ☐

(6) The cap worn upon graduation from a college is called a: (a) dunce-cap; (b) gradcap; (c) night cap; (d) mortarboard. ☐

(7) A dodecagon is a geometrical figure having: (a) 12 faces; (b) 11 sides; (c) 8 sides; (d) 4 right angles. ☐

"GUESS AGAIN" ANSWERS

- | | |
|---|-------|
| 1. (a) starts you off with 15 pts..... | Tally |
| 2. 10 more for easy (b)..... | Score |
| 3. Another snap for 10 more..... | Here |
| 4. Take 15 more for (b)..... | |
| 5. Somewhat difficult, (c) 20 pts..... | |
| 6. (d) is worth 15..... | |
| 7. Take another 15 for (a)..... | |
| YOUR RATING: 90-100. | |
| darned good: 80-90. | |
| right fair: 70-80, you | |
| must've flipped a coin; 60-70, you should | |
| have flipped a coin. | |
| TOTAL | |

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BOOKS

The Ethical Ideals of Jesus in a Changing World, by G. Bromley Oxnam. Abingdon-Cokesbury Press, New York and Nashville, pp. 135, price \$1.

Bishop Oxnam, who went from the presidency of DePauw University to the bishopric of the Methodist Church, is one of the vigorous and clear thinkers of the present time. His previous publications have had to do with youth movements and studies in social life, particularly the Communistic regime in Russia. Whether one agrees with his industrial and social views or not, in this book will be found a clear and forceful exposition of the ethical ideals of Jesus and their validity for our war-torn and disordered times. In the five lectures which make up this book, Bishop Oxnam sets the stage with the very figures who have had such a large part in the world-wide labor movement following the Copenhagen Conference of 1910, the industrial and social revolution which followed in the wake of the World War, and the present chaotic condition resulting from the bloody contest in progress between the totalitarian states and the democracies. It is a book of dramatic power backed by a detailed review of facts and events which must be finally adjusted, if adjusted at all, by the ethic of the Gospel of the Son of God. This is a small book, but it is of surprising content. It is both inspirational and informative.

Stories for Junior Worship, by Alice Geer Kelsey. Abingdon-Cokesbury Press, New York and Nashville, pp. 159, price \$1.

Mrs. Kelsey's past and present form an almost perfect foundation for the task which she undertakes in this book of stories. She is the daughter of a Congregational parsonage, was reared on the campus of a theological seminary, has had extensive experience in various types of social work at home and abroad, and in her family of three daughters and a son she has a clinic all her own. She brings, therefore, to the Junior Department of her church and to a wider constituency through the pages of her book, worship treasures which have been thoroughly winnowed by Junior attitudes and responses.

The thirty-five stories which comprise this volume are for the most part republished from various periodicals which specialize in worship literature for children. The stories vary in length, style and age appeal. They are as fresh as the breath of a spring morning and they are interestingly told. Every incident or legend, no matter what its origin or source, is told with accuracy of detail and with reverent devotion. To teachers of Junior children and to mothers who would possess a volume of thrilling interest for the entertainment of their own children, we heartily commend this book. It will not be disappointing to those who seek wholesome stories for the entertainment and direction of children in worship.

Evangelism in Christian Education, by Richard L. Ownbey. Abingdon-Cokesbury Press, New York and Nashville, pp. 160, price sixty cents.

Naturally and properly this book emphasizes the educational aspects of evangelism, but not without sympathetic understanding and recognition of all the collateral and associated factors. Dr. Ownbey recognizes the fact that true evangelism does not root in the economic waste of crime, but is grounded in an intellectually valid experience and interpretation of God in Christ. It

is through "generating emotional responses and changing character" that evangelism comes to flower and fruitage.

This little study book reclothes old concepts in a new and discriminating phraseology, presents education as a splendidly fashioned instrument for translating a daring faith into sustained enthusiasm, and makes education and evangelism a cooperative enterprise. The author holds that the facts of individual experience become primary elements of the evangelistic creed to such extent as to make one distrust the sustained educational aids. Particularly interesting is the suggestion that the perils of youth grow out of the discovery of physical selfhood without the long look which must carry him beyond the material and social conditions without which he tends to become a revolutionary rather than a true world citizen.

A New Heaven and a New Earth, by Edwin Lewis. Abingdon-Cokesbury, pp. 248, price \$2.00

This is a grand book, an inspiration and a tonic for the time in which we live. Dr. Lewis invites us to lift our vision to the heart of all reality and truth so as to understand the real causes of the tragedies of contemporary life and the sources from which alone a worthwhile new order can proceed.

Consistent with the position he has established in his previous writings, Edwin Lewis offers the thesis that "in the long run it is heaven that makes the earth, the ideal which controls the actual, what men really believe that makes them what they are." "The tragedy that is happening in the world today is happening because those who are directly responsible for it have taken the Christian God out of their heaven and replaced His with another—all too often with what in the book of Revelation is called The Beast." There is a law which makes the worshipper the incarnation of his god, irrespective of the character of the god. The problems of this earth will not be solved until we get the right kind of heaven, for ultimately "men will give practical expression to whatever they judge to be the highest."

This position is quite different from the usual view which makes things work from the bottom upward, i. e., from the economic, social and political factors, and which says that if we should deal with these conditions in a satisfactory manner a better society would evolve. Without of course denying the necessity of correcting the injustices that exist in these realms, Dr. Lewis offers a solution which works from the top downward. The Kingdom of Heaven is not something into which we gradually evolve, it is a divine gift. Social conditions are not the causes, they are the fruits of the particular kind of heaven in which that society believes.

The author discusses at length the pattern which the Christian faith offers by comparison to other kinds of "heavens." Without any apology and with great power and conviction, Edwin Lewis proclaims his belief that in Jesus Christ we have the complete fulfillment of history and that the Christian dogma is the only basis upon which the new order can come.

Whether one agrees with it or not, this book should be read and we dare say that no one will put it down without thinking some deep, long thoughts; and even the one who does not share Dr. Lewis' approach will admit that he has made quite a case for his views and has spoken a word that needed very much to be said.

A. M. S.

The Meaning of Revelation, by H. Richard Niebuhr. McMillan Co., pp. 196, price \$2.

It is the opinion of this reviewer that this book is a landmark in the development of American theology. The author of it is H. Richard Niebuhr, of Yale University, who makes a fine contribution to a name already made famous by his brother, Reinhold Niebuhr.

While this book deals with profound theological questions, its style is of great beauty and fascinating clarity. And on the other hand while it reads easily, it makes the reader feel that something very deep and significant is being said. It is the kind of book that one wishes to read several times.

In his preface, Dr. Niebuhr places himself squarely in the tradition of Immanuel Kant. This tradition is well known. Deeply attached to a background of simple and earnest piety and devotion to moral duty, Kant was also a participant to an age of expanding scientific knowledge. He was quite disturbed by the cleavage which seemed to be developing between the two interests, and he felt convinced that truth was to be found in both, that both approaches were fundamentally sound. They needed to be reconciled, not merely because it was intellectually desirable, but because it was a matter of deep human concern. To allow this cleavage to continue would be disastrous to the good of humanity.

To this ministry of reconciliation, Kant dedicated the resources of his powerful intellect. The result of this effort was his famous "critical idealism" which prevailed as an acceptable solution for many decades and which is still very influential in theological circles.

It is somewhat similar a task which Niebuhr assigns to himself in this book, and we have here a most worthwhile attempt to combine the historic faith with the virtues which may exist in contemporary liberalism.

The solution offered by Niebuhr is in terms of "existential thinking." The word was coined by Emil Brunner. The idea back of it is that the trouble with much reasoning about religion lies in the fact that it is done in terms of theoretical thinking. But the categories of such thinking are unable to represent fully the substance of a religious faith, and the arguments derived from such sources miss the mark. What we need is a type of thinking and a form of logic which will do justice to the very heart of the religious experience. The claim made for this form of thought called "existential thinking" is that it does just that.

What this type of thinking is, and what happens to our understanding of the faith when it is approached from that fruitful viewpoint is shown in the pages of this book, and to find this out will fully reward the thoughtful readers of this significant book.

A. M. S.

RELIGION

Get religion like a Methodist,
Experience it like a Baptist,
Be sure of it like a Disciple,
Stick to it like a Lutheran,
Pay for it like a Presbyterian,
Conciliate it like a Congregationalist,
Glorify it like a Jew,
Be proud of it like an Episcopalian,
Practice it like a Christian Scientist,
Propagate it like a Roman Catholic,
Work for it like a Salvation Army lassie,
And enjoy it like a colored man.

—Dr. Edgar DeWitt Jones.

WISE OR OTHERWISE

By Rev. James H. Felts

Better to be a respectable nobody than a punk somebody.

Orthodoxy is of relative importance. Clean living is of supreme importance.

Turn over a log and the light will make the bugs run. Same is true of lawlessness.

Old age seems to have lost its popularity. We now have "Ladies of Experience" and "Gentlemen of Leisure."

When memory hangs deep in a man's heart like the glow of a perfect sunset, he has been a fairly good citizen.

The writer of a recent book says, "I cling to my childish preference for Hell." This in the face of his antipathy to the "hog-smelly prodigal."

The reaction to "Laymen We Do Not Forget" is sufficiently favorable to justify other "briefs" at an early date.

I am in hearty sympathy with the man who indicated that the best of the good old days was "riding on a sack of corn being sent to the mill, or licking the batter-bowl."

When a man loves life and deliberately surrenders it for something he loves more we think of The Christ.

"I am unhappily convinced that our exteriors have increased in importance while our interiors have deteriorated." One policeman inside a man is worth more than two outside.

A West Point, Miss., farmer refused to allow "baptizing" in his pasture because they left the gate open. My Bible teaches a simpler plan.

To be overdressed or underdressed is like over-baked or under-baked bread—wanting in good taste.

When delightful luxuries are listed as necessities, Uncle Sam must dig deeper to care for the indigent—AND.

JOHN W. CARPENTER

On September 9, the death angel came and ushered our friend to his eternal home. For many years Brother Carpenter had been a member of the Methodist church at Morgan City, having placed his membership here upon coming to this section some twenty years ago.

He was a Christian gentleman, a successful planter, and a man who possessed a genuine love for his home and family.

He and his faithful companion who survives him reared three fine Christian daughters, Miss Valley Carpenter and Mrs. Emory Kelley, of Morgan City, and Mrs. Green Wallace, of Blue Mountain.

Funeral services were conducted by Rev. J. O. Dowdle, of Ruleville, a former pastor.

A FRIEND.

A man in the right, with God on his side, is in the majority though he be alone.

—Beecher.

WHEN IN NEW ORLEANS
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New Orleans Oldest and Best
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IN MEMORY OF MRS. L. P. BURATT

On Tuesday evening, August 26, just a few hours after the sun had gone to rest, God, in His wisdom, sent His angels to bring the soul of Mrs. Gertie Carpenter Buratt to rest in her heavenly home. The Saviour has gone to prepare for her and all who make themselves ready.

Mrs. Buratt was born April 26, 1897. The angels bore her spirit away Aug. 26, 1941, at 8:20 p. m. She was 44 years and 4 months old.

She was the daughter of Mr. and Mrs. A. D. Carpenter, of Galvez, La.

On December 28, 1916, she was married to Mr. Lewis P. Baratt. To this union five children were born, all of whom, with her husband, her father and mother, three sisters and five brothers, are left to mourn her home-going.

Having been raised by Christian parents, early in life she professed faith in God and accepted Jesus as her Saviour, and united with Carpenter's Chapel Methodist church. Of this church she was a staunch member all her life, therefore she knew little of the wild and wicked ways of life. She believed in the support and upkeep of the church.

The church has lost a valuable member. The community has lost a nurse from the bedside of the sick. Motherless children have lost a motherly friend. Her husband has lost a real companion. Her children have lost a devoted mother.

She was a friend to all who knew her. To know her was to love her, for she was kindness personified.

She was always thinking and talking of her church. She was always glad to entertain her pastor.

She was a teacher in the Sunday School. An active member of the W. S. C. S. She was program director for the young people of her church. Having had Christian training she demonstrated the truth of the Scripture: "Raise up a child in the way it should go, that when it is old it will not depart from it."

She left the legacy of a good name to her children.

The fact that she had many friends was proved by the great concourse of people that attended her funeral service, and the large floral offerings that were given in honor of the good she had done.

The body was in charge of the Woodruff Funeral Directors, of Baton Rouge, La. The funeral service was in charge of her pastor, Rev. C. J. T. Cotten, who was ably assisted by Rev. J. P. Bonnacarrere, Rev. P. W. Sibley and Rev. Ralph Cain, former pastors. The funeral service was in Carpenter's Chapel Methodist church, Galvez, La.

While the sun was going down her body was quietly lowered to its final resting place, there to await the first resurrection.

All who knew her will rise up and call her blessed.

Blessed are the dead who die in the Lord, from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them. Rev. 14:13.

C. J. T. COTTEN, Pastor.

CAN THERE BE ANY HARM IN HOBBIES?

By May Smith White

If one should ask this question, "Can there be any harm in hobbies?" before a group of hobby enthusiasts, I think the answer would readily be "No," and it should be "No," for there is no joy greater than

that of collecting hobbies, provided it is done in the right spirit.

But human beings are very weak, especially when it comes to something as precious as a rare old lamp, or a plate made in France that they want to buy from a colored person who has told them repeatedly, "I don't want to sell dat, for it belongs to my first husband's mother," but then the hobby enthusiast (with envy almost shining in her eyes, and if we could only get into her heart we would likely find it well rooted there), says, "Oh! But your child will probably break this, or perhaps you will have to move, and something will be sure to happen to it, so why don't you sell it to me?" And, of course, we know the Negro has very little resistance, and on seeing a dime or a quarter or maybe fifty cents flashed around, she decided, rather reluctantly, to sell; but throughout the transaction she remains quiet and has a sad, downcast look on her poor, bewildered face.

I am a "hobby enthusiast" myself, and I have bought a few "antiques" from colored people, but since then I have resolved to ask "hobby collectors" to let's band ourselves together to protect the timid Negro, who probably loves her things, with a deeper feeling of sentiment than we collectors do. For after all we enjoy displaying our antiques in our attractive homes, while about all the Negro can do it to set her's back on a shelf in some dark corner only to look at them occasionally, but when she does, she dreams of the happy days of long ago. So I would like to leave this thought with "hobby lovers"—

"Don't let a 'hobby' bring an end to friendship with a colored friend—Let's help him to keep his sense of pride While we learn how to 'hobby-ride'."

Monroe, La.

SOME PROBLEMS OF TODAY

Should a Christian Use Tobacco?

By Captain Elmer L. Capp

The Bible does not say in so many words that a Christian should not smoke or chew, but it does give definite principles to govern our lives.

The Bible teaches that one who defiles his body shall be destroyed by God. Tobacco weakens our physical bodies, weakens our mental life, and thus I am sure we must all agree that it defiles the human body.

Isaiah spoke against the wasting and spending of money. It has been estimated that it would take a person working steadily 100 years to count enough silver dollars to pay America's tobacco bill for one year. If the money spent by Christians alone for cigarettes had been given to missionary work, just think of all the souls that could have been won for Christ!

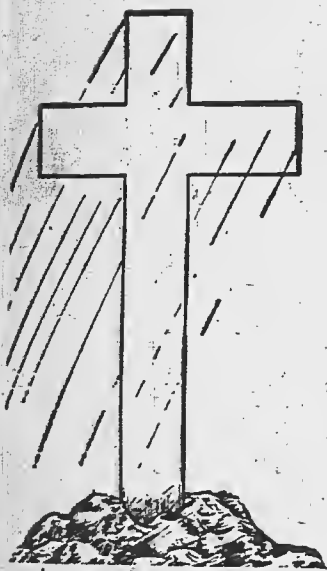
The Bible also warns against filthiness, and who can deny that tobacco is not a filthy habit?

Another reason why a Christian should not use tobacco is because of the influence which he will wield and the example he sets. Others are watching our lives. Let us come apart, and be separate, present our bodies a living sacrifice, holy, acceptable unto God.—The Young soldier.

"Without a parable spake he not unto them." For teaching, one illustration is worth a thousand abstractions. Illustrations are windows through which truth shines.
—E. P. Hood

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

Make this thing plain to us, O Lord!
That not the triumph of the sword—
Not that alone—can end the strife,
But reformation of the life—
But full submission to Thy Word!
—Austin Dobson.

THE PRAYER-ROOM TODAY

Make me a minister of Thy comfort, my
God. I would not ask comfort for myself
alone, but rather that I may be able to
bring to other men and women the com-
fort wherewith I am comforted of Thee.
Make me so sure of Thee that some who
know me shall find in my fellowship the
assurance of Thy love. Give me light
where now I walk in dark places, that
others, too, may find their way. Make my
hands steady in Thy strength to guide and
uphold, make them tender with Thy ten-
derness to soothe and help. Dwell in my
heart for my own healing, and live in my
life that others may be blessed, O God of
all comfort. Amen.

My Prayer

By Aunt Kate

(Dedicated to my Sunday School Class)

Just to catch the perfume from the humblest flowers
Along life's dusty highway
To hear the birds' soft notes from their secret bowers,
This is my prayer today.

To see the beauty in every blade of grass
As I go along my busy way,
Just to see Jesus in every one I pass,
This is my prayer today.

To see the best in my fellowman
As I meet him from day to day,
To help him in every way I can,
This is my prayer today.

Some loving deed done, some kind word spoken
To my fellow travelers along the way,
Some healing balm for a heart that is broken,
This is my prayer today.

If aught of sorrow, grief or pain
I'm called to bear this day,
Dear Lord, let me not complain,
This is my prayer today.

When doubts and fears assail me and I am sore dismayed,
Oh, Saviour, let me hear thee say
"Fear not, my child, be not afraid,"
This is my prayer today.

Amite, Louisiana.



WALLET OF THE WEEK



A PERSIAN CAT was transferred from its home in Phoenix, Arizona, to San Diego, California. Shortly afterward the friends to whom the cat had been given moved to a new apartment and the cat disappeared. Nine months later it showed up at its original home in Phoenix, Arizona. It had traveled three hundred and eighty miles across a blistering desert and had crossed the Colorado River in its journeyings. When it arrived it was footsore and thin, but showed no other ill effects of its adventure.

* * *

IN CENTRAL PARK, New York, is a bird sanctuary where nearly two hundred species of migratory birds find protection and a haven. The sanctuary is located in the very heart of the park, and many bird lovers in the great metropolis use it as a laboratory for the study of birds which make it a temporary stopping place in their journeyings north and south. Each week-end groups made up of concert singers, physicians, lawyers, tailors and others may be seen making pilgrimages for bird study.

* * *

THE NATIONAL PREACHING MISSION has plans for bringing to America two of the most outstanding personalities of British Protestantism. They are Dr. Leslie D. Weatherhead and Miss Maude Royden. They are to take part in the "Preaching Mission" in the early part of 1942, but are to arrive about the first of November. The weeks preceding the special engagement will be devoted to furthering the cause of Ecumenical Christian fellowship. Both of these leaders will doubtless be heard in radio addresses during their stay.

* * *

AUSTRALIAN METHODISM, despite the war and the social and economic upset which it has brought about, showed a net membership gain of six thousand, according to the statistics reported to the General Conference which met in Brisbane not long ago. There was a surplus of approximately eight thousand dollars over the actual expenditures and there is already developing an evangelistic crusade which promises great things for the growth of the Church in the near future. The beginning of the evangelistic movement in New South Wales is particularly obvious.

* * *

THE AURORA BOREALIS, like every other spectacular or occult natural phenomenon, is associated with some religious idea by people who do not know anything of its nature. The appearance of this spectacular northern light in Michigan recently found many pious interpreters. Some thought it a sign of the coming of Christ, some that the end of the world was indicated, and others that God was thus indicating His intervention in the European war. An offset to this form of credulity and superstition is seen in the attitude of those who accept nothing as either religious or prophetic.

THE CANNERS LEAGUE of California discloses the fact that the British Government tried to place an order for fifteen million cans of tomatoes, in order to have a reserve of both food and drink in case invading Germans might succeed in ruining the water systems. It is said that the order could not be placed because it was too large to be handled on short notice. The effort to secure such a supply indicates both the foresight and the apprehension of the British Government.

* * *

AN AMERICAN-BRITISH CHAPEL will be erected in the near future in the far away outpost of Iceland. The plan is to make it a recreation house and chapel, and the movement was organized by "Toc H," a British fellowship composed largely of veterans of the First World War. The first chapel of this nature was built at Poperinghe, in the Ypres salient, France, in 1915. Queen Elizabeth, of England, will make the new chapel historic by a donation of wood from Glamis Castle, the scene of Macbeth, for use in the structure.

* * *

HOSPITAL CHAPLAINS, according to a recent survey of the situation in Protestant hospitals, are far less effective in the work than the need would suggest. It is said that only about half of the hospitals from which statements were secured have a regular chaplain, some few others have a religious worker, and forty-four per cent have no designated worker. As a result of the lack of cooperation on the part of physicians, a large part of the patients who need a religious ministry most are never found.

* * *

THE WALDENSIAN CHURCH, in Italy, has secured exemption of its ministers from military service where such ministers are actively engaged in parish work. Most of the young men of the church have been forced into the army or navy service. It has become necessary for the church to seek a fifty per cent increase in the giving of its members in order to meet greatly increased financial obligations. The Waldensians belong to the family of Christians which we know best by Seventh-Day Adventists.

* * *

THE CITY OF JERUSALEM, for the first time since the days of the Romans, is predominantly Jewish. Prophetic News is given as authority for the statement that approximately sixty-five thousand of its one hundred thousand inhabitants are Jews. All of these do not live inside the walls of the old city where are the landmarks of the ancient capital of the race, but many of them are in the modern area which surrounds the old city on all sides except the east. The rapid growth of the Jewish element of the population is believed by many to be a fulfillment of Scripture prophecies.

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

ADVOCATE READERS ENTITLED TO KNOW THE FACTS

From a letter of President Cline, under date of September 23, we quote:

"I notice in your editorial of last week the item relative to the giving of dances on the Emory campus that you published Doctor Cox's letter in full. I must confess that my interpretation of Doctor Cox's letter is not identical with yours. When he says no general dances have been given there seems to me to be an implication that possibly some particular dances have been given. I agree that this is a matter of interpretation but believe the matter of fact will be easily cleared up; and as an interested reader of the Advocate, may I ask that you write to Emory University and inquire specifically if the administration has been given full authority to control and regulate the social life of the campus and if any student dances have been given or are to be given on the campus.

"If Brother Holmes and Chairman Brown have erred in their statement, this error should by all means be corrected; but I believe that you would agree that an editor should adhere to the same strict rule of accuracy which you so rightly and so stoutly lay down for a 'reporter.' I note that Doctor Cox's letter is as of last February while the statement of Brother Holmes and Chairman Brown is as of August. This might be a way of reconciling a discrepancy that might otherwise lead some to draw unjust conclusions concerning veracity. I, as a subscriber and reader of the Advocate, believe that all subscribers and readers are entitled to the facts in the case."

In reply we wish it to be distinctly understood that we are discussing representations, not persons. We said exactly what we meant and we stick to it. Touching Dr. Cox's letter, it is true that it was written in February, but we quoted it in full and it states plainly that "At present we have no clear-cut policy." As for any change of policy, it does not affect either our statement, or our position. We deny again the power of any board to create truth or to change morality.

As for the suggestion that the "Statement" was "as of August," it is not true that the facts in question bore any such date. We quote again the language used: "At the last meeting of the Board, it was reported that student organizations were giving dances at places and under conditions not the best, and where college restrictions could not be effectively enforced. It was further reported that many Methodist schools in the South, such as Duke University, Emory University, Southern Methodist University and Hendrix College had met the situation, etc." By no legitimate inference or rule of interpretation can

those statements be given any other date than May 28, 1941, when the Board meeting was held.

A Discrepancy Which We Did Not Mention

We now call attention to another discrepancy. In Report Number 1, of the Board of Education, at the last session of the Louisiana Conference, we find this language: "The present endowment is \$562,000, which we hope will be increased to \$750,000 as soon as possible." Page 35, Conference Journal. On August 21, the statement which we were discussing in our editorial of September 18, says: "The productive endowment of the college, due to careful attention, now has an appraised value of \$425,000, yielding last year \$17,212.55 in income." From November 14, 1940, to August 21, 1941, for some unexplained reason the endowment was stepped down \$137,000. The audit reports an unrestricted endowment of \$461,176.41, and a restricted endowment of \$30,673.56, making a total of \$491,840.97. Of the total endowment, \$87,925 is in real estate which is not "productive," according to the audit. The total "productive" endowment is, therefore, \$403,915.97, which leaves the "Statement" \$21,084.03 out of balance. Every figure which we have quoted bears an official stamp and we present them as they are. We know that such loose statements are misleading, and it is to that kind of reporting that we object.

The Practical Problem

The letter of Dr. Henry N. Snyder, President of Wofford College, in the "nineteen letters" to which we have made reference is, it seems to us, a concise statement of the practical problem involved. He said:

"We do not permit dancing on our Campus nor do we permit a student club organized for that purpose. We believe that such organizations invite extravagance and dissipation and are thoroughly commercialized by traveling bands, hotels, and student committees.

"We do not interfere with our students when they attend dances. The fraternities engage their alumni to sponsor dances for them. My guess is that this is a kind of subterfuge and that the students really give these dances and bear the expenses. I do not like the insincerity involved in this.

"The whole question is a difficult one to handle because our boys come from Methodist homes and they bring dancing habits with them. Locally, their pastors no longer preach on the subject and probably do not offer any advice against it. Official members of our local churches give dances themselves and encourage their children in it. My opinion is that it is too much to ask colleges to set up standards which the Church itself does not enforce back home. My observation is, moreover, that the opposi-

tion to these things comes from a few country preachers and roving evangelists who are not connected with our church."

OUR JUNIOR PUBLISHER

Just as we were about to close our books for the fiscal year, an uncounted asset appeared for the audit. It was a bouncing boy born to Mr. and Mrs. C. Milton Chalmers, on September 30. He arrived just in time for inclusion in our 1941 accounting. The proud father thinks that what he lacks in looks he more than makes up in lung capacity. We congratulate the happy parents and wish for them unending joy in their newborn son.

DISCONTINUED NOTICE

We wish to call the attention of our delinquent subscribers to the fact that we drop those who fail to send us their renewals, not because we wish to do so, but because we must. After this issue many names will be dropped. Please send us your renewal at once that we may not have to discontinue your paper.

CLERICAL PARKING LOTS

The editor of *The Cumberland Presbyterian* hits out in the following editorial bearing the caption "Using the Church as a Meal Ticket."

"There have been some preachers who have used the Cumberland Presbyterian Church as a meal ticket until they could get in a church that suited them better, and it is reported that some are still doing that. It looks like the Cumberland Presbyterian Church should learn a lesson, and tell those who want to use our church as a parking lot while they seek bigger things that we don't need them.

"I respect a man if he is against me if he is open and above board, but deliver me from that city flatterer who compliments to the face and denounces behind the back. I respect the minister whose doctrines are directly opposed to mine, and honor him for his strong convictions, but I have no admiration for one who believes a little of everything and nothing in particular, and uses a church, not because he believes in it, but because he can use it for his selfish purposes. When a minister changes his doctrinal beliefs and leaves a church for another I respect his sincerity; but I do not care for one who does not love the Cumberland church and joins it for a meal ticket while he looks about for a greener pasture.

"We have had enough of that kind.

"Let's quit letting them use us."

We sympathize with any church which happens to be exploited by ambitious young clergymen, but there is an aspect of this same problem in which all churches are sharers. We refer to that group of unambitious and ineffective ministers who use the ministerial office as a permanent parking lot. In communions with a congregational form of government, the problem is somewhat simpler to handle, but when an ineffective man is barricaded behind orders in any church, it is far from easy to be just with the man and at the same time deal fairly with the congregations who may suffer because of a lack of leadership. That is the phase of the "parking lot" practice which troubles us most.

BRITAIN AND FREE SPEECH

The British Embassy at Washington recently notified Mr. John Nevin Sayre, Chairman of the International Fellowship of Reconciliation, that Miss Muriel Lester would not be permitted to give a series of lectures in this country. The reason assigned is that freedom of speech, which is practically unrestricted in England, does not apply in countries outside British territory where criticisms of His Majesty's Government might cause hurtful misunderstanding at a time when the nation is engaged in a desperate struggle for its life.

Certain statements attributed to Miss Lester were cited in order to show the nature of the offending remarks. It was then pointed out that Miss Lester might do a work of great value in Great Britain, as many other social workers were doing. Miss Lester's London address is % Kingsley Hall Bow, East End, London, England.

Editorial Miscellany

STARTING EARLY

By Dr. H. T. Carley

We took advantage of the opportunity not long ago to see a high school football game. It was evident soon after the beginning of the game that one team was far superior to the other in condition, training, experience, and whatever else it takes to make an efficient eleven. The difference between the teams was reflected in the one-sided score, which was so big that even the supporters of the winning side couldn't find much to brag about.

But there was one high-light in the game. Among the substitutes sent in by the coach of the weaker team was a little fellow who looked to the crowd very much as David must have looked to the Philistines when he went out to meet Goliath. In the roster of players in the program his weight was given as 105 pounds. His age was not given, but it was announced that he was still in the elementary school, and that he was playing by special dispensation.

So far as we could see, he was given no special favors, either by his team-mates or by his opponents, some of whom were listed as weighing 160 pounds or more. And he certainly asked for none. He took his place in the back-field and did—or tried to do—everything that was asked of him. His special assignment seemed to be that of blocking. Not once did he flinch or dodge or hesitate to hit his man. And if the ball carrier came his way when he was on the defensive, no matter how big he was, he went into him with the same abandon that "Pat" would show in tackling a St. Bernard. He couldn't stop them—but that didn't keep him from trying.

It was positively refreshing to watch him. He stayed in a good humor, coming up from some hard knocks with a smile. He slapped encouragement to his team-mates between plays. He came into the game with an air of assurance—and went out of it with his head up. If nothing happens, he will be a great football player some day.

If you want to make a great and good man out of your boy, don't wait too late to get him started.

HOW STRONG IS RELIGION?

(Excerpts from sermon entitled "How Strong is Religion?" preached at the Riverside church, September 21, 1941, by Dr. Harold Bosley, minister at Mt. Vernon Place Methodist Church, Baltimore, Maryland. Dr. Bosley is the second Methodist to fill the pulpit of Dr. Harry Emerson Fosdick this summer, Professor Halford E. Luccock, of the Divinity School of Yale University, having preached earlier in the season.)

Courageous conviction and bleak despair are struggling for the upper hand in the religious thinking and living of all of us today. This sharp difference in mood translates itself into two wholly different attitudes toward life. One is clear-eyed and unafraid; the other is swept by storms of fear, hate and panic. One faces the tragic world problems of the day with the confidence that they can and will be "managed," if not solved; the other simply refuses to look at them because it has lost first, hope, then courage. One walks calmly, resolutely into the unknown, uncertain future; the other seeks either to burrow into the security of the past or to shift to some leader all responsibility for decision and action.

When the query, "How strong in actual fact is religion?" is raised, many take refuge in the ponderous and soothing statistical tables which demonstrate beyond all doubt that numerically, financially, socially, and economically the churches constitute one of the most powerful of all social institutions. Others answer the question by recalling the enormous contribution which religion has made to almost every phase of modern civilization—a contribution great enough to prompt Dr. Hocking to call religion "the prolific mother of culture." Naturally, these answers have real weight. They will not be undervalued by thoughtful persons, but neither should they be overvalued. The plain fact of the matter can be put this way: the ultimate measure of religion's strength is the number of persons who are willing to stand alone, if necessary, for their common faith. The base line of religion's strength has always been individuals rather than institutions—individuals in whose thought and life the power of God has been a vital reality. One inevitable corollary grows out of this position: the only adequate defense of religion is the experience of it. Any other way of defending it must be regarded as so much "sounding brass or a tinkling cymbal."

CONFERENCE ON CHRISTIAN EDUCATION

Third annual session of the Methodist Conference on Christian Education will be held in Nashville, Tenn., headquarters of the denomination's Board of Education, Nov. 25-28. Following the conference there will be a continuation meeting of executive secretaries of conference boards of education, Nov. 29-Dec. 2.

Approaching meetings will bring to Nashville, headquarters of Methodism, more than 300 leaders in the field of Christian education through the local church. Membership includes executive secretaries and presidents of conference boards of education, conference extension secretaries, conference workers with children, young people and adults, local church directors of Christian education, professors of religious education, staff members of Local Church and Editorial divisions of the General Board of Education, and other specialized workers chosen by the

various commissions which constitute the body.

Officers of the conference are: President, the Rev. Dr. J. Callaway Robertson, Richmond, Va.; Vice-President, the Rev. Edwin E. Voigt, Iowa City, Ia.; Secretary-Treasurer Miss Florence Teague, Nashville.

Sessions of the conference will be held at 152-year-old McKendree Methodist church, mother church of Methodism in the Cumberland country, with the exception of the evening meeting on November 26, which will be at West End Methodist church. The respective pastor-hosts are Dr. King Vivion and Dr. Costen J. Harrell.

Dr. Hornell Hart, professor of sociology, Duke University (Durham, N. C.), will be the guest speaker. His daily addresses at 11:20 a. m. will be followed by a forum period.

Morning worship programs will be under the direction of the Rev. Dr. Leon M. Adkins, pastor of First Methodist Church, Schenectady, New York.

QUOTA CHURCHES

Coushatta, La..... Henry A. Rickey
Brooklyn, Miss..... A. M. Ellison

ADDITIONAL SUBSCRIPTIONS

Rev. J. J. Davis, Haughton, La.....	5
Rev. C. A. Schultz, Tylertown, Miss.....	1
Rev. F. L. Applewhite, Lumberton, Miss.....	1
Rev. R. M. Bentley, Bunkie, La.....	7
Rev. Morelle Wells, Edwards, Miss.....	2
Rev. C. F. Reed, Sicily Island, La.....	2
Rev. J. H. Grice, Vaughan, Miss.....	1
Rev. W. L. Stormont, Ackerman, Miss.....	1
Rev. Paul Grice, Louise, Miss.....	1
Rev. W. H. Mounger, Como, Miss.....	1
Rev. W. B. Baker, Leland, Miss.....	5
Rev. Henry A. Rickey, Coushatta, La.....	5
Rev. W. C. Beasley, Boyle, Miss.....	6
Rev. John C. McCay, Nesbitt, Miss.....	4
Rev. N. D. Guerrey, Schlater, Miss.....	2
Rev. W. C. Newman, Indianola, Miss.....	18
Rev. F. J. Jones, Satartia, Miss.....	1
Rev. T. T. Howes, Rochelle, La.....	2
Rev. O. S. Lewis, Hattiesburg, Miss.....	1
Rev. A. M. Ellison, Brooklyn, Miss.....	3
Rev. W. O. Sadler, Woodville, Miss.....	3
Rev. R. T. Pynes, Many, La.....	1
Galloway Memorial, Jackson, Miss.....	1
Rev. J. Noel Hinson, Blue Mountain, Miss.....	1
Rev. T. R. Holt, Vancleave, Miss.....	1
Rev. E. M. Mouser, Hall Summit, La.....	3

IMPORTANT NOTICE!—TO LOUISIANA METHODIST PREACHERS

Rev. J. E. Hearn, Mangham, La., will do the Statistical work for the Louisiana Conference at its approaching session.

It is of great importance that Tables 1 and 2, of your Statistical Report, be mailed to him some ten days or two weeks before the Conference meets. Because of the shortened session of the Conference, and the increased amount of work necessary to properly prepare the tables, it will be of very great help if you can send in your Tables 1 and 2 just as soon as possible. Then when you turn in your Table No. 3 the first day of the Conference session, you may pin a note to this table with any corrections, or additions you may find necessary.

Appreciating this help you can, in this way, render to your hard-worked Statistical Secretaries, and urging that you send your reports to Rev. J. E. Hearn, Mangham, La., instead of to me, I am,

Ruston, La. ROBT W. VAUGHAN.

LAYMAN'S RALLIES, MERIDIAN DISTRICT

The 15th annual observance of Layman's Rallies was held in the Meridian District, September 29 to October 3, with a very good program and attendance, and a fine interest.

There were in attendance 22 pastors, 19 charge leaders, 51 stewards, 14 trustees, 102 officers and teachers of the Church School, 30 of the youth, 32 members of the local Board of Missions and Church Extension, 50 members of the W. S. C. S., and 26 visitors.

The district superintendent, District Lay Leader, District Director of Young People, and one of the associate lay leaders were present at each meeting, and W. L. Elkin was present at all meetings except Quitman.

The District League of Stewards is to meet Sunday afternoon at East End church, in Meridian, at 2:30.

The following resolutions were adopted at each meeting, with enthusiasm.

Resolutions

As laymen in the Methodist Church (men, women and youth), we hereby pledge our hearty support and cooperation in helping to carry out the following goals in our district:

1. The study and practice of stewardship.
2. The training of our stewards, that they may be consecrated and more efficient.
3. More cooperation with the Church School, that we may be more regular in our attendance upon both the church and the Church School.
4. Read our church periodicals, especially our officials.
5. Make an earnest effort to have each charge pay in full by conference.
6. To cooperate with the pastor in personal and visitation evangelism.
7. Take more interest in the young people and help them in their work.
8. Develop lay speaking, and volunteer to help a pastor who has more than one church, so that services may be held in each church each Sunday if he desires it.
9. Assist in reaching the unreached areas, and the unreached individuals in all communities.
10. Make an earnest effort to establish the family altar in every home by beginning in our homes.
11. See if there is needed a better financial plan in each church, and then do something about it.
12. We pledge our hearty cooperation to our pastors in helping to attain the goals mentioned above, and join with them in prayer and work to bring them to pass. For we realize that if the leaders do not lead in the right way, that our influence is not what God and the church is expecting of us. We call upon God to lead us and we pledge to God and the church that we will follow God's leadership.

How good is it that, though new chapters go on with our life's story, and people drop out whom we have loved, and incidents change so that it seems quite like another tale, yet the real plot is spiritual and eternal.—Dr. Maltbie D. Babcock.

I believe the booze business is a curse to humanity; whether sold in a tavern, brothel, or by a bootlegger. It demoralizes and ruins individuals, communities, and states from the time it leaves the coiled worm in the distillery until it empties in a hell of crime, dishonor, poverty, misery and death. The records of the centuries show it has been the greatest curse to humanity.

—Senator William E. Borah

CONFERENCE NEWS AND PERSONALS

Mrs. R. F. Hays, Rt. 1, Philadelphia, Miss., gladdens us with the statement: "To me the Advocate grows richer and richer from year to year."

Rev. J. H. Grice, pastor at Vaughan, Miss., writes that Mrs. J. S. Henderson spent a season in a hospital this summer. We hope that she may soon be entirely restored to health.

Rev. D. F. Anders writes that the work at Rayne, La., is making good progress in all departments and that he is sure of a report in full on every item of the annual program.

Rev. W. R. Goudelock will have the sympathy of many friends throughout North Mississippi in the death of his brother, Dr. Goudelock, who was a worthy member of the New Albany circuit.

Mrs. John J. Alder, Marks, Miss., renews a subscription to the Advocate for Mrs. Wirt Hines, her mother, who lives at Kosciusko, Miss. Sister Hines is in ill health and the Advocate is a source of solace and comfort from week to week.

Rev. and Mrs. J. S. Noblin report the arrival of a son on Sept. 27, at the Methodist Hospital in Hattiesburg. Mother and son are both doing well and the baby is named James Swope Noblin, Jr. Bro. Noblin is pastor at Collins, Miss.

The church at Tallulah, La., is in the midst of a financial campaign to raise \$1,400 for the liquidation of the debt on the church building. The campaign was concluded on last Sunday, and it is planned to have Bishop Smith dedicate the building in the near future.

Rev. Henry A. Rickey reports a Hammond organ installed in the Coushatta Methodist church. The organ will be dedicated November 2. Bro. Rickey adds that no town of its size in the Conference has a stronger church than Coushatta, and that they are responsive to every call.

Rev. N. D. Guerry writes that the debt on the church at Cruger, Miss., will be fully liquidated by Conference and that the building is to be put in first-class condition for dedication early next year. The parsonage at St. Ives has been repaired and redecorated and is now a comfortable home.

Rev. W. C. Beasley reports progress in his work at Boyle, Miss., and says that the new church at Pace was built and equipped this year and has a debt of less than \$500 remaining. The plant cost \$5,000. We congratulate Bro. Beasley and his people upon this splendid achievement.

Over fifty soldiers and marines stationed at the army base near Tallulah during the maneuvers, were present at the monthly fellowship supper at the Tallulah church, on Sept. 24, and numerous soldiers are present for the services each Sunday, and are interested participants in the program presented.

Rev. Morelle H. Wells, who is one of the most loyal friends which the New Orleans Christian Advocate has, says that our report for his charge last year was in error. This could easily be in handling the figures of a detailed report. Bro. Wells said his report for 1940 should have shown 15, and we do not know whether the mistake was made last year or this year.

Rev. A. M. Ellison, pastor at Brooklyn-Bond, Miss., writes us a letter which we appreciate sincerely for its commendation of this paper. We were particularly interested in the statement that there has been a definite trend toward secularism and an alienation of the people from God, attributed jointly to the activity of public bureaus and the neglect on the part of the church.

Rev. F. L. Applewhite, pastor at Lumberton, Miss., says that the fourth quarterly conference revealed a healthy state of affairs in that charge. The Men's Bible Class, under the leadership of James H. Terry, is raising money with which to put the church and parsonage in first-class condition. Bro. Applewhite's son, Robert H. Applewhite, is a member of the air corps and is stationed at Morrison Field, West Palm Beach, Florida, where he is a reader of the Advocate, as he was at home.

Rev. J. Noel Hinson sends the subscription of Mrs. J. E. McElwain, of Falkner, Miss., who has been a reader of the Advocate for over forty years. A new brick veneer church has been completed at Falkner and is ready for dedication. Bro. Hinson says that the fourth quarterly conference for the Blue Mountain charge was the best of his ministry. Two of the churches have paid in full and the others are almost out. Jacobs Chapel church was dedicated on Sunday, October 5, with an all-day service and preaching by the pastor.

HARVEST DAY

By order of the Louisiana Conference, Sunday, October 12, is "Harvest Day" for the Louisiana Methodist Orphanage. This day has belonged to the Orphanage for many years. It is a day of "harvest" or "gathering together." We are trusting and praying for a good harvest. There has never been a time when it is needed any more than now. Since this day belongs to this great and worthy cause, may we all see that it is directed this way. May all the offerings on this day, from every department and the congregation as well, be given to the Orphanage.

The Louisiana Methodist Orphanage has been carrying on a great work for many years. This is an institution of the Church. It is a service to humanity our Church cannot afford to neglect. A church is a "living" Church so long as her life is kept active. Certainly this represents one of those life-giving services. We must not only preach the gospel, but also live and practice it.

Certain days are sacred to us. Why? Because of the causes they represent; because

of the noble deeds and high purposes they commemorate. Such a day as "Orphanage Day" should mean a great deal to the Methodist people, and the observance of the day should be sacred to us. May we allow this day and what it stands for to become a "living" part of us this year. May there not be a single church or church school fail to make an offering.—The Orphanage Visitor.

NOTICE—BELZONI CHURCH DEDICATION

On the first Sunday in November, at 11 a. m., Bishop W. W. Peele, of Richmond, Virginia, will dedicate the Belzoni Methodist church. All former pastors are cordially invited to be present at the dedication. We are also glad to extend this invitation to Dr. W. L. Duren, editor of the New Orleans Christian Advocate.

JAS. T. McCAFFERTY, Pastor.

NOTICE TO THE NORTH MISSISSIPPI CONFERENCE

On account of the crowded conditions in Greenville, due to the opening of the U. S. Air Base, the Committee on Entertainment, of the Annual Conference, meeting here on November 5, finds it necessary to limit free entertainment to delegates only. Any one wishing to visit the Conference will please write the following hotels and make their own arrangements for entertainment: Hotel Greenville, Hotel Douglas, Hotel Washington, Hotel Rest Haven. These hotels will have a limited number of rooms for this purpose.

E. H. CASON,
Chairman, Conf. Entertainment Committee.

MILLSAPS BEGINS FIFTIETH YEAR AS 550 ENROLL FOR '41-42 SEASON

Millsaps opened doors on its fiftieth session September 10, when approximately 550 students began meeting regular classes.

Opening ceremonies included the annual freshmen orientation tests, Y ride over the city, reception at the president's home, and a stormy rush week.

15 States, China

Registration revealed that Millsaps was extending its scope by enrolling students from fifteen states and China.

"The number of students would probably have been 600 or more, as it was last year."



President M. L. Smith asserted, "had it not been for the number of men called to military service." We had to work hard to make up for the loss of men caused by the draft," he continued.

300 Men, 250 Women

Of the 550 in the student body, about 175 are freshmen. Approximately fifty are transfers and the division as to men and women students is approximately 300 men to 250 women.

Two new professors were back after a two-year leave, Profs. J. B. Price and Ralph Jones, and three instructors were added to the faculty, Dr. W. D. McCain, Mrs. C. F. Sparkman and William Hollingsworth.

While regular school activities were getting under way thusly, Dr. Ray S. Musgrave, director of the Evening college, laid final plans for the Millsaps night school and said, "registration is very encouraging."

"Happy"

Voicing an appeal to the student body in the initial chapel program of the year, Dean W. E. Riecken urged the students to cooperate in making this a "successful year," and proxied an appeal from President Smith, who was ill, to make it a "happy one."

OUTSTANDING BRITISH CHRISTIAN LEADER'S TESTIMONY

Of late I was sitting with an old international Rugby football player, a friend of my early days, who had differed with me when I decided to throw all alcoholic drinks out of the window and who had seen me many times light my fire in the morning with strong spirits which friends would send me. As we were watching the game, he suddenly turned to me and said: "You were right about alcohol, Grenfell. I wish with all my heart I had done as you did with it."

—Sir Wilfred Grenfell.

LADY ASTOR, MEMBER OF THE BRITISH PARLIAMENT, SPEAKS FOR WORLD SOCIAL WORKERS

I wasn't brought up in a temperance household—far from it—and personally I don't consider myself by nature or disposition a killjoy. But it's because I've seen drink kill so much joy, wreck so many homes and break so many parents' hearts that I felt it a duty to deny myself a beverage which is poison to so many and which, as you and I know, so often turns hope into ashes. And I don't think I'm the only person who feels that way. Nearly every social worker in the world feels that way. You ask them, and they will testify to the appalling and pitiful effects drink has on thousands of lives. I've seen the devastating effect that drink has on social conditions—not only in one section but in all sections of society; and there's hardly a home, there's hardly a family that's not touched by it.—Lady Astor.

SCARRITT COLLEGE

IN TIME OF WAR PREPARE FOR PEACE should be the working formula of schools and colleges today. Particularly is this true for an institution such as Scarritt College, in Nashville, Tenn., which prepares young people for social-religious service at home and abroad, in urban and in rural areas, in settlements and with migrants, with the foreign born in mining communities and industrial centers, under the au-

spices of church and community agencies. Many Scarritt graduates are today at work with refugees, war orphans and other war victims.

STUDENTS FROM MORE THAN A DOZEN COUNTRIES will join young Americans from widely scattered territory throughout America, as they seek special preparation at Scarritt College that may furnish them with the knowledge and skill required to serve their fellowmen. Already eight new foreign students have arrived to join the seven who continue their work from last year. These nationals, who will prepare for work among their own people, together with a number of missionaries on furlough, will represent the following countries in the international life of the University Center in Nashville: Algeria, Brazil, Burma, China, Congo Belge, Cuba, Java, Japan, Korea, Malaya, Mexico and the Philippine Islands.

WHEN WAR ENDS experience indicates that hate, vindictiveness, spite and vengeance continue for a time to determine the policy even of so-called Christian nations and individuals. It should not be so following this war, but whether it is or not will depend largely upon churches and colleges. Scarritt College will endeavor to make the

TO THE METHODISTS OF LOUISIANA

Another year is coming to an end, and in the midst of our pressure for a successful closing out, we must not forget Harvest Day and our Orphanage at Ruston.

This is an institution of which nothing but good can be said. It is Christian in its aims and achievements, and Christian in its management. Food and clothing prices are mounting sharply. Let us remember this when we take the offering for the Orphanage, and let us make this year's total a record for the conference.

Faithfully yours,

A. FRANK SMITH.

largest possible contribution to post-war conditions.

WHEN WAR ENDS we must have men and women able to reorient and rehabilitate the millions of disheartened and despairing victims. We must have skilled workers available. This deadly menace of war can never be removed until Christian ideals dominate public opinion in every land. Violence is helpless for such a purpose, it can only subdue the violent. Sacrificial, unselfish service is the only road through to a new order of society. How profoundly does this world need skilled Christian workers for such a task!

RESOLUTIONS OF RESPECT

Whereas, Dr. J. C. Goudelock, our beloved steward of Mt. Olivet church, trustee of circuit parsonage, splendid physician, faithful Christian, friend and co-worker, has passed to the Great Beyond; and

Whereas, to the Church and its work he gave so willingly and generously of his time and talents, his removal will be felt by a wide circle of friends in this and other communities; and

Whereas, trusting and trusted by his fellow-workers, he inspired all those with whom he came in contact; therefore be it

Resolved, that this quarterly conference, representing its entire membership, has sustained a great loss in the passing of Dr. J. C. Goudelock; be it further

Resolved, that we extend our sympathies to the bereaved families and that copies of these resolutions be sent to his family, also that a copy be sent to the county paper (The Gazette) and that it be put on the minutes of our quarterly conference, and a copy sent the New Orleans Advocate.

(Signed) W. M. Hester, pastor, and members of the Fourth-Quarterly Conference of the New Albany Circuit, in session at Ingomar, Mississippi.

MRS. SUSIE B. WARING

Mrs. Susie Brumfield Waring was born October 12, 1856. She became a member of the Methodist Church at the age of twelve years. On January 11, 1872, she was married to John S. Davis. Three children were born to this union, two of whom have passed on, leaving a son, Andrew J. Davis, of Oakdale, La. On October 13, 1880, she was married to Thos. J. Waring, and there were nine children born to this union, four of whom passed on, leaving five, namely, Thomas Waring, Tylertown; Albert L. Waring, Hughes, Ark.; Mrs. Martha Waring Ribins, Bogalusa, La.; Mrs. Mary Waring Pigott, Tylertown; and Marcus B. Waring, also of Tylertown. Her second husband, Thos. B. Waring, passed to his reward in the year 1909. Sister Waring was a consistent and loyal member of the Methodist Church almost three-fourth of a century. On May 6, 1941, she went up on high to join those who preceded her. The funeral service was conducted by the writer, assisted by Rev. Ira Williams, pastor, Main Street Methodist church, Hattiesburg, and Rev. Mr. Cooper, pastor, First Baptist Church, Tylertown. Her body was placed in the family cemetery near the old Waring home. Sister Waring was a rare spirit indeed. She so possessed the qualities of meekness, gentleness, merciful-kindness, that she was worthy to be called "A mother saint in Israel." Before her passing, and during her last illness, I frequently visited her, and each time she would assure me that she possessed that peace which passeth understanding. Just before she slipped away the children were called to her bedside and there a tender service of resignation was held, and in a short time she went away. Her beautiful Christian life means a lot to the children who remain, and her influence will linger with the great company of friends in the community in which she lived.

C. A. SCHULTZ,

Pastor, Tylertown Methodist Church.

PAINE COLLEGE ENROLLMENT GROWS

By S. E. Evans

President E. C. Peters reports an enrollment of 360 students on the opening day of the fifty-ninth year of Paine College, Augusta, Georgia, with additional registrations expected. Dr. R. Paul Caudill, pastor of the First Baptist Church, Augusta, gave the first chapel address of the year, stressing the need for a truly Christian program for the Christian college. Plans for a more effective college program were discussed at a recent meeting of the faculty and members of the Curriculum Committee of the Board of Trustees.

PERSONAL ITEMS

Rev. Kenneth I. Tucker, formerly pastor of Arcola, Miss., is now located at 322 Queen Anne Ct., San Antonio, Texas, where he is in the national service as a chaplain.

Rev. E. M. Mouser reports rather discouraging crop conditions in the vicinity of Hall Summit, due to excessive rains. He says that the cotton crop is almost a total failure.

Mrs. Harry Ford, of Woodville, Miss., expresses her pleasure in the Christian Advocate and particularly in the letters of Dr. Henry T. Carley.

The editor appreciates a message of greetings and good wishes from his college friend, Rev. W. O. Sadler, and his wife, Woodville, Miss.

Rev. T. R. Holt, of Vancleave, Miss., Mississippi Conference, has our sincere thanks for some excellent work in the interest of the New Orleans Christian Advocate. He has sent nine subscriptions, all of which are new except one.

Rev. Ted Howes reports a helpful revival at Rochelle, La., in which he had the assistance of Rev. Sam Nader, a student at S. M. U. The meeting was well attended and there were three additions on profession of faith.

Court Street church, Hattiesburg, Miss., has just closed a very effective series of services under the leadership of Rev. Sam Ashmore, Kosciusko, Miss. Mrs. Ashmore, who is a niece of Rev. O. S. Lewis, pastor, was present for the last three days of the meeting and added much by her messages of song.

Rev. O. S. Lewis, Court St., Methodist church, Hattiesburg, Miss., writes that Miss Mary Thornton Lindsey, daughter of Mr. Jordan Lindsey, a layman at Pelahatchie, is now located in Hattiesburg as city missionary, and is doing a splendid work contacting newcomers in the interest of the churches.

Friends of Rev. James H. Felts, of Fulton, Ky., will regret to learn that he has not been so well of late. An attack of acute indigestion was followed by a flare-up of the heart trouble which caused his retirement. A letter from Bro. Felts to the editor indicates that he is recovering but is taking no chances. We hope to hear good reports from him from time to time.

Mrs. Gordon Mack, Lake Arthur, La., writes that Rev. James Sensintaffar is assisting Rev. T. J. Holladay in a meeting at Lake Arthur, La. In addition to preaching services, he is teaching a class on "What it Means to be a Christian." Mrs. Mack speaks very appreciatively of her pastor and also of the Advocate, through which she has kept in touch with her friends and the work she loves back in Mississippi.

PRENTISS CHARGE HISTORICAL SKETCH

The churches of the Prentiss charge have a long history behind them, especially the Mt. Zion church. The exact date of the organization of this church is not known by the oldest people living in this community, but somewhere about the year 1835, three families, the Millers, Popes and Prices, organized themselves into a Methodist society several miles east of the present location on Bouie River. A short time after the church was moved two miles south of the

present location, and in the early forties it was moved to its present location, and the building that was erected then stood until 1890, when the present building was erected. Among the early members of the church at its present location were the Holloways, Nelsons, Folses, McRaneys, Halls and Turnages. The Mount Zion church was served in its early history by pastors residing at Brandon, who preached all the way to Columbia. It then became the head of the Mt. Carmel circuit, and Rev. Mr. Lewis was the first pastor appointed to this work.

The church which is now located at Prentiss was organized under the pastorate of Rev. M. L. White, and was known as the Blountville Methodist church. When the Mississippi Central Railroad was built through this county, the town of Blountville was moved on the railroad and changed to Prentiss, and thus the church was also changed. The building was erected on the present location and under the pastorate of Rev. L. L. Roberts during the years of 1936-39, was completely remodeled and the Church School annex added at a cost of over \$6,000. The present building, which is a credit to



REV. ROY WOLFE, Pastor

any community, is valued at \$10,000. The church is well organized under capable leadership.

The congregation at Bassfield was organized during the year 1903, under the pastorate of Rev. C. M. Chapman, who was serving the Sumrall circuit. Among its first members were the Caraways and Blounts. A new building was erected during the pastorate of Rev. L. L. Roberts, 1936-39, at a cost of \$8,000. In the spring of 1940, the church was named the L. L. Roberts Memorial Methodist Church, of Bassfield, in loving memory of Bro. Roberts.

The Carson Methodist church was organized in the summer of 1904, with members coming from the Santee and Mt. Zion churches making up this organization. The charter members who are now living are H. A. Laird, Mrs. Nannie L. McNease, who now resides in Louisiana, and Mrs. H. T. McGehee. It was placed on the Sumrall charge in the Seashore District, with Rev. C. M. Chapman, pastor. The first services were held in an old school house. During the summer of 1905, a building committee was appointed with R. E. Holloway as chairman, and a building erected. In 1906 it was

placed with the Sumrall charge in the Brookhaven District.

At the Conference of 1907, the Prentiss charge was formed, with Prentiss, Carson, Bassfield and Mt. Zion, and Rev. J. M. Corley as pastor. The parsonage was at that time located at Mt. Carmel. A little later it was moved to Prentiss, and during the year 1940, under the leadership of the present pastor, it was remodeled at a cost of \$2,000, and Prentiss has as nice a parsonage as can be found anywhere.

The following pastors have served the Prentiss charge: J. M. Corley, M. L. White, W. D. Dominick, B. H. Rawls, J. T. Weems, J. M. Lewis, P. H. Howse, H. R. McKee, Otto Porter, A. J. Davis, A. S. Oliver, J. O. Ware, L. L. Roberts, and the present pastor, Roy Wolfe.

It was in the Brookhaven District until 1910, when it was placed in the Hattiesburg District. It remained in the Hattiesburg District until the Newton District was absorbed in 1933, and at the Annual Conference meeting at Brookhaven it was placed back in the Brookhaven District.

The following are serving as officials of the churches: Prentiss: Church School Superintendent, Judge W. H. Livingston; President of W. S. C. S., Mrs. G. O. Berry; stewards, Judge W. H. Livingston, chairman; Dr. G. C. Terrell, J. T. Rush, Kirby Thompson, Harlos Everitt, L. C. Brister, T. V. Garaway, G. O. Berry, W. A. Boyles and A. C. Brinson; trustees of church, Mrs. Buford Smith, Dr. James Everitt and Clyde Terrell. L. L. Roberts Memorial: Church School Superintendent, W. J. Caraway; President of W. S. C. S., Mrs. A. F. Caraway, Sr.; stewards, D. W. Dorris, chairman; A. F. Caraway, Sr., D. G. Reddoch, L. P. Wright, A. F. Caraway, Jr., Edwin Caraway, Mrs. E. N. Blount and Mrs. O. Q. McCormick; trustees of church, V. B. Brock, Dr. E. N. Blount, D. W. Dorris. Carson: Church School Superintendent, J. G. Boleware; President of W. S.

Do not forget the Advertisers listed on the opposite page. They made this historical sketch possible.

C. S., Mrs. E. A. Loftin; stewards, G. W. Holloway, chairman; E. A. Loftin, Warren Broome, H. A. Laird and F. R. Saulters; trustees of church, Guy Boleware, G. W. Holloway and F. R. Saulters. Mt. Zion: Church School Superintendent, A. H. Garner; stewards, S. G. Turnage, A. H. Garner, Helton Turnage, Stanley Loftin and Virgil Thurman; trustees of church, A. H. Hall, S. G. Turnage and Frank Garner; trustees of parsonage property, Dr. G. C. Terrell, Kirby Thompson and A. F. Caraway, Sr.

The Prentiss charge is well organized in every department of each church. The charge Board of Stewards is organized with E. A. Loftin as chairman, and D. W. Dorris, secretary. The charge will pay all askings for general and conference work in full this year.

My experience through life has convinced me that, while moderation and temperance in all things are commendable and beneficial, abstinence from spirituous liquors is the best safeguard to morals and health.—Robert E. Lee, to the Students of Washington College, Va., December 9, 1869.

Liquor might have defenders but no defense. Whether or not the world would be vastly benefitted by a total and final banishment from it of all intoxicating drinks seems to me not an open question.

—Abraham Lincoln

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

For Grace at the Table*

"Lord Jesus, be our Holy Guest,
Our morning joy, our evening rest;
And with our daily bread impart
Thy love and peace to every heart.
This we ask in Thy dear name. Amen."

—Author Unknown.

* At the recent Study Leaders' Meeting, held in Grace church, in Jackson, Dr. T. M. Brownlee used the above "Grace," which is a favorite one of Bishop Dobbs. It may be sung to the tune "Old Hundred." So many women expressed a desire for the words, Dr. Brownlee very kindly sent them to us.

* * *

"Christians and World Order"

Below we give the resource material for the six lessons outlined on this page last week, for the study of "A Christian Imperative":

Lesson No. 1—"The World Today"

Text: Chapters 1, 2, 7.

"Through Tragedy to Triumph": Chapters 1, 2, 3.

"The Ghost of Caesar Walks": Chapters 1, 2, 3.

"Good Housekeeping," April, 1938, "The World Crisis and Christ," Sayre.

"The Seed and the Soil": Chapters 1, 2.

"World Mission of the Church" (Madras Report): Chapters 1, 2.

"Methodists United for Action": Chapter 1, Part 1.

Lesson No. 2—"The Friendly Factors at Work"

Text: Chapter 6.

"World Mission of the Church": Chapters 12, 14, 15.

"Epworth Highroad": May, 1941, Pages 52, 53.

"Reader's Digest": January, 1940, "Prayers for Peace."

"Zion's Herald": November 20, 1940.

"Reader's Digest": June, 1937, "Union Now."

"Holland's Magazine": July, 1941, "Will Democracy Unite?"

Order: "A Just and Durable Peace," price 10 cents, from Federal Council of Churches, 297 Fourth Avenue, New York, N. Y. "American Plans for World Organization," price 3 cents per copy, from World Alliance for International Friendship Through the Churches, 70 Fifth Avenue, New York, N. Y.

Lesson No. 3—"The Christian Contribution to World Order"

Text: Chapters 3, 4, 5.

"For the Healing of the Nations": Chapter 15, Part 3, pages 157-214.

"World Mission of the Church": Chapters 1, 2, 5, 6, 16.

"Zion's Herald": November 20, 1940.

"Methodists United for Action": Chapter 8. Also "World Outlook," etc.

Lesson No. 4—"Methodism in the World Today"

(a) See Elementary Teacher, September, 1941, pages 392-393.

Old program material of W. M. S., especially that for 1940.

First Annual Report of Woman's Division of Christian Service ("The Green Book"). Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, price 25 cents.

(b) Map of Methodist Missions, order from Dr. Cram, 150 Fifth Avenue, New York, N. Y.

Elementary Teacher, June, 1941, pages 250-251.

Elementary Teacher, August, 1941, pages 346-347.

First Annual Report of W. D. C. S.

Old program material, especially October, 1939—all of 1940.

(c) "Methodism's World Mission": Chapter 6. Other church-wide mission texts.

Emphasize individual responsibility for upholding this work with prayers and gifts.

Suggestion: Part "B" might be used like a radio broadcast—international hook-up, with missionaries talking from each mission field. Use "Methodists United for Action": Chapters 5, 6, 8.

Lesson No. 5—"The Local Church and the World Crisis"

Text: Chapters 5, 7.

"World Mission of the Church": Chapter 3.

Your local church budget, showing what is given for missions and what is spent locally on buildings, improvements, entertainments, etc.

Lesson No. 6—"The Ultimate Triumph of the Christian Way"

Text: Chapters 3, 8.

"Through Tragedy to Triumph": Chapters 6, 8.

"The Ghost of Caesar Walks": pages 60-68.

Additional Material:

Adult Student: July, 1941.

Reader's Digest: October, 1941, "A Philosophy for You in These Times."

* * *

World Temperance Sunday

The Topic for the International Uniform Lesson for Adults, on October 26, is "Civic Responsibility Regarding the Drink Problem." In his comments, Dr. Edwin Lewis says:

"It is not enough to talk about community responsibility. Many a good man (or woman) eases his conscience with respect to some crying evil by declaring it is the business of 'the authorities.' The authorities ought to do this and the authorities ought to do that. But who are these so-called authorities? Who gave them the power, and what power was given them for? In a democracy like ours a citizen has not exhausted his responsibility by casting a ballot. His responsibility is permanent. Community failures are in the end failure of individual citizens. The sins of my community are my sins."

Let us make World Temperance Sunday a day when we look at our own community. "Alcohol is a destructive force. That being so, to pray against it, to talk against it, to vote against it, to agitate against it in every possible way, is the plain requirement of every citizen."

Dr. Frank D. Slutz says we must demand that adequate education about the effects of alcohol shall be taught in the school.

Have you expressed to your state legislators and to Governor Johnson your appreciation for their share in providing this education in our Mississippi schools? Have you told them that you think it will "bring forth much fruit" when these children are older? Why not do this as a part of the observance of Temperance month?

* * *

Miss Betty Hughes Observes Anniversary

When the Betty Hughes Circle had charge of the program at Central church, Meridian, W. S. C. S., on September 22, Miss Betty Hughes was their guest.

Miss Hughes, who has been ill for two years, told of how beautiful the House of the Lord looked to one who had been absent so long and is permitted to worship there again. On this date, fifty-four years ago, she sailed from San Francisco, California, on the "City of Peking," for her mission work in China. She spoke of the joy which those years brought and of her faith that "things will be right in the world" in spite of present conditions. She suggests that we read the 46th Psalm.

* * *

An Opportunity

Dr. M. L. Smith, president of Millsaps College, writes:

"Five years ago when I was teaching at Soochow, Miss Dora Hwa, a young Chinese woman, was in one of my classes. Since that time she has gotten her law degree from Soochow University. At that time she lacked one year of having her college degree. She is here at Millsaps this year to finish her college education."

"She comes of a fine family and represents the culture of China. She belonged to the former Southern Methodist Church in Shanghai, and is going to be a fine influence on our campus during the coming year."

"My first thought in having this Chinese girl to attend Millsaps was to help the missionary cause in this college and in Mississippi. There is a thrilling story connected with her coming to America. I hope she can go to many of the meetings of the W. S. C. S. She speaks well and she will thrill and delight the people regarding China and what the missionaries have done there. This young lady has a fine personality, a bright mind, and I do hope she can be of service to you in your work during the coming year."

Any society which would like to have Miss Hwa speak to them, should write to Dr. Smith.

* * *

Dr. G. C. Terrell Dies

The women of the Mississippi Conference are extending to Mrs. G. C. Terrell, recently made Secretary of the Brookhaven District, their deepest sympathy because of the death of her husband. From the Commercial Appeal of September 27th:

Prentiss.—"Grover Cleveland Terrell, 56,

(Continued on page 11)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

"Praying together, working together, paying together."

The THIRD QUARTER'S REPORTS are in. Did your financial report meet with your expectations? Can you say with Mrs. Ina Davis Fulton, "There is just one way and that is the way WE WOMEN HAVE ALWAYS DONE IT?"

Pictures

The picture section, containing nine pictures featuring children of the Methodist home-missions field, appearing in the September, 1941, WORLD OUTLOOK, may be ordered separately from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio. The price on a single order (two sets of pictures to an envelope) is ten cents.

More Imperatives

Secretaries of Student Work

1. Our first "Imperative" should be a student secretary in every church where there are students, at work by September 1.

2. A packet in the hands of every Secretary of Student Work in the church nearest the campus by September 7.

Students have been asking, "Has the Church any avenues through which to promote a World Community or a Christian Democracy?"

Designed to meet this need, a new Program Packet has been prepared. "Christian Students Around the World Today," is the theme of the first section by Dr. and Mrs. Edmund D. Soper; "Students and the Homeland Mission," by Mr. Richard T. Baker and Miss Dorothy McConnell, is the theme of the second section; and "Social Action and Student Church Activities," by Mrs. D. D. Jones, Herman Will, Jr., Jo Love Brown, the Rev. Roy Hendricks and others, is the theme of the third section.

Student secretaries should order this Packet AT ONCE through their conference secretaries. Students have said, "We want it." Will the student secretaries cooperate to have a Packet on every campus by September 7?

Wesley Service Guild

It is because the time schedule, the interests, and the needs of the employed women differ so widely from those of other women of the church that the Woman's Division of Christian Service authorized the Wesleyan Service Guild for gainfully employed women.

Three questions are often asked about the Guild.

First, what is the relationship of the local unit of the Guild to the local Woman's Society of Christian Service?

"Our plan provides for self-government on the part of the local unit of the Guild, but with hearty Guild participation in the national program of the Woman's Division of Christian Service along the lines of both finance and program. We are urging that local groups provide for Guild representation on the Executive Committee of the local Woman's Society, and that the time of the

meeting be such as will make it possible for employed women to attend."

Second, how is the Guild budget handled?

The local unit raises and administers its own budget, but the missions projects to which it contributes are all within the appropriations of the Woman's Division of Christian Service. The funds for missions are voted by the local unit and go through the hands of the treasurer of the Woman's Society of Christian Service in the local church to the conference treasurer of the Woman's Society of Christian Service, earmarked for certain work which the unit of the Guild has assumed.

"Since in the organization of some units there is confusion, and their funds, pledges and apportionments were incorporated in the funds, pledges and apportionments of the Woman's Society, we wish them to consider themselves a unit of the Guild this year, by the payment, if possible, of the Cultivation Fund (25 cents per member annually), and to look toward budgetary arrangement next year in keeping with the constitution. We further suggest that in such cases no attempt be made at the present to rectify the confusion."

This means that the efficiency aims of the W. S. C. S., will not in any way be hampered by giving self-government to the local unit of the Guild in 1942, for those societies which now include in membership and budget the membership and budget of the Guild will, on December 31, 1941, make their report on this basis, but beginning on January 1, 1942, the membership and the budget of the Guild will not be included in the local Woman's Society of Christian Service.

"I think our Guilds have not yet realized the wealth of program material available from the Woman's Division of Christian Service, designed for Guild use as well as for use in the local Woman's Society of Christian Service."

"The Guild also makes use of the mission study texts provided by the Missionary Education Movement, on which the Woman's Division of Christian Service and the Wesleyan Service Guild have representation, and recommends mission study classes. Where the vocations of the members make this procedure impossible, we urge book clubs, book review teas and forums."

Efficiency Aims

Only three months remain in which to reach the eight Efficiency Aims set for this year. September should have been check-up time. Consider carefully the number of aims your local society has yet to achieve and make plans to reach these before the year closes. No society should find any of these Aims too difficult of attainment if it sets itself to the task with systematic planning and enthusiastic action.

One of the most important of these Aims is the observance of the Week of Prayer and Self-Denial. Every local society should plan to make the last week of October a significant occasion in the year's events. Literature is being sent out by the district secretaries.

Report of the Itta Bena Woman's Society of Christian Service for the Third Quarter of 1941

During the quarter we have had one meeting each month.

We cooperated with the pastor by helping entertain the Youth Caravan.

We paid for tuning the organ in the church.

The Student Aid Secretary entertained the college students and boys in camp.

Mrs. W. A. King, one of our loyal members, died. The Resolution Committee sent a copy to the Christian Advocate.

The Christian Social Relations Committee visited the sick and distributed magazines.

MRS. J. E. CONE

Secretary of Publicity.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

for many years a practicing physician at Prentiss and in Jeff Davis County, died at his home here Friday afternoon following injuries received in an automobile wreck Sunday night. He was returned to his home here Friday from the hospital, and within an hour was stricken fatally. x x x He was an active member of the Methodist Church. x x x He leaves his wife, the former Miss Margie Dukes; one son, Dr. Kenneth C. Terrell, of Magee; and a daughter, Mrs. B. G. Walden, Jr., Columbia."

Week of Prayer

As we count our blessings "one by one" during October, let us also be placing in our Week of Prayer offering envelope sacrificial gifts of money.

A PUERTO RICAN VILLAGE REVIVAL

By S. E. Evans

According to Superintendent Bruce R. Campbell, of the Puerto Rico Mission Conference, a "real revival" was held on the Camuy charge at a place called Membrillo. P. E. Dr. Campbell describes the results as follows: "After driving out several kilometers in the car, we left it and walked out through the cotton fields to a settlement, formerly a place of perversion, where gambling, drinking and cock-fighting prevailed. These practices have disappeared because the people have been converted. The movement was inspired by the pastor, the Rev. Alfredo Rivera, but was carried on by the people themselves. It has not been a movement of individuals converted here and there, but of whole families coming under the grace of Christ. The parents began it and the children have entered it, many of them expressing their joy by saying, 'Now Papa doesn't drink any more.' The people have begun to raise funds for a chapel."

I find the great thing in this world is not so much where we stand as in what direction we are moving.—O. W. Holmes

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

(We regret to say that copy for this page failed to arrive.—Editor)

GOD IS IN EVERY TOMORROW

God is in every tomorrow,
In each morn as it breaks again,
In gladness o'er the hill-tops,
In its clouds, its sunshine, its rain!

God is in every tomorrow,
In the opening of a flower,
Ever Himself revealing,
In nature's love-wrought power.

In the life of springs and summers,
In autumn's mystic charm,
In pure white snows of winters,
In the evening sunset's calm!

God is in every tomorrow,
In hopes that are born at sunrise,
In plans for the coming moments,
In prayers that from hearts arise!

In the fullness of the hours,
In the details of the day,
In our joys and associations,
Whatever the turn of the way.

He is there to comfort,
Whatever the vale we walk through,
For with His loving presence,
He will give us strength anew!

All things work together,
With Him by our side,
For good, if we but trust Him,
And in His love abide.

And know that through the ages,
His hand is never stilled,
And rest on each loving promise,
That will be fulfilled.

God is in every tomorrow,
We can trust, though we cannot see,
His divine planning,
Ever for you, and for me!

JUDITH OTT.
(Mrs. Thomas Ott.)

1076 S. Cox Street,
Memphis, Tenn.

IN MEMORY OF MRS. M. E. HUTSON

On Thursday morning, Sept. 25, God, in His wisdom, sent His angels to bring the soul of Mrs. Beulah Benton Hutson to rest in her heavenly home.

The Saviour has gone to prepare for her and all who make themselves ready. She was awaited and welcomed by many who have gone on before her. So many are hastening to join the hosts on the other shore, to escape the further tribulations of life. This breaking of human ties is so old, yet ever new.

Mrs. Hutson was born July 11, 1866, in Amite county, Miss., living most of her life there. On March 25, 1889, she was married

to Marian Erastus Hutson, who preceded her in death. Surviving her are ten children, five boys and five girls, all married; twenty-four grandchildren, seven great grandchildren, one brother and three sisters.

Having been raised by Christian parents, early in life she professed faith in God and accepted Jesus as her Saviour, and united with Adams church in the summer of 1879, exemplifying a beautiful Christian life for 62 years. The church and community have lost a valuable friend. Her children have lost a devoted mother. She was a friend to all who knew her. To know her was to love her, for she was kindness personified. She left the legacy of a good name to her children.

The fact that she had many friends was proved by the great concourse of people that attended her funeral service, and the large floral offerings that were given in honor of the good she had done.

The body was in charge of the Hartman Funeral Directors, of McComb. The funeral service was in charge of her pastor at Adams, Rev. Guy L. Sigrest, assisted by Rev. M. L. McCormick, of Brookhaven.

The body was put to rest in the Terrell family cemetery, there to await the first resurrection.

Blessed are the dead who die in the Lord, from henceforth, yea, saith the spirit, that they may rest from their labors; and their works do follow them. Rev. 14:13.

A daughter,

MRS. GORDON MACK.

Lake Arthur, La.

METHODIST INFORMATION

By Maud M. Turpin

Dr. Robert T. Henry, veteran missionary in China under the Methodist Church, has returned to that country to direct relief work in Japanese-occupied China. He will serve as director of the Church Committee for China Relief, said to be the only participating committee in the United China Relief Campaign permitted to administer relief in occupied areas. During his recent furlough year, Dr. Henry earned his Master's degree at Scarritt College for Christian workers. During his absence, Mrs. Henry will study at Scarritt, and the three children will continue their education in the states, a son and a daughter in Nashville, and a son, Robert, at Oberlin College.

"El Aposento Alto," "Bala Khana," "Tarak Pang," "No Cenaculo," are different ways of saying "The Upper Room," Methodism's devotional magazine with a circulation of more than a million. It is published in Nashville, Tenn., under the editorship of Dr. Grover C. Emmons. In addition to these foreign language editions, printed in Spanish, Hindustani, Korean and Portuguese, respectively, there is another special edition printed in Braille, for the blind. These, with the regular English edition, keep a force working filling orders at the rate of approximately 40,000 a day.

Dr. John Owen Gross, secretary of the Department of Institutions of Learning, of

the Methodist Board of Education, has established his headquarters at Nashville, Tenn., in offices of the late Dr. W. M. Alexander, whom he succeeds. Dr. Gross comes to the general education headquarters of the Methodist Church from the presidency of Simpson College, Indianola, Ia.

* * *

Bishops of the Methodist Church who are serving as college presidents in addition to their other duties are: Arthur J. Moore, President of Wesleyan College, Macon, Ga., and Bruce R. Baxter, President of Williamette University, Salem, Oregon.

"WORK OUT YOUR OWN SALVATION"

By Mrs. Irvin Rowland

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling."

My life or your life is a gauge of the needs of humanity. God created all mankind in like fashion. True, we are very different, individually, but all with the same needs when it comes to salvation. We all have fallen short in God's sight; all must repent and be washed in the blood of Jesus Christ; all must be kept by His power.

Yet, salvation is a personal matter. Each must work out his own with fear and trembling. Each is directly responsible for the state of his soul, and God, in His infinite wisdom and love, can reach out and touch the lowliest of us and lift us up. He understands our needs and supplies strength in our weakness. What a holy relationship between a soul and its Maker!

I cannot judge another's actions for I know not his motives or inward struggles. I cannot work out another's salvation—that rests between himself and God. I must not decide when a man is a failure, for he is first responsible to God. I must not criticize when another fails to serve in the way I do, for there may be other important fields of service that I do not understand. Therefore, as I am true to my own responsibilities, I am serving God and man to the best of my ability. I must teach by my living; I must witness for my Master; I must be a co-worker in God's vineyard, and as I lift up Jesus Christ, He will draw men unto Him. I may bring men unto the threshold of the Christian life, but each must meet his God and work out his own salvation.

Crackling

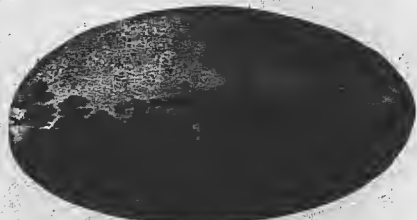
Joan's auntie was expected, but just when she was due to arrive a telegram came.

The child's mother read it aloud: "Missed train. Will start same time tomorrow."

After her mother had put it down, Joan picked it up. Suddenly she burst into a roar of laughter. "Isn't auntie really silly, mummy?" she said.

"Why, my dear?" asked mother, puzzled.

"Well, don't you see," said the child, "if she starts at the same time tomorrow, she'll miss the train again?"—Answers.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission.)

CHURCH SCHOOL LESSON OCTOBER 12, 1941

By Rev. W. C. Newman

CHRIST OUR SAVIOR

Lesson Text: Matt. 20:25-28; Luke 19:10

Golden Text: For God so loved the world that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.—John 3:16.

Theoretically, at least, the Methodist Church frowns upon ambition in ministers. Of course the frowning is usually done by those already occupying positions of authority and honor, and the recipients of the frowns are usually those coming up from the bottom to threaten the position of the frowners.

Once when I was a circuit preacher a station preacher rebuked my desire for promotion. He said he had been happier on circuits than he ever had been on a station. But when I generously offered to exchange my circuit for his station (in order that he might be happy again) he replied that he was willing to serve a station if that was best for the church.

Who is to "Lord it Over" Whom?

Jesus' words have a way of piercing through our whole superficial pretenses and getting to the very heart of our trouble. And it is so with these words in the opening verses of our lesson.

They do not form a proof-text by which we may condemn ambition (in others), but a solemn warning that a life lived mostly or altogether with one's self at the center will inevitably have a very short radius.

A man without ambition is a weakling and a nonentity. A man motivated by ambition is un-Christian. It is only when ambition has been cleansed and sanctified—not destroyed—that it becomes a spiritual power rather than a destructive evil.

Christ Our Savior Because He Was Unselfish in a Selfish World

The ambition to serve, to save, overwhelmed every other desire in Christ's life. In a world in which the highest human achievement was represented by power, riches, grandeur, He refused them all. He was not poor by necessity, but by choice. Among people whose social position was determined by the number of servants and underlings they held authority over, he refused to hold power over any human being except that moral power inherent in his own righteous life.

Nor can we, the Church—ministers and laymen—save the world in our generation until we are willing to adopt the same principle for our own lives.

Let us give no excuse for our ambition; let us not seek to condemn another for am-

bition; let us honestly face the fact that every one of us is or has been guilty of this perfectly human weakness, and determine by the help of God to strive to become the servants of our day, and therefore true servants of Christ, our Savior.

Modern "Saviors" In Contrast to Christ, Our Savior

Christ was not the only one who tried to save the world. It is an old story, and a new one. There are several men in that pose today. But how unlovely they appear when we stand them beside Jesus.

One would save Europe by blasting it to bits with machines of destruction; others would save the poor by economic nostrums, always such as would enrich the originators of the schemes; while still others would save us all from the monotony of life by making us drinkers, licentiates and worldlings.

And, most reasonable of all, some would save the world by promoting a highly emotional and spectacular evangelism which spends itself in agonizing with God to relax his indifference and allow us to have an "old-fashioned revival." (As if God were not much more anxious to save the world than we, and much wiser in knowing how it should be done.)

Over against such people is set the Christ, who became our Savior by virtue of his own sacrifice of himself for us and for the world.

He Loved the Lost

It is perfectly natural, though wrong, that the church of our day has become obsessed with its care for respectable people. Our sermons are prepared for that cultured and lovable group of which our congregations are composed. Our visitations and our prayers are for them. They pay the bills; they support our institutions; they make possible our ministry with its comfortable living. They merit our love and service.

But to devote ourselves to them is to miss the mark as set for us by Jesus in word and deed. Rather we ought to be obsessed with concern for the poor, the outcast, the unlovely, and we ought to challenge the lovely, respectable folk in our churches to share that same concern.

For it was this that was the clear word of Jesus regarding his own purposes—"I came not to call the righteous, but sinners to repentance. . . ."

How deeply we need to regain that passionate love for the lost!

GENERAL COMMISSION ON EVANGELISM

The General Commission on Evangelism of the Methodist Church, will meet for a three-day session at McKendree Methodist church, beginning at 9:30 a. m., October 28.

Guest speaker will be Dr. Edwin Lewis, of Drew University, who will speak on "The Message of Evangelism for Today," daily at 11:45 a. m. and 7:30 p. m., in sessions open to the public. Dr. Lewis is considered one of the most interesting and forceful speakers in the religious field.

Bishop Charles C. Selecman, of Oklahoma City, Okla., is chairman of the Commission,

and will preside. Other bishops who are members and are expected to be present are: Vice-Chairman, Ralph S. Cushman, St. Paul, Minn., Chairman of the Committee on Devotional Literature; U. V. W. Darlington, Louisville, Ky.; J. H. Straughn, Pittsburg, Penn.; Bruce Baxter, Portland, Ore.; and A. P. Shaw, Baltimore, Md.

Main business of the opening day will be reports of secretaries, as follows: Dr. Harry Denman, Executive Secretary; Dr. Grover C. Emmons, Co-Ordinate Executive Secretary and managing editor of "The Upper Room"; and Dr. Guy H. Black, Associate Secretary.

The approaching meeting is the first to be held in the Commission's headquarters city. The first annual meeting following Unification was held last year at Atlantic City, N. J.

ADDITIONAL "IMPORTANT DATES"

Dear Dr. Duren: In perusing certain recently published listings of "Important Dates" or "Approaching Events" on the Methodist calendar, I note the absence of certain emphases and meetings which are important in the Church's program of higher education. For the promotion of some of these the Division of Educational Institutions has a specific Disciplinary responsibility.

Inasmuch as we would be aided very materially in this promotion by their inclusion in any schedules of coming events which you might publish or issue, I am asking if you will not help us wherever and whenever possible to keep these educational gatherings and observances before our Methodist people. The dates referred to are:

Student Recognition Day (Sunday evening service), December 28, 1941.

Second National Methodist Student Conference, Urbana, Illinois; December 29, 1941-January 2, 1942.

Annual Meeting, Association of Schools and Colleges of The Methodist Church, Hotel Cleveland, Cleveland, Ohio; January 5-6, 1942.

Race Relations Day (Sunday morning services), February 3, 1942.

Methodist Student Day (Sunday morning service), June 14, 1942.

With appreciation of the cooperation which is so continuously and generously extended and thanking you in advance for your assistance in this regard, I am

Yours sincerely,

BOYD M. McKEOWN.

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THE CHRISTIAN FIRESIDE

HOT CHOCOLATE

By Rev. Vivian T. Pomeroy, D. D.

Nearly fifty years ago in Milton a mother was arranging a little table. There were cups and plates and cream and sugar and a place for a silver jug. When it was all set, a little boy of six who shall be called Matthew (though that was not the real name of this very real little boy) came into the room.

"What are all the cups for, mother?" asked Matthew.

"They are there because this is my At Home Day," said mother. "I shall give to any ladies, who call on me, hot chocolate and whipped cream and cookies."

"Oh!" said Matthew. "I will call now. I will have some hot chocolate. I will have it in my purple cup."

"No," said Matthew's mother. "You cannot have chocolate now; but, if ladies call, you may come in and bring your little cup and have some chocolate with us."

So Matthew went away.

Quite soon the door bell rang. In came a very stout lady. She had never called on Matthew's mother before. Indeed, it seemed strange that she should do so now. Matthew's mother was very polite, and chatted agreeably, and served hot chocolate and whipped cream. Then in came little Matthew with his purple cup, and he had some chocolate and a cookie, and went away.

Presently the door bell rang again. In came another lady, a very tall, thin lady, who never, never paid calls on anybody at all; but there she was. It was most queer. Such very odd callers! But Matthew's mother was polite, and served hot chocolate with whipped cream. And in came Matthew with his cup and had more chocolate and more cookies. And Matthew's mother thought to herself: "Dear me! I hope nobody else will come. Matthew ought not to have any more."

Nobody else did come; and Matthew went away. But not the ladies. They stayed and stayed and stayed. And when Matthew's mother was wondering how she could get them to go, the tall thin lady said: "Well, perhaps you will tell me now why you wished to see me and why you particularly wanted me."

Matthew's mother said. "Well, I am pleased to see you; but there isn't anything particular that I know of."

The thin lady said: "Goodness gracious! I was walking along Canton Avenue when I saw your little boy, Matthew, and he said: 'Please will you come in? Mother wants to see you.'"

And the stout lady said: "Why yes! He met me and said that to me, too."

Then Matthew's mother laughed. She saw how it had all happened, and she told her callers, and they laughed, although not quite so much. Soon there were goodbys, and Matthew's mother said: "I'd better come out and find Matthew. He may be sending more callers."

Matthew is very grown up now, of course; and I see him often. He is the president of a bank in Boston. Perhaps he hardly remembers about the hot chocolate; but no doubt he knows this story well enough to say to people who visit him privately at his bank: "Get what you want, if you feel it's good for you; but be awfully careful how you get it."—Reprinted by special permission of the author and The Christian Leader.

IN GOOD FAITH

By Rev. William C. Kernan

Church and State

The first amendment to the Constitution of the United States declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Behind the adoption of this amendment lay a long and bitter experience. It had taught the founders of America that a society which permitted the union of Church and State turned out to be a society which suppressed individual liberty, persecuted dissenters, and employed the civil authority to enforce the edicts of the established religion. The injustice that religious non-conformists suffered was shared, too, by writers and scientists whose conception of the truth did not conform to that acknowledged by the established religion. But that wasn't the whole story. The Church suffered also. Dependence upon the State corrupted her and made her something less than the pure witness to Christ's Gospel that she should have been. The adoption of the first amendment to the Constitution made it very clear that in the new American society the Church and the State must remain separate; that the State must regard all religions in a warm and friendly manner by guaranteeing their freedom.

Shall we desert this fundamental American principle and begin the return to that religious and intellectual bondage from which our forefathers freed us? This is a pertinent question. Particular reference, in this connection, should be made to the so-called "Bus Bills" which have become law in eleven states of the Union. In general these bills stipulate that the State shall furnish free transportation to and from school for children attending parochial and non-profit schools.

The proponents of this legislation argue that it is not enough that we should provide good, free public schools for all American children; while we permit religious groups, at their own expense, to conduct their own day schools if they want to. Now they urge us to support these parochial and private schools out of public funds to the extent of providing free transportation for them. If free transportation, why not free text books, free light, heat and janitor service?

It surely occurs to Christians that this measure is a first step in the direction of a closer bond between the Church and State to the ultimate detriment of both. It is religion calling upon the State to support it. Yet, we remain entirely too indifferent! How far the spirit of these "Bus Bills" is from the principles held by our forefathers may be seen in some words that Benjamin Franklin once wrote, "When a religion is good, I conceive that it will support itself and, when it cannot support itself, and God does not take care to support it, so that its professors are obliged to call for the help of the civil power, it is a sign, I apprehend, of its being a bad one."

How frank that is! How honest and straight-forward! How free of sophistry and double talk! How American! Men who believed in freedom and suffered for it used to talk like that in America. They understood and they would not compromise. We need men like them today; for the sake of

Christianity and for the sake of American democracy we need them desperately to speak up for our rights and the preservation of those principles which have kept us free.

You, O Books, are the golden vessels of the temple, the arms of the clerical militia with which the missiles of the most wicked are destroyed; fruitful olives, vines of Egedi, fig-trees knowing no sterility; burning lamps to be ever held in the hand.

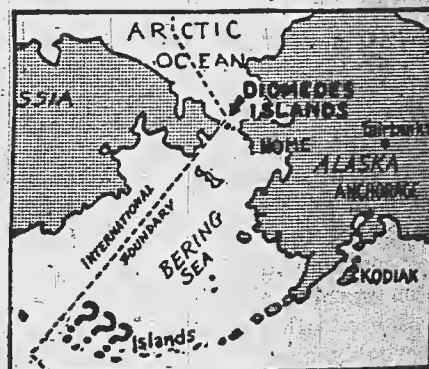
—Richard Aungervyle (1287-1345).



● They laughed at President Teddy Roosevelt for saying "true facts" because a fact is a fact, after all. So sail into these questions and give us facts, then check the answers for correctness and tally your score.

(1) "Pegging out" is a phrase associated with the game of (a) casino; (b) chess; (c) cribbage; (d) contract. ☐

(2) The Preakness is a horse race run in (a) Louisville, Ky.; (b) Epsom Downs, England; (c) Hialeah, Fla.; (d) Baltimore, Md. ☐



(3) These islands off the tip of Alaska are: (a) the Arctics; (b) the Aleutians; (c) the Hebrides; (d) the Bering Islands. ☐

(4) Millard Fillmore was (a) a famous inventor; (b) a great actor; (c) a President of the United States; (d) an opera star. ☐

(5) Nazi is short for (a) national party; (b) German word meaning "united"; (c) national Socialism; (d) German translation of totalitarian state. ☐

(6) John Sousa's middle name was (a) George; (b) Philip; (c) Henry; (d) Albert. ☐

(7) Women got the right to vote in (a) 1912; (b) 1918; (c) 1920; (d) 1922. ☐

"GUESS AGAIN" ANSWERS

- Tally Score Here
1. Did you guess? (c) for 20.....
 2. (d) under the wire for 15.....
 3. (b) for 10 points.....
 4. (c) for 10 more.....
 5. (c) right back for 15.....
 6. (b) gives you 10.....
 7. (c) 1920's right for 20.....
- YOUR RATING: 90-100, utterly factual; 80-90, factual; 70-80, not bad at all; 60-70, try again.
- TOTAL.....

WILL THE CHURCH WIN OR LOSE THIS BATTLE WITH THE LIQUOR TRAFFIC?—THE FACTS

By Bishop James Cannon, Jr.

About a year ago, to be exact, on September 18, 1940, the Conscription Act was passed. It contained no protective legislation for the soldiers against the liquor and vice traffics similar to that passed in 1917, by the active support of President Wilson. After consultation with Senator Sheppard, a resolution was introduced in the Executive Committee of the Federal Council, on September 20, calling upon the President to promulgate resolutions to protect our boys in the service from the liquor and vice traffics. But nothing was done.—In the latter part of November, the American Social Hygiene Association declared that a careful survey revealed that at least 50,000 women had been organized to be distributed around the camps, and the two-room trailer system was inaugurated. Still nothing was done.—General Marshall, Chief-of-Staff, in a national broadcast, declared, "Establishments for the purpose of selling liquor are becoming increasingly active in communities adjacent to the camps.—On December 3rd, the Council of Bishops of the Methodist Church called upon the President to take such action as will give protection similar to that in 1917. On December 13th, the Federal Council of Churches, at its Biennial Meeting, called upon the President to take action similar to that requested by the Methodist Council of Bishops.

Replying to the Council of Bishops, the Adjutant General wrote: "It is beyond the scope of the War Department to regulate the sale of intoxicating liquor outside of military areas. The enactment of legislation on this subject similar to that in effect during the World War is a matter within the province of the Legislative branches of the Government." Upon receiving this official statement, prominent social service workers conferred with Senator Sheppard, who pre-

pared, introduced and had referred to the Military Affairs Committee of the Senate what is known as Senate Bill 860, the purpose of which is to secure protection similar to that adopted in 1917. Senator Sheppard died suddenly a few days later. The bill was finally reported out of the Military Affairs Committee of the Senate without recommendation, and is now on the Senate calendar.

After the introduction of the Sheppard Bill, the Council of Bishops of the Methodist Church, the General Assemblies of the Northern and of the Southern Presbyterian Churches, the Conventions of both the Northern and Southern Baptists, the Convention of Women's Clubs at Atlantic City, the Executive Committee of the Federal Council on June 13, 1941, and numerous other organizations passed resolutions urging Congress to enact such legislation. But Secretary of War Stimson sent a letter to the Military Affairs Committee of the Senate opposing the legislation on the liquor traffic, thus virtually repudiating previous statements by him. In February he declared: "Our finest youth are being exposed to temptations to which many of them are not accustomed." On March 24, he wrote to the House Military Affairs Committee: "The greater part of this force is made up of young men who will be at that plastic and generous spirit of life when their services to their country should be surrounded by every possible safeguard against unwholesome associations."

While the bill concerning vice was finally passed, Congress has failed as yet to pass legislation giving protection from the liquor traffic, which is inextricably joined with the vice traffic, for it is when young men have drunk sufficient liquor to lose control of themselves, and become largely irresponsible, that the vice traffic does its work.

Numbers of quotations could be given from individuals and religious papers concerning conditions about the camps, and cities where soldiers go on leave. I simply quote one statement from Liberty (not a prohibition paper) on "CAMP MORALS" (August 2): "The camps have attracted a gathering of prostitutes, lush workers, gyp carnivals, shady night clubs, gamblers and bootleggers, which would put a gold rush or an oil boom to mortal shame. Their single purpose, of course, is to play upon the boredom of the soldiers, and thereby relieve them of their monthly pay checks. . . . On last pay day (at Camp Blanding) a fly-by-night joint doped the beer of all its soldier guests, knocked them unconscious and rolled them for every cent they had. . . . In such isolated spots the trailer girls have their pitches, and their agents are competent at giving directions for finding them."

This is the first major battle between the Church and the liquor traffic since 1933. Which will win this battle? The liquor traffic has the largest, best organized group of lobbyists I have ever seen in battles with the traffic for 50 years. It is spending unlimited sums to defeat the Sheppard Bill, or any similar liquor legislation. The Church is the only agency which can secure this protective legislation. As one high-ranking War Department official said: "My suggestion is that the Church people of America put up such a holy howl to Washington that Federal legislation will have to be enacted." I have preached personally 95 times in various states in the past four months on this great moral question, and the congregations have enthusiastically agreed to write personal letters to Senators and Congressmen, and have passed resolutions to be

sent to Congress for insertion in the Congressional Record.

The responsibility now is upon the pastors of our churches. Will they meet it by prompt, persistent appeals to the men and women in the pew to demand prompt action by their Senators and Congressmen? If our church people call for protective legislation for our men in uniform against the liquor traffic, as we did in 1917, the legislation will be secured. Otherwise it will not. The time for action is now.

Richmond, Va.

WISE OR OTHERWISE

By Rev. James H. Felts

When a college sends out a two-legged theorist with a diploma, the alphabet is strained.

When you cut most happenings down to their proper size they are easily forgotten. The average pastor's report is a sample.

The busy road may not always be a happy one, but it is the only road that leads to happiness.

"A useless and disgraceful wastrel" is a youth who could have been. What a tragedy!

Freaks, like women in the nude, have ceased to excite much more than contempt and nausea.

Did you ever try to visualize Judas? A man who walked with Christ, had dreams of abiding joy and eternal life—nothing left but a few pieces of dirty silver and a hangman's noose.

Occasionally a pastor reminds me of a hen sitting on a doorknob—content, but hatching nothing.

Did you ever have a righteous desire to give a PESTIFEROUSLY PESTIFEROUS child a much-needed spanking that your joy of living might be increased? Yes, but you smiled and took it.

War continues to magnify lying, disregard bankruptcy, cheat decency, under-value life, and give potency to a maniacal desire for place and power.

People who try to impress others with their importance constantly betray their lack of many desirable qualities. People of real worth make no effort at impressing others. They don't have to.

True or false? The Bible is no necessary part of human liberty?

The hope of the world is not with the clever but with the humble. We must find out what God's plan is and put ourselves in line with it.—Dr. Joseph R. Sizoo.

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MENTHOLATUM



A MINISTER FATHER WRITES HIS SON

Ripley, Mississippi,
February 15, 1941.

Mr. Landis Rogers, Bandmaster,
Crystal Springs Con. School,
Crystal Springs, Miss.

Dear Landis:

Your letters are deeply appreciated and something which we always look forward to. That nice trip you took down through Louisiana last week was quite an event and I'm sure you enjoyed it. We are all delighted that you are putting on weight after your recent serious illness. Keep up the good rules of health. The same diligence in observing the rules of mental and spiritual health will always pay you large dividends. In conserving your physical strength you are wise. If you would get the most out of life, you must learn how to ward off life's hard blows without becoming exhausted in the effort. Even the worst storms scatter good seeds as well as bad. Fortunate, indeed, is the man who has the true perspective of life. If this is his, he will take its blows in stride and make them his servants. Happy is the man who can convert his liabilities into assets.

And so the Tax Assessor paid you a visit recently, did he? And you were not glad to see him! Is that a nice way to treat your guests? It was tough to have to put out all of that money right now, I'm sure. I did the same thing a short while ago. However, if you were here in person, I'd like to debate with you the merits and demerits of the tax question. Taxes are excessive in many instances. True, there is some graft and altogether too much waste. Until men come to know God there will always be a certain amount of this to contend with. On the other hand, though, our tax investments do bring us many good returns. We can't gain-say this fact. So my position is to enjoy its benefits, condemn its abuses, and not to let it keep me awake at night.

Again, if you were here in person, I would like to hold a lengthy debate with you over the advantages and disadvantages of a year in the army. It truly has two sides. It all depends on one's personal viewpoint. Our country—like taxes—is both good and bad. Up to the present moment, I am glad to say, it is mostly good. However, I view with alarm certain tendencies in our American life. Nations—like individuals—have to pay the penalty for all sins committed. It fairly stuns me to think of the billions of dollars being now invested in this country for instruments of death and destruction. It seems, at the moment, that the whole world is under the influence of a "Super Dictator," whose name is the Devil! It is a fact, however, that our country enjoys more freedom and individual rights than any other country in the world. For this, we should truly be grateful. And, if necessary—as we think it is now—these blessings are worth making a sacrifice for in an effort to defend and to perpetuate. True, it is plenty tough for a young man, like you, to be forced to disrupt for at least a year the continuous program of his life's work. It is a very, very bitter pill. It has its compensations, though.

Throughout the history of this country, men have had to battle for their ideals and then have had to defend them many times with their very life's blood. There is enough good in our country yet worth preserving, even at great individual cost. The army camp affords a wonderful field of service for the right living and right thinking officer and/or enlisted man. Many soldier boys all over this nation will need the guiding hand of a Christian comrade-in-arms. The possibilities for doing good in our armed forces are absolutely unlimited! If you find that you do have to go back into the service again, think of it in terms of opportunity as well as sacrifice. If you will do this, things will take on an entirely different light.

We have missed you much up this way. Write us often.

Lovingly,

DAD.

(Rev. C. L. Rogers, Pastor
Ripley Methodist Church,
Ripley, Miss.)

Respectfully submitted,
LANDIS ROGERS,
Bandmaster Crystal Springs Con. School.

A SUPERANNUATE

Dear Dr. Duren: As I am far down the line and have never had a synopsis of my life and ministerial labors published, I hope you can do so.

I was pastor of churches for forty-one years, and a retired minister sixteen years. My mother died when I was an infant, just a few days old. I never saw her face or heard her voice. My father married three times after my mother's death, and they have all been dead for many years.

When quite a small child, I was baptized by a Presbyterian minister. I joined the Methodist church about the year 1875; on the 29th day of June, 1879, I was licensed to preach. The latter part of 1879-1880, I served as local preacher, assisting the pastors in revival meetings and in teaching school part of the time. Those days we had revivals in our churches. These days we just have meetings in our churches.

I sometimes wonder what some of our modern Methodists would think and do if they were to see an old-fashioned Methodist Holy-Ghost revival meeting like we used to have in churches.

In 1881-1882, I served the Sabine circuit as a supply. In 1883, I was admitted on trial and ordained local deacon by Bishop Wilson. I served as pastor of nineteen different churches. Some stations, and some had from four to ten churches to the charge. Preachers were not as plentiful then as they are now. From the Mansfield Conference, in 1883, I was sent to the Sugar Town circuit, being my first work, but there was more vinegar there than there was sugar—what I mean by that is it was such a large, hard charge to serve. The people were nice and kind to us and paid the pastor three times as much as they paid the previous year. It was such an isolated section of the country, and about fifty miles to the nearest railroad station, and sixty miles to Lake Charles. I rode horse-back to Lake Charles to attend a district conference. It took me four days to make the round-trip. It was a tiresome trip, but I went all the same without a murmur. I have always been glad to have somewhere to work for my dear Lord. When I think of the hardships that my dear Lord had while He was on earth, I would be ashamed to complain. He had almost the

whole of Palestine to travel over as His charge, and He had to walk to serve His charge.

During my pastorate I succeeded in having seven churches and five parsonages built, and when completed had but very little debt on any of them. Hundreds of people joined the church under my ministry, many of them have proved to be good Christians and useful officials of the church. Some noble and intelligent young men were converted and called to preach, and are now serving charges in other states.

The Good Lord and the people have been wonderfully good to me, for all of which I am truly thankful.

The sunshine of God's Divine Love has kept my pathway bright all along the way. I feel that if I were to search the whole realm of literature I could not find language sufficient to express my gratitude and appreciation to the Good Lord for the wonderful love that He has shown to me in sustaining and supporting me by His Divine Grace ever since I surrendered and gave my life to Him. I had rather be an humble servant of the Lord Jesus Christ, preaching the everlasting Gospel of the Son of God, than any calling or profession that I know of. I have never seen the time nor the day that I wanted to do anything else. During my pastorate of over forty years, I never failed to have accessions to the church every year that I served. I am not saying this in a spirit of boasting. I give the Good Lord the credit for all that I have ever done.

I have just past my 86th birthday, and my Heavenly Father is so good to me every day.

H. J. BOLTZ

Ruston, Louisiana.

WANTS MISSIONARIES IN CHINA

By Fred Owen
Chungking, West China

I fell into a conversation the other day with a very bright young Chinese business man, manager of a bank. He was reading Berkeley's "Theory of Vision." We chatted for an hour or so, over a cup of tea.

He said, "You may think it strange for me to say, because I am not really a Christian, but I hope you missionaries will not leave us whatever happens."

I asked him why, to which he replied, "Well, after all, you are holding up to us the things which we Chinese in our desire to keep up with the West are forgetting."

You may wonder, as we have all done, whether the Chinese here will stand the strain of another summer of bombing. The other day a terrible swath of destruction was cut right across the heart of the business section. I passed by the next day, not twenty-four hours later, and I counted nineteen shops rebuilding. Utterly incredible, but there it is, showing tremendous will and an amazing spirit.

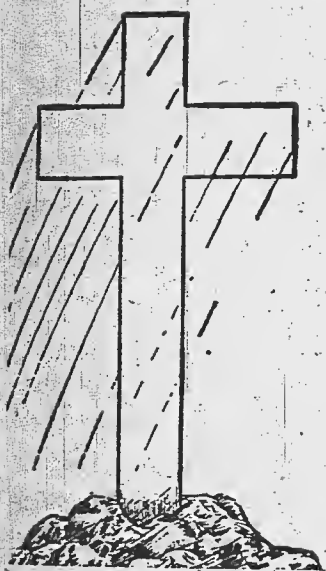
To think kindly of each other is good, to speak kindly of each other is better, but to act kindly one toward another is best of all—Selected.

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THE LIVING CHURCH

We should not forget what the Fourth Gospel took such pains to make clear, that what we have received from Jesus was not a statement of faith once for all delivered, but a spirit dwelling within us which should lead us into all truth.

—Rev. T. Wigley, M. A.

THE PRAYER-ROOM TODAY

Lord, Thou knowest how much there is in me that answers to the voice of the tempter, how many a traitorous thought, how many a base and self-centered desire. Thou knowest how weak at best are my defences. Therefore, I pray Thee, come to me today. Garrison my heart with Thy love. Bring every wandering thought of mine into captivity to Thy obedience, and slay within me every proud impulse that would exalt itself against Thee. Not for the coming years would I ask this now, but just for today, that Thou wouldest maintain in me this day a perfect victory. Amen.

God's Heroes

By Frances McKinnon Morton

Athwart the purple Ozark hills
And far across the rocky glen,
With Bibles in their saddle-bags
And sermons in their hearts, they rode,
God's called and chosen men.

They had a message for mankind
And so they took the torturous trail,
In all the weathers of the year,
To reach, to preach unceasingly
Because they dared not fail.

They loved the future of our race
And did a brave and generous share
In building Church and School and State
With laws that must protect our youth
With wise and Christian care.

We owe a gracious debt to them,
These Circuit Riders of our past.
They wrought with strength and dignity
And left a virtue in the world
To which we may hold fast.



WALLET OF THE WEEK



CHURCH-RELATED COLLEGES in the United States are said to number seven hundred and seventy-eight. Of these five hundred and fifty are Protestant and two hundred and twenty Catholic. Those of the Protestant churches include four hundred and twelve four-year colleges and 146 two-year or Junior colleges. The Catholic colleges include one hundred and fifty-seven four-year, and sixty-three two-year. In addition to this the Catholics have a supporting system of parochial schools.

* * *

AMERICAN CLERGYMEN in the war zone include Dr. Joseph Fort Newton and Dr. Daniel A. Poling. Dr. Newton went to Ireland at the invitation of the British churches of all faiths, Christian, Jewish, Anglican and Non-Conformist. Dr. Poling left for a visit to Britain and the Continent for the purpose of a first-hand study of moral and religious values and conditions over there. Both of these churchmen went from Newfoundland in bomber planes. The time of their return was not announced.

* * *

AMERICAN INDUSTRY is said to present a rapidly changing age-picture. Owing to the withdrawal of such a large section from the lower age brackets for the selective service, the middle-age group has become a very important factor in all types of work. The monthly employment of World War veterans has almost doubled and discharges from the Civilian Conservation Corps have more than trebled. The middle age group are believed to be as efficient in industry as the younger men.

* * *

DR. ALBERT SCHWEITZER, the renowned missionary in equatorial Africa, reports that he is able to secure rice, flour and oil, but no bacon and butter, and only a little milk which is consumed by the bottle-fed babies. He says that the doctors and nurses are suffering from a lack of fats, but he has not suffered from the restricted diet, although he has eaten no butter and drunk no milk for four years. The nurses are largely from Switzerland, and they find the African climate very trying. Under the conditions now prevailing, Dr. Schweitzer himself is almost a chore boy.

* * *

"A HIGH RUSSIAN OFFICIAL in London, interviewed by the Catholic Herald, declares there was never any persecution of Christians as such in Russia. They were not persecuted for religious activity, but for political activity, and priests were imprisoned only for revolutionary agitations antagonistic to the Russian Government. They never forbade religion but discouraged it, because in Russia, Christianity was almost synonymous with tsarism. The Russians were religious people and they freely went to church. Russia never denied free worship, but would maintain anti-religious propaganda until the so-called Christians ceased to plot against the State."

—Religious News Release, British Press Service.

THE SECOND WORLD WAR, according to an estimate of the National Geographic Society, now involves a total of one billion seven hundred million people, or four-fifths of the total population of the world. It is not surprising that the most common introduction of any public address makes reference to "dark days." A horizontal outlook sees only the expanding commotion and hears only the din and confusion of clashing armies on the longest battle-front of human history.

* * *

INFANTILE PARALYSIS, which has claimed many victims in Alabama, Georgia and adjacent territory, has not spared other sections of the country. The number of cases may have been few, but the panic resulting from its appearance has caused strict regulations of public life as a means of suppressing its spread. In West Philadelphia, those under sixteen years of age have been debarred from attending the sessions of the Church School, and in many other places, day schools have not been allowed to open for the fall session.

* * *

MANUEL AVILA CAMACHO, the President of Mexico, issued terse orders to the eighty thousand school teachers of the Republic to cease all political activity by September 30, and after that to devote themselves entirely to teaching. Disobedience to this order will mean the prompt suspension of the instructor. It appears that the teachers have been charged with indulging in Communist activity, and point is given to the charge by the Communist boast that some of its greatest strength has been found in educational circles.

* * *

THE GEORGE MULLER ORPHANAGES are said to have received more than thirteen and one-half million dollars without personal solicitation—only prayer to God. Of this amazing sum \$6,230,375 has been received since the founder's death in 1898. Since the orphanages have received this vast sum of money, the only question left for the skeptically-minded is as to what part prayer has in achieving such remarkable results. Perhaps our slow-moving financial drives indicate that materialistic methods might be helped by regarding the spiritual dimension of public appeals.

* * *

THE JESUIT ORDER of the Roman Catholic Church, according to an article in the August-September number of Protestant Digest, has had many changes of fortune in the years since 1555. The writer, L. H. Lehmann, the editor of *The Converted Catholic*, uses the two-volume work of Rev. Thomas J. Campbell, S. J., to show that, by civil and ecclesiastical authority, they have been under sentence of expulsion more than seventy-five times and in practically every country in the world except the United States. The expulsions include six times from England, seven times from France and seven times from Spain.

New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

LACK OF CHRISTIAN OBJECTIVE

It seems likely that one of the greatest defects of the Christian Church, in its history as in its program today, may be the failure to provide an objective sufficiently important to occupy those whom it has captured for the Kingdom. There has never been a time when our purpose, regardless of the method employed, has not been to bring the lost sheep "into the fold"—the church. We have been successful in capturing generations of young people by the challenges of gospel idealism only to lose them in a sag at middle life. With imaginations fired, they offered themselves for service, and when their expectations were not realized they were left with a sense of futility which ended in abandonment.

May it not be true that this situation has come about because the church itself has lacked a clear perception of Christian objective? It has used alluring terms with no well-defined understanding of their meaning. We saw recently an article in which it was charged that there is constant and widespread use of "service" and "action," without even the vaguest notion of an objective toward which such might be directed. As a consequence, every church has on its hands an army of job-minded people to whom it has little or nothing to offer. Such people are doubtless perfectly sincere, but the preaching and program of the church have reversed their thinking concerning the direction of the Christian enterprise. They have been led to think of inside activity and this creates a problem which no church can meet. In the end, a disillusioned throng of "service" and "action" enthusiasts break forth as revolutionaries and proponents of a new order for everything, church and state included.

The church needs to recover for itself the true Christian objective; the objective which Jesus gave to his disciples in the mountain fastnesses of Galilee: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." We must direct the aspirations of those whose loyalties we have captured, toward the drab, undramatic and unromantic task of being good citizens. From the mountain tops of experience and vision, the church must dare to point redeemed men and women to the vast unconquered empire in which losing themselves they shall find all. The need for such a gospel was never more imperative than now. Never was the promise for such a detached interest greater than at the present moment.

EVANGELISM

No word looms larger in the story of Methodist progress than "evangelism," and no people on earth ought to be better informed on that particular phase of church life than the Methodists. In evangelism the Methodist Church had its rise, received its sense of mission, and found the dynamic of its progress. No conference of Methodists, great or small, fails to deliver itself on that subject, and those pronouncements show a measure of jealous concern for the maintenance of a preeminence in that field.

But more and more we are faced with the question as to whether our evangelism is as virile and fruitful as it once was. Too often it becomes the pretext for a brief course of lectures on psychology and sociology which betray an emasculated faith and utterly fail to take into account the divine values which were the very underpinning of Methodist progress, and which did much to make it numerically preeminent among the Protestant groups of America. As has been observed recently, it has come to be a thing recorded in our statistical tables rather than a passion. A small figure causes a groan, a large one causes exultation. The very contrast suggests that we are more concerned with evidences of numerical growth than we are with the new order of man and woman which constitutes its true end and aim.

But even at that, there is doubtless a measure of value in its very consideration. It keeps up the continuity of Methodist thought and purpose. The very word is still dynamic. It lifts into our view the rugged crusaders of the past and thus reminds us of what may be achieved through the saving grace of God and the instrumentality of passionately earnest seekers for souls. As the Lord said to David regarding the temple which he was not permitted to build, "Thou didst well that it was in thine heart." But the virtue of the great ideal which we still cherish must not be allowed to take away a sense of responsibility for presenting a faultless and unbroken family "before the presence of his glory with exceeding joy." No church can be considered evangelistic unless its roll of "inactive members" constitutes as real a challenge as the unmoved multitudes in the streets. The spirit of evangelism may legitimately profit by the use of the instruments evolved by our social and cultural progress, but only to the extent that the mechanics shall not become a substitute for the freshness and the individuality which come from direct contact with God in Christ.

OWNERSHIP OF CENTENARY COLLEGE

Several times recently the question has been raised as to the ownership and control of Centenary College. The doubts have been voiced by various persons, but we have refused to express a judgment until we could have opportunity to look into the facts. The questions seem to be based upon two distinct factors. The first relates to undischarged obligations to the State. The second question refers to certain variations in the deeds to the properties held.

On the first point, we admit that the original purchase price of \$10,000, for which Judge Edward McGehee gave three notes, which were later assumed by the Mississippi and the Louisiana Conferences, were never paid. However, by act of the Legislature in 1871, there was a waiver of payment on these notes and Judge McGehee and his sureties were discharged. It is true also that the \$2,500, which was the agreed consideration for the removal of the domicile of the College from Jackson to Shreveport, was never paid. Another act of the Legislature passed in 1920, provided for a waiver of that payment upon condition that the original site at Jackson be re-deeded to the State or parish. That was done and, regardless of what one may think of those transactions, it would seem that all cloud was removed from the title on that score.

As for the second criticism, we find that the title to the campus tract carries the "Trust Clause" while other and later deeds do not. But under Section 6 of the amended charter, dated May 30, 1881, the legal title vests in the Board of Trustees, who hold title to the property for the owners, The Methodist Church, under the terms and restrictions of the charter as it now is. This means that the trustees are responsible to the Louisiana Conference for every act of administration. We believe that the Louisiana Conference is the owner of Centenary College, and that the Board of Trustees is simply its agent for carrying out the purpose for which the College exists, and subject to charter restrictions and Conference control.

In our opinion, ownership imposes upon the Conference an obligation to face up to every implication of administrative acts which in honor it can neither ignore nor set aside. The Conference has both a legal and a moral obligation to those who gave sacrificially for building up an endowment under charter restrictions. It has a moral obligation to every patron, whose support is essential to the very life of the College, for an impartial and just use of current income funds, and for such a conservation of the resources of the institution as shall guarantee that in the future there may be no cloud upon the scholastic credits given. It is the duty of the Conference to see that its agents usurp no authority over its holdings and particularly that they do not violate charter restrictions regarding the endowment.

Next week we will undertake to give point to this outline by indicating particulars in which we think the Board has done things which the Conference cannot approve without becoming justly liable to moral censure for the surrender of every major consideration which underlies the concept of a Christian College.

THE FUTURE OF CHURCH COLLEGES

Editor The Christian Century:

Sir: For several years I have been urging that there are only two answers to the very immediate question of your editorial, "Can the Church College Survive?"

First, the colleges that have forfeited their right to ask for support as Christian colleges must be promptly pruned from the list of church schools. I firmly believe that if any college is to get support from a church it must be under the control and guidance and direction of that church. Too many colleges have been started under a church name, and then disregarded their obligation to the church for its early support and help.

Second, endowment funds are not going to be of the value to institutions that they have been in the past. The tax-supported school is going to have a distinct advantage over any endowed institution. Any church-supported school that is actually supported by an annual income will also have a distinct advantage over any endowed institution.

In other words, if the church is prepared to recognize the importance of maintaining its schools, and is willing to put that at the top of the list of conference funds, then its schools will receive annual income similar to that which the tax-supported schools receive, while those schools that rely on endowments will see their income steadily shrinking.

This will also tend to bring the church school back in closer relation with the church. And I certainly think that before a church pours its hard-raised money into a school, now is the time definitely to establish church control.

Along with the annual funds raised by a church, the question of consolidation should always be studied. We must frankly face the fact that many "Christian" colleges are going to be eliminated as a result of the upheaval inevitably ahead of us. These colleges must "either hang together or they will hang separately." I mean that a combination of three or four or five might permit one healthy, prosperous Christian college, whereas, if they continue to struggle separately, they will eventually be closed.

I don't know of any subject of greater importance to the healthy growth of Christian life and civic consciousness in this country than that of maintaining a reasonable number of church schools. And I am sorry to say that I see little evidence of a realization on the part of my own church authorities or college presidents of the necessity for the drastic steps that are necessary to preserve a strong group of Methodist colleges in the future.

—Alf. M. Landon, used by permission of the Christian Century.

Topeka, Kan.

(Note: This letter expresses frankly what is manifestly a growing feeling concerning church-related colleges and Christian education. Of this whole matter, Dr. Paul Hutchinson, Managing Editor of the Christian Century, says:

"I am convinced that the subject is one of the utmost importance to the churches, which seem to be content to stumble on into a situation where financial and not religious factors will determine their policy."

—Editor.)

HITLER'S JEWISH PHYSICIAN

By Philip R. Alstat

During the five years (1903-08) that the Hitler family lived at 9 Bluetenstrasse, Linz, Upper Austria, Dr. Eduard Block, a Jew, served as their physician. He treated Adolf, then a frail adolescent boy, his three sisters, and also their mother in her fatal illness. He ministered to their ailments "With patience, consideration and charity." How did Hitler reward Dr. Block for his professional services and humanitarianism?

Several days after the mother's funeral the children came to his office to express their thanks for his kindness. After each one of the three daughters had spoken, Adolf stepped forward, took Dr. Block's hand, looked into his eyes and said: "I shall be grateful to you forever." Then he bowed.

Poverty

At the time when young Hitler was suffering wretched poverty in Vienna he once sent to Dr. Block a penny post card with the message: "From Vienna I send you my greetings. Yours, always faithfully, Adolf Hitler."

Later, when he had begun to earn a little by painting post cards, he sent one to Dr. Block which depicted a hooded Capuchin monk raising a glass of bubbling champagne. It bore the inscription: "Prosit Neujahr" (A Toast to the New Year). On the reverse side he added this message: "The Hitler family sends you the best wishes for a Happy New Year. In everlasting thankfulness, Adolf Hitler."

Noble Jew

In 1937, after the party conference at Nurnberg, he invited several Nazis of Linz to his mountain villa at Berchtesgaden to hear some news from his home town. He inquired whether Dr. Block was still alive and practicing, and then he added: "Dr. Block is an Edeljude (a noble Jew). If all Jews were like him, there would be no Jewish question."

After the annexation of Austria and Hitler's triumphal visit to Linz, an agent of the Gestapo called at Dr. Block's home, confiscated the two cards which the Fuehrer had once sent him and left a scribbled receipt. The next morning the doctor called at the local Gestapo headquarters for an explanation. On revealing that he was a 100 per cent Jew, he was coldly informed that the two cards would be "retained for safe-keeping."

However, he was exempted, by special orders direct from Berlin, from some of the regulations which plagued all other Jews. Unlike them his home and office were free from the yellow paper banners bearing the word JUDE (Jew). Nor were his ration cards for food and clothes stamped with the letter J (Jew), nor was his passport taken away.

Practice Ended

By decree his practice was now limited only to Jewish patients, but his medical career of 37 years was virtually at an end; for on November 10, 1938, the 700 Jewish inhabitants of Linz, except seven who were over 80 years of age, were ordered to leave the city within 48 hours. Dr. Block himself was spared, but his daughter and son-in-law were obliged to vacate their apartment and crowd into his home.

Since the three desired to emigrate to America and take along their life-savings, the daughter appealed to Hitler's widowed sister, Frau Klara Wolf, to intercede in their behalf. (Incidentally, this sister at one

time served as the manager of a restaurant for Jewish students at the University of Vienna.) Klara obligingly did convey their request to her brother but he refused to make an exception in their case. The daughter and son-in-law who emigrated first were permitted to take along the usual amount of ten marks (about \$4.17), but Dr. Block also followed later and was granted sixteen marks (about \$6.67)!!!—The Jewish Tribune, Bombay, India, reprinted in The American Hebrew.

QUOTA CHURCHES

Rev. W. M. Jones.....Rosedale, Miss.
Rev. E. M. Sharp.....Hernando, Miss.
Rev. J. Early Gray.....Port Gibson, Miss.
Rev. J. P. McKeithen.....Grand Cane, La.

ADDITIONAL SUBSCRIPTIONS

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Noel Memorial, Shreveport, La..... 2
Mangum Memorial, Shreveport, La..... 4
Rev. E. M. Sharp, Hernando, Miss..... 9
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Rev. A. P. Smith, Bossier City, La..... 1
Rev. T. A. Brown, Quitman, La..... 2
Rev. V. G. Clifford, Quitman, Miss..... 2
Rev. J. D. Wroten, Columbus, Miss..... 1
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Rev. A. T. McIlwain, Greenville, Miss..... 5
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Rev. J. Early Gray, Port Gibson, Miss..... 16
Rev. Morelle H. Wells, Edwards, Miss..... 1
Rev. W. P. Bailey, Crenshaw, Miss..... 1
Rev. A. W. Townsend, Jr., Hodge, La..... 2
Rev. C. A. Schultz, Tylertown, Miss..... 3
Galloway Memorial, Jackson, Miss..... 1
Rev. W. J. Ferguson, Flora, Miss..... 2
Rev. E. M. Mouser, Hall Summit, La..... 6

Y. M. C. A. LEADER DEPICTS EUROPE'S SUFFERING

By W. W. Reid

A revolution seethes in Europe because security is gone, there is scarcity of food, and there is tragedy and misfortune on every side, declares Tracy Strong, just returned from months of travel and study on that continent. Mr. Strong is general secretary of War Prisoners Aid, under the International Y. M. C. A. His office is in Geneva, Switzerland.

"Millions of wanderers seek a refuge," says Mr. Strong. "Driven from ruined homes, they are uprooted and without a place to go. The family—that bulwark of civilization—is threatened by mass migrations, new demands of the state, and by the forced absence of husbands and brothers living in army and prisoner-of-war camps. The destiny of many families is the refugee camp. Sleeping on burlap-covered straw mattresses, laid out on double deckers, with no privacy, parents struggle to preserve the decencies of home life.

"Clothing is no longer a matter of choice or styles but a dire necessity. What seemed once necessities of existence are regarded now as luxuries. Everyone is wearing the old clothes which were once put aside.

"Everywhere ration cards dictate life. Boys and girls in well-organized schools lose weight each month. Tension increases in the home when mothers can't provide the

food for the children. Prisoners hesitate to exercise because of the additional calories required. Undernourishment prevails.

"Every hospital has its sick and wounded; every prison camp has its infirmary; every home looks with dread upon the winter when physical resistance is weakened. Behind the army fronts hover death and the spectre of epidemics—up to now held off by sanitary methods, discipline and strict military supervision and control. And should epidemics come, the best authorities say, 'There is a shortage of medical supplies.'

"Millions of sons, fathers, husbands; hundreds of wives, mothers, daughters and grandmothers have seen the closing of a heavy gate upon their freedom. A bitter sense of uselessness engulfs them. Living, yet half living in an abnormal world, the prisoners become alarmed lest they should prove unequal to life in the great outside world from which they have been temporarily removed.

"This is the Europe which offers the Christian churches of America the privilege to enter into its struggle with understanding, sympathy and sacrificial giving. The attitude of a 'benevolent big brother' will not suffice. Christian fellowship has not been broken between the continents or between warring nations. To be members of God's household means that we must join with those who suffer. The sacred way of Calvary winds from the communion table across the world. There is no easy solution to the world's problem.

"The words of a prominent continental Christian leader challenges us to action; 'We must work as though everything depended upon us; we must pray as though everything depended upon God.'"

WORLD SERVICE

September, 1941

"We who call ourselves Christian today are under the desperate necessity of creating a new belief in and enthusiasm for the Christian way of life. No other plan holds any real hope for our distracted world."—Bishop Arthur J. Moore.

World Service receipts for the month of September, 1940—\$288,625.73.

World Service receipts for the month of September, 1941—\$218,534.97.

Decrease—\$70,090.76.

Fiscal Year to Date:

June, July, August and September, 1940—\$745,646.33.

June, July, August and September, 1941—\$563,337.26.

Decrease—\$182,309.07.

Per Cent of Decrease—24.45%.

The North-East Ohio Conference showed an increase of \$7,401.11 in its World Service giving in the first three months of the fiscal year, June 1 to August 31. The Florida Conference has increased \$6,731.38 in the same period. Every conference in the Denver Area shows a gain. Twenty-eight other conferences are registered in the Increase Column for the first quarter. It is to be hoped that a far larger list of conferences will be in the Increase Column in the next three months.

General Commission on World Service and Finance, Orrin W. Auman, Treasurer.

740 Rush Street, Chicago.

No man is so insignificant as to be sure his example can do no hurt.—Lord Clarendon.

CONFERENCE NEWS AND PERSONALS

Rev. E. H. Cunningham, in reporting for his charge on the Advocate campaign, adds the always welcome assurance, "More to come."

Rev. W. D. Bennett, our good friend from Glen Allan, Miss., seasons his business note with a word of commendation which makes it easier to carry on in our task.

Rev. G. C. Gregory, pastor at Shelby, Miss., gladdens our office with a list of subscriptions, the words, "More to follow soon," and a word of helpful commendation.

Mrs. W. E. Dean, of Cascilla, Miss., has our sincere thanks for her testimony concerning the meaning and value of the Advocate to her. We hope that it may long fill such a place in her life.

Mrs. Ed. Stubbs, Baldwin, Miss., adds to a business note the assurance that the Advocate has such a place in her life that the failure of any issue to arrive would mean a sense of real loss.

Rev. Hilary S. Westbrook reports auspicious progress for the work on the Rose Hill charge. As a matter of fact, he says that things are improved over the mark of a year ago.

Bro. George Pierce, of Marthaville, La., has our sincere thanks for his assurance that the Advocate "is the most welcome visitor of all the papers that come to me" (him).

Rev. Walter W. Jones, the inimitable pastor at Rosedale, Miss., is manifestly in fine fettle. He is having a good year, but success in his pastoral efforts does not lessen his enthusiasm for the delights of the great outdoors.

The new educational annex at Mathiston, Miss., is to be dedicated by Bishop Peele on October 28. The debt-free completion of this addition to the equipment is quite praiseworthy for the Mathiston church and the pastor, Rev. H. D. Suydam.

Rev. W. F. Henderson, who surrendered his work in the early part of the year because of ill health, writes that he has been to church only four times since January. He is slowly improving, but will not be able to take work at Conference. He now lives at 206 E. 67th St., Shreveport, La.

Rev. A. M. Martin reports a splendid meeting at Kentwood, La., which closed on Sunday night, October 5. Of the thirty members received, eighteen were on profession of faith. Rev. A. C. Lawton did the preaching. Naturally there is a prospect for a good report at Conference.

We regret to learn that Rev. C. E. McLean, Bastrop, La., had to undergo a throat operation, and before he was fully recovered from that, came down with an attack of malaria. He was still weak when he wrote, but was expecting to resume work in a few days. We are glad to know of his improvement.

Rev. and Mrs. H. D. Suydam, of Mathiston and Maben charge, North Mississippi Conference, were down in New Orleans on Tuesday of last week, and Bro. Suydam paid a visit to the office of the Advocate. He was all smiles, for he and Mrs. Suydam were here to lay claim to a new grandbaby, a

girl. Bro. Suydam returned, but Mrs. Suydam remained over for a few days.

Rev. S. S. Bogan, pastor at Rodessa, created his place after he had been placed on the retired list. Now he has a good church and parsonage where we had nothing. At the fourth quarterly conference recently, every penny of the Benevolences was reported paid, and only the salaries of the district superintendent and the pastor for October and November remain to be cared for.

Some time ago we carried a notice to the effect that Harbinger House, Publishers, New York, planned to issue a volume of poetry designed to be a Testament of Faith, and consisting of 300 best poems submitted. We carry elsewhere part of a letter which indicates that Rev. C. E. McLean, of Bastrop, La., has been a winner in this country-wide search for poems which will be included in this anthology of original poems of Faith.

Rev. E. M. Sharp, pastor at Hernando, Miss., reports a good year in that delightful little town. If anyone has a doubt about it, we need to mention only the fact that the church has \$200 in hand on the salary of the pastor in 1942, and plans are under way to clear the church of the remainder of its building debt by December next. That section has a good cotton crop, but best of all the charge has an energetic and enterprising pastor.

The editor and his wife appreciate the honor of an invitation issued by Dr. and Mrs. Harry Cleveland Smith to be present at the marriage of their daughter, Margaret Beatrice, to Mr. Wyatt David Boddie, on Thursday, the 30th of October, at 8 o'clock in the evening, at Duke Memorial Methodist church, Durham, N. C. Mr. Boddie is the son of Rev. D. B. Boddie, a graduate of Duke University School of Religion, and will himself be up for admission on trial in the Louisiana Conference at its approaching session. We join many friends in felicitations and good wishes.

Rev. J. P. McKeithen, pastor at Grand Cane, La., writes: "The week beginning August 17th and ending August 24th, we had our revival meeting at Stonewall church, on Grand Cane charge. We were privileged to have as our visiting minister, Rev. A. A. Collins, pastor of the Pelican charge. We had the experience of witnessing a good soul-stirring revival meeting. There were two additions to the church and the church itself was wondrously blessed. We all, the pastor included, received a great inspiration during this meeting, and since the day of its closing the church has continued to feel

the results of the work done during that week. I wish to commend Bro. Collins for his labors and for his sincere devotion to the will of God."

RESOLUTIONS OF APPRECIATION

Whereas, this conference year will complete the sixth year of Dr. T. M. Brownlee's term of office as district superintendent of the Jackson District; and

Whereas, he has greatly endeared himself, not only to the members of the Quarterly Conference, but also to the entire membership of both Benton and Midway churches by his fine spirit and inspiring messages; and

Whereas, this Fourth Quarterly Conference will be the last conference over which he will preside for the Benton charge; therefore be it

Resolved, that this quarterly conference extend to Dr. Brownlee a rising vote of thanks for his faithful and efficient administration of the business of the church, for his brotherly counsel, and for his spiritual messages; be it further

Resolved, that a copy of these resolutions be spread on the minutes of this quarterly conference, a copy mailed to the New Orleans Christian Advocate for publication, and a copy presented to Dr. Brownlee.

(Signed) J. S. Williams, Chairman,
Board of Stewards, Benton
church; C. S. Swasey,
Chairman, Board of Stewards,
Midway church.

RESOLUTIONS OF APPRECIATION OF REV. W. B. JONES

Whereas, Rev. W. B. Jones has served as district superintendent to this church, along with all the other churches which compose the Meridian District of the Mississippi Annual Conference of the Methodist Church, for six consecutive years; and

Whereas, because of the law which forbids a preacher remaining on a district more than six years in succession, his term of office as district superintendent will terminate at the meeting of the Annual Conference, at McComb, Miss., November 19-22, 1941; therefore be it

Resolved, by the members of this, the Fourth Quarterly Conference of Fifth Street Methodist church, of Meridian, Miss., in session this the 8th day of October, 1941, that we express to Brother Jones our hearty appreciation of his faithful and efficient serv-



ice among us as our leader for these six years. He has been a wise counsellor, a most efficient executive, an inspiring preacher, and a most friendly neighbor. He has completely enshrined himself in our hearts, and won our affections and esteem and love.

Resolved further, that we sincerely trust that the appointing powers will give him an appointment next year which will be to him and his estimable family a very pleasant one.

Resolved further, that we pledge to him our continued love, and give him assurance that wherever he may labor henceforth our prayers and good wishes will attend him.

Resolved finally, that these resolutions be spread upon the minutes of this quarterly conference, a copy be presented to Brother Jones, a copy be furnished the Meridian Star, and a copy be furnished the New Orleans Christian Advocate.

(Signed) T. J. O'NEIL,
W. J. HALL,
H. L. LUKE.

NOTICE LOUISIANA CONFERENCE

The Louisiana Annual Conference will meet in Noel Memorial church, Shreveport, November 12-16. Inasmuch as the membership of the Conference is practically twice as large as in former days, we can furnish entertainment only to those who are members of the Conference. We would be happy to entertain the wives of preachers and delegates, but find it impossible to do so.

F. M. FREEMAN.

REV. LOUIS HOFFPAUR APPRECIATED

On September 7, 1941, in regular session, the Board of Stewards of Haynesville Methodist church, discussed the pastorate for the coming year at length.

A motion was made, seconded and unanimously adopted, that the Board endorse Bro. Hoffpaur and ask for his continuance; that the chairman appoint a committee to draft this request, submit it to the quarterly conference for approval and transmission in proper form and manner to the coming Annual Conference.

The chairman appointed S. E. L. Brown, Fuller Bond and A. H. Hunt. Now, said committee strives to present the sincere desire of Board, church and community.

Bro. Hoffpaur is, in character, what Paul meant in climaxing life's final exhortation, "Quit you like men." What God meant in saying to Satan, "Hast thou considered my servant Job?"

He is, in the assembled church, or before any business, social or educational group, the peer of any man who has come our way. Into homes of rich or poor, learned or unlearned, cultured or uncultured, saint or sinner, he comes with words of cheer and a comforting prayer; departing hears the fervent, "Come again."

On street or highway his greeting smile images the poet who wrote, "Let me live in a house by the side of the road and be a friend to man."

Finally, our petition is based on his service, and our faith that another year will materially increase the fruitages.

Whatever the action, we will cheerfully accept.

S. E. L. BROWN,
A. H. HUNT,
FULLER BOND.

ABERDEEN DISTRICT PREACHERS MEETING

The Aberdeen District Preachers meeting met at Houston, October 7, Rev. G. R. Williams giving the opening devotional. Mrs. E. R. Smoot spoke on "The Preachers and the Parsonage," and Rev. K. E. Clark and Dr. E. H. Cunningham spoke on "Last Things for the Preacher to Do Before Annual Conference." Dr. W. A. Tyson brought an inspiring sermon, taking text from John 14:6.

Brother and Sister Golding were hosts to the preachers and their wives at the noon hour.

The afternoon devotional was given by Rev. J. C. Heflin. "Highlights of the Year's Work" were discussed by W. J. Stokes, W. D. Waugh, A. Y. Brown and R. G. Moore.

Bro. Golding gave a message from the district.

After a short business session, presided

A PRAYER IN TIME OF WAR

O God, our Father, in whose will is our peace, help us this day to unite our hearts in fellowship with all Thy seeking and suffering children as we worship Thee.

Look upon the humanity whose redemption Thou dost desire, now broken and bleeding under the awful scourge of war; and bless with wisdom and courage all who venture to follow Thy searching light of truth and righteousness.

Father of mercies and God of all comfort, who in all our afflictions art afflicted; look in tender compassion upon all who are suffering in this time of strife and warfare of nations. Mercifully hear our prayer, Thou who canst bring good out of evil and makest even the wrath of men to turn to Thy praise: that we may be brought to a lasting peace built upon justice and good will; and grant that the nations of men may be united in a fellowship of mutual understanding and helpfulness, for the promotion of Thy glory and the redemption of all mankind; through Jesus Christ, our Lord. Amen.

—Oscar T. Olson.

over by Rev. G. R. Meaders, we were dismissed by Dr. E. R. Smoot in a consecration service.

J. L. NABORS, JR., Secretary.

REV. C. E. McLEAN, OF LOUISIANA CONFERENCE, A WINNER

Harbinger House, Publishers
and Booksellers,
381 Fourth Ave., New York,
September 27, 1941.

Mr. Charles E. McLean,
Box 23,
Bastrop, La.

Dear Mr. McLean:

It is with much pleasure that I can inform you of the selection of your work to appear in our forthcoming anthology of current religious poetry, *TESTAMENT OF FAITH*. It was no simple task to select the 300 best poems from among the many hundreds submitted, and I congratulate you upon your fine work.

In this tragic period, when the liberties men have most cherished are gravely threatened, ours can be a vital voice. For *TESTA-*

MENT OF FAITH is intended as a testament to the essential goodness and brotherhood of man. It is an inter-faith effort, in which many creeds and many denominations will be represented.

LAWYERS TELL STAND ON DRUNKEN DRIVERS

Accidents caused by drunken drivers which reach the courts are costing automobile insurance companies from 50 to 100 per cent more than would be expected in similar accidents where liquor is not a factor. This was reported today by Charles R. Jones, Executive Vice-President of the American Business Men's Research Foundation, whose office has just completed a survey among leading attorneys all over the United States, whose practice is largely taken up with casualty business. The attorneys who were approached, explained Mr. Jones, represented both insurance companies as defendants and plaintiffs in litigation.

"The survey proves," said Mr. Jones, "that insurance companies prefer not to fight drunken driver cases in the courts. Almost without exception the replies state that courts and juries have little patience with drunken drivers. Still, the reports show that as many as 25 per cent of automobile accident cases that come to court have liquor as a factor."

"Quite a number of attorneys who gave us their experience in actual trial practice," he continued, "said that in many instances judgments in excess of the policy limits are levied where there is drunken driving."—American Business Men's Research Foundation.

THANKFULNESS

By Mrs. E. W. Sorey

Thanks is a word oft times neglected and seems unnecessary to those who fail to express their gratitude for favors received. Others reveal their appreciation in cheering words. We then feel that our efforts have not been in vain.

It is said: "God has two dwelling places, one in Heaven, the other in a thankful heart."

Our hearts should ever overflow in thankfulness for the many blessings He continually bestows upon us.

When we awake, our first words should be to thank Him for health and strength and His care through the night.

We should recall the miracle of Jesus healing the ten lepers. How disappointed He was that only one returned to give Him thanks. He said: "Were there not ten healed? but where are the nine?" Luke 17:15.

The Psalmist tells us to "enter into His gates with thanksgiving and into His courts with praise." And we are commanded to "give thanks to God always for all things." Eph. 5:20.

"When thou hast truly thanked thy God
For every blessing sent,
But little time will then remain
For murmurs or lament."

—Selected.

We rejoice so much in the gift that we lose sense of the Giver, and when the temporal gift ceases, our hearts are forlorn, though the eternal Giver remains.

—Cleveland B. McAfee.

THE BIBLE

Dear Dr. Duren: I should like to give to the public, through the columns of our splendid paper, the New Orleans Christian Advocate, a summary of what the Bible contains as a Book for the entire human family.

The Bible contains the mind of God, the state of man, the way of salvation, the doom of poor sinners, and the happiness of ardent believers. Its precepts are binding, its doctrines are holy, its historical recordings are true, and its decisions are immutable. Listen, read it to be wise, believe it to be safe and practice it to be holy. It contains light to direct us, food to support us and comfort to cheer us, along the way of life. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter, to his happy home beyond this vale of tears. Here paradise is restored, heaven opened; the gates of Hell closed. Christ is the grand subject of this blessed Book, our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it frequently, slowly and prayerfully. I find that it is a mine of wealth, a paradise of glory and a river of untold pleasure. It is given us in this life, will be open at the judgment, and be remembered for ever and ever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents.

Dear Christian friends, and followers of the meek and lowly Nazarene, let's see to it that we run the Christian race heroically in this life, in order that we may hear the approving words, "Well done, thou good and faithful servant; thou hast been faithful over a few things. I will make thee ruler over many things: enter thou into the joy of the Lord" (spoken by the Master of the coming day). If we would see Jesus in all of His immaculate glory, we must keep ourselves unspotted from the world; and our eye upon the heavenly King.

Sincerely yours,

HILARY S. WESTBROOK.

Rose Hill, Mississippi,
October 8, 1941.

NOTICE! LOUISIANA PREACHERS

Under the disciplinary requirement it will be necessary that preachers in charge of circuits report their statistics by churches this year. At the request of Rev. J. E. Hearn, who is to have charge of the statistical work this conference, I am notifying you to please report for each church in your charge as indicated on your report blanks already mailed to you. And be sure to send Tables 1 and 2 as soon as possible, certainly not later than ten days before conference, to Rev. J. E. Hearn, Mangham, La.

Sincerely,

ROBT. W. VAUGHAN.

Ruston, La.

LOUISIANA POET HONORED

A book-length poem by Dr. Arthur Madison Shaw, a retired Methodist minister, of Oakdale, La., who, because he lives in the Calcasieu River basin, is called the Poet of the Calcasieu, has been accepted by Harbinger House, New York City, and according to their announcement will be a part of "the TESTAMENT OF FAITH: an Anthology of Religious Poetry," which will be published in substantial and attractive book form, and ready for distribution soon.

MRS. T. E. BROWN.

IMPORTANT NOTICE!—TO LOUISIANA METHODIST PREACHERS

Rev. J. E. Hearn, Mangham, La., will do the Statistical work for the Louisiana Conference at its approaching session.

It is of great importance that Tables 1 and 2, of your Statistical Report, be mailed to him, some ten days or two weeks before the Conference meets. Because of the shortened session of the Conference, and the increased amount of work necessary to prepare the tables, it will be of very great help if you can send in your Tables 1 and 2 just as soon as possible. Then when you turn in your Table No. 3 the first day of the Conference session, you may pin a note to this table with any corrections, or additions you may find necessary.

Appreciating this help you can, in this way, render to your hard-worked Statistical Secretaries, and urging that you send your reports to Rev. J. E. Hearn, Mangham, La., instead of to me, I am,

Ruston, La.

ROBT W. VAUGHAN.



REV. J. W. RAPER

By Rev. J. H. Holder

A man's life and work must be judged in the light of opportunity afforded and difficulties encountered. Justly judged by the standards of life-making, John Wesley Raper possessed many of those elements that make men great.

He was born in Lee county, Mississippi, east of Tupelo, during the horrible days of the Civil War, May 17, 1863, of humble but worthy, honest parentage. He was the son of J. W. and Sarah Frances Johnson Raper. His father was shot and killed during the terrible strife of 1863. Handicapped from his birth, his life was one of struggle. His mother subsequently married Mr. A. J. Harbin, who lived until 1921.

With most limited school opportunities, even for reconstruction days, and struggling with poverty, he lost most of the childhood-youth education. But he was endowed with a good mind, his youthful ambitions were stirred, and after coming to maturity and with a young family responsibility, he responded to the call to preach. This meant a call to prepare. His educational preparation was to be from the beginning. Undaunted by these difficulties, he took up his school work and day and night using every avail-

able moment of time from other duties, he made wonderful progress in his studies, became a master of good English and well informed in the branches of an English education. He was a diligent Bible scholar and became a theologian and preacher of no mean ability.

When very young he was married to Miss Annie Lawson. Seven children came to bless their home. All but one survives him. A second marriage, and a most happy mating, was to Miss Nina Pryor, of Holly Springs, who was a most faithful wife and helpful companion, a tower of strength in his ministry, a most wonderful mother of his seven children, giving herself unselfishly and wholly to the responsibility, and in his later years and superannuation she was his comfort and strength.

He was licensed to preach about 1889, when 26 years of age. He was admitted on trial in 1895, and admitted into full connection in 1897, at the Aberdeen Conference. His rapid development as a man in his thirties was a marvel to his friends. He asked sympathy of none, only a chance and a place to work.

During his forty-five years of ministry he served the following charges: 1890-93, Tremont, as supply; 1893-95, Nettleton, as supply; 1895, on trial, Nettleton; 1896, Sparta circuit; 1897-99, Montpelier circuit; 1900, Buena Vista; 1901-03, Charleston; 1904, Minter City, six months; 1904, Arcola and Leland; 1905, Arcola and Hollandale; 1906-07, Louisville; 1908-10, Byhalia; 1911, Ruleville; 1912-14, Drew; 1915-16, Houston; 1917, Duncan; 1918-20, Kilmichael; 1921-22, Valden and West; 1923-25, Water Valley, Main Street; 1926, Corinth, South Side; 1927, superannuated; 1930, Paris circuit as supply for six years.

For many years he was a great sufferer, but his courage and will to carry on never failed him. Those who knew Bro. Raper in the days of his prime all agree that he was a great gospel preacher and evangelist, sound in his theology and clear in his thinking. He swayed his audiences not only with his logic and oratory but by his deep, fervent spiritual appeal that showed him to be a man of God, and himself under that divine spirit.

He is survived by his wife, Mrs. Nina Pryor Raper; three sons, Rev. Standifer Raper, Bay Springs, Miss.; Galloway Raper, Hattiesburg; and Paul Raper, Leland; a fourth son, J. W. Raper, Jr., died in 1937. There are three daughters, Mrs. H. C. Shepherd, Paris; Mrs. A. J. Oakes, Water Valley; and Mrs. Richard Paden, Houston, Miss. There are thirty grandchildren and seven great grandchildren.

About a year before his death he moved from Paris to Water Valley, to live among the old friends that loved him so much and to whom he had ministered so faithfully in his later years. His sufferings became intense, no doubt aggravated by the meager superannuate support which his good neighbors and friends supplemented. He fought valiantly until age and infirmity, added to disease, overcame a strong body and conquered an indomitable will. After eight months of suffering, God took him without a struggle while he sweetly slept, no struggle, no pain, on Nov. 14, 1940.

He was buried from Main Street church, which for three years was the scene of his faithful labors as one of his last pastorates. Rev. R. P. Neblett, his faithful pastor-friend, was in charge of the funeral. It was a beautiful, simple service, as he would have had it, in keeping with his own modest life. Bro. Neblett was joined by a number of his pas-

tor friends in the service. Rev. R. G. Moore, who had ministered with Bro. Neblett during these months as a faithful brother; Rev. J. L. Nabors, Jr., his former faithful pastor; Bro. Golding, district superintendent; Bro. Cunningham, Bro. Wasson, Bro. Boyles and Bro. George assisting. The stewards of Main Street church, with Bro. Fair and Bro. Lester from First church, were active pall bearers, while the ministers were honorary pall bearers.

He was laid to rest in the quiet, beautiful cemetery on the hill above the city, beneath a mound of lovely flowers, to await the resurrection morning.

"We leave thee with a trust serene,
Which time nor change nor death can move,
While with a child-like faith we lean
On Him whose dearest name is Love."

LAYMEN WE DO NOT FORGET

By Rev. James H. Felts

Joe Young, Booneville.—I quote from a private letter. "Joe Young is chairman of the Board of Stewards here. He is the best chairman I have known in eighteen years of experience. He loves his church with passionate devotion. His church really comes first with him. He thinks a steward ought to be in his place every time the door of the church is opened, unless providentially hindered. And Joe just about lives up to that standard! He supports the church liberally. He finds just about everything he needs in his church and business. There is no more influential man in this local church than Joe Young." What a fine tribute to a worthy man!

Dr. T. M. Dye, Clarksdale.—The son of a distinguished Methodist preacher, and the father of two fine young pastors. Dr. Dye is now mayor of Clarksdale. He is a man of real culture, pleasing personality, native ability and acquired judgment for definite leadership. Not many men are or have been more truly loved in their community life than this fine layman, physician, citizen, churchman. He won his spurs by faithful devotion to righteousness and unselfish service to his fellows. The evening-time of life has no terrors for such men.

A. K. Weaver, Corinth.—Retired business man. I have known him from his youth. He is well acquainted with poverty, and is familiar with the road that leads to financial comfort. His brother, the late R. M. Weaver, was well-known at all our conferences. Kenneth is a home man. He is best known in Corinth for his liberality and his loyalty to the Men's Bible Class. He is no more "peculiar" than you and I. He is just Kenneth Weaver, Christian, churchman, home-builder. His business success came by staying on the job and giving value received. His only son crossed the great divide prematurely (Kenneth Junior was easily among the finest young men I ever knew in every particular). Kenneth Weaver is a citizen who "rests under the shade of the trees," surrounded by those who love him, including children, grandchildren, and friends. His love for his home and family are easily his outstanding characteristics.

W. P. Kretchmar, Greenville.—Successful banker and citizen. A man of sound judgment and unquestioned integrity, holding the respect of his fellows in all his activities. In his church he is second to none. Church School superintendent, steward and trustee, his intelligent leadership is well-known and accepted because he stands high

among the many sterling citizens of this cosmopolitan city because of his devotion to things of moment. The utter absence of pettiness, the abiding presence of geniality, coupled with loyalty and devotion, make him easily a marked man among those who care for the higher life.

F. J. McDonnell, Okona-Jackson.—Fred is now known over the whole state as the successful manager of the Methodist Orphanage. I knew him in Okona in the yesterdays. Active in his church life, full of energy and enthusiasm in what he undertakes, "friendly to a fault," the son of an astute business man, possessing many of his father's traits, lives and loves and stays on the job. He is so well and favorably known in Mississippi that these lines seem superfluous. He loves children, serves with joy, and is himself loved for his works' sake. He has and deserves the appreciation of all who believe in caring for the helpless and dependent.

Dr. E. K. Guinn, Buena Vista Charge.—A competent, well-trained physician who loves and serves humanity as truly as any man I have ever known. I am not sure of his present residence, but there is no doubt about his ability and consecration and devotion to his calling. From his youth he has been sober, clean, industrious, courteous and loved because of his moral stability and unselfish attitude to life and its demands. As I remember him his whole attitude to citizenship may be summed up in something like this statement: Wherever I am most needed and may render the greater service to my fellowmen is my field of labor. SUCH MEN NEVER DIE.

"ORDAIN AND CONSECRATE"

By William F. King

One of our honored bishops, whose opinion is not to be lightly discarded, in the *Advocate* of September 13 states his objections to a certain item of legislation by the General Conference of 1940. He disclaims both for the Methodist Church and for himself the idea that the Methodist episcopacy is a "third order." This makes it the more evident that the word "ordain" should not be used in reference to the Methodist episcopacy. I reiterate the statement that the word itself indicates an initiation into an order. The Protestant Episcopal Church has three orders. They make use of both terms "ordination" and "consecration." One of their bishops tells me that the significance of ordination is an induction into the third order. When this Church makes use of the terms "ordain" and "consecrate," it assumes that the episcopacy is a third order. We do not so assume, and so with us "consecrate" is to be preferred since it does not carry the meaning of initiation into another order. The writer of the article referred to gives emphasis to the necessity of being consistent with historical precedent. The history is that following the apostolic age when the episcopacy had come to be regarded as a distinct order the term "ordination" was uniformly used. Cyprian, an early church father, states the procedure in the ordination of bishops. In the Apostolic Constitution the word "ordination" is used as indicating the third order of the episcopacy. The position has been taken that "consecration" is a High Church term signifying "the bestowal of a certain magical grace" and that this is not true of ordination. As a matter of fact, both words in the Medieval Church stood for a magical sort of impartation of divine grace. The Council of Trent declared, "If anyone say that by sacred ordination the

Holy Spirit is not given, let him be anathema."

Keeping in Accord With the Universal Church

The Bishop writes: "The words ministry, episcopacy, ordination, consecration, grace, sacrament, communion have ecclesiastical meaning, and The Methodist Church, as a constituent part of the Universal Church, is not at liberty to disregard these connotations. . . . The General Conference proposed that the words 'ordained or' be stricken out leaving only 'consecrated.' The adoption of that amendment would be most unfortunate and would put The Methodist Church squarely in contradiction to the ecclesiastical history and meaning of the two words." Is it possible to harmonize this with the fact that the Roman Catholic, the Greek Orthodox, the Anglican and the Protestant Episcopal Churches hold that the episcopacy is a third order? How can Methodists hold to the same "connotation" of words with those churches when by the writer's admission, The Methodist Church differs with them on the matter of the third order? How can we maintain the "ecumenicity" that is pleaded for and harmonize with the Universal Church when large bodies of Christians are non-episcopal in polity and give an altogether different "ecclesiastical meaning" to the historic ecclesiastical terms?

A Criticism of the General Conference Action

Some dire results are mentioned in the article under discussion that would follow the adoption of the General Conference amendment. We call attention to the rather curious charge that the adoption of the General Conference proposal "would rebuke the Joint Commission on Union." This Commission was no doubt an august and wise body. It would appear, however, to be a more serious offense that this Commission rebuked the General Conferences of the Uniting Churches which had left out of the Discipline the word "ordain" as applied to bishops. The word "ordain" was put back into the 1939 Discipline when it was not contained in the Discipline of either of the three uniting churches.

Aside from the Main Discussion

Attention may be called to a statement not directly pertinent to the issue involved and which is not accurate. The article says, "To 'ordain' ecclesiastically is to bestow a permanent office in the Church, of which there are three, and only three, with designated powers." Is the episcopal office permanent? The Discipline, Paragraph 403:1-3, answers the question.

If a Bishop cease from traveling at large among the people without the consent of the Jurisdictional Conference, he shall not thereafter exercise in any degree the Episcopal office in The Methodist Church.

A Bishop may voluntarily resign from the Episcopacy at any session of his Jurisdictional Conference. A Bishop so resigning shall surrender to the Secretary of his Jurisdictional Conference his consecration papers, and he shall be furnished with a certificate of his resignation, which shall entitle him to membership as a Traveling Elder in the Annual Conference of which he was last a member or its successor.

I may add in conclusion that it is a pleasure to reply to a bishop whom I esteem highly, and who is always considerate and courteous.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Science Pleads

"I was born to serve the race;
Ease its burdens, dull its care;
Bless mankind in every place;
Hasten progress everywhere;
Bring new prospects into view;
Strike off chains and bring release;
Lead the way to dreams come true;
Scatter happiness and peace.

"Woe to him who turns my power
Into deeds of hate and blood
To create an evil hour
For human brotherhood.
I was born that men might know
What is helpful, true and just.
He who dares to bring me low,
Snuffs my torch-flame in the dust."

—Clarence Edwin Flynn.

Student Work

Mrs. R. E. Rollings, Conference Secretary of Student Work, asks that each W. S. C. S. elect a Secretary of Student Work if they do not now have one.

The secretary in the local society is to secure the names and addresses of all boys and girls belonging to their local church, who have gone to college, and of the boys in the service of "Uncle Sam," making sure that the address is complete so that mail will reach them.

Each name and address is to be written on a card (about the size of a post card), also information concerning the service which each rendered in the local church, if any.

The cards with the names of the girls are to be sent to Mrs. Lenore Porter, 150 Fifth Avenue, New York, N. Y. The cards with the names of the boys are to be sent to Dr. DeWitt C. Baldwin, at the same address in New York.

The local secretary is to write to the students and the boys in the service from time to time, urging them to attend church where they are and assuring them that "the church back home" has not forgotten them.

The secretary is also to work with the young people at home, guiding them whenever possible and cooperating with the secretary of young women's work in arranging for recreation, programs, etc.

Secretaries living near college campuses have an unusual privilege, for they are asked to contact the young people in the college and arrange helpful programs and encourage them to attend church.

At Last!!!

After writing to several different addresses, we have the following instructions for the mailing of the sweaters knitted for the Chinese babies:

We wish to inform you that we will gladly accept the sweaters which your friends have made, if they will send them to:

Byrnes & Lowery,
116 Broad Street,
New York, N. Y.

These sweaters will be sent to China via the next steamer.

Surgical instruments, medical books and journals are urgently needed. If you and your friends can help us in this matter, we will greatly appreciate your assistance.

With renewed gratitude for your efforts and interest.

Very truly yours,

G. P. Waung.

The sweaters should be mailed immediately to reach their destination in time for the steamer. It might be well to address them: G. P. Waung, care Byrnes & Lowery, 116 Broad Street, New York City, N. Y.

Charge Meeting

The September meeting of the Homewood charge W. S. C. S. was held with the Gasque Chapel group.

Mrs. J. P. Craig led the worship service and special musical numbers were rendered by the pastor and his wife, Rev. and Mrs. R. E. Case, and by Norman Case. Five women presented the program in a playlet, "Broken China."

During the business session each church represented in the 40 members present gave a report of its activities which showed that God is blessing them.

The hostess group served ice cream and cake.

"Christians and World Order"

Below we give simple suggestions for worship for the six lessons outlined on this page on October 2. These are taken from "The Upper Room":

Lesson No. 1—July 1, 1941: "If the foundations be destroyed, what have the righteous been doing?"

Lesson No. 2—November 11, 1941: "Peace x x x is a fellowship of understanding among all peoples and races and mutual helpfulness for the common good."

Lesson No. 3—October 5, 1941: "This fellowship (Christian) bears witness to a brotherhood which can cross frontiers of race, break through barriers of human prejudice, and rise above the clash and conflict of warring nations."

Lesson No. 4—August 14, 1941: "A Christian social order will be rooted and grounded in personal commitment and allegiance to the Lord of life."

Lesson No. 5—July 28, 1941: "Doors are made to be opened, but they will remain closed unless we wish to open them and put forth the necessary effort."

Lesson No. 6—September 29, 1941: "We who are trying to follow in Jesus' footsteps should let our light shine in the narrow and dingy streets as well as in the broad highways."

Life Membership Presented

The Pelahatchie W. S. C. S. met in the home of Mrs. C. C. Coates, Secretary of C. S. R. and L. C. A., for the second lesson of the course, "The Christian Family," with Mrs. Coates leading the discussion.

At the conclusion of the lesson, the Rev. G. P. McKeown, pastor, using the beautiful service from the Methodist Discipline, dedicated the home, with the members of the society joining in the responsive readings.

Throughout the ceremony Miss Beverly McLaurin played "Home, Sweet Home" on the piano, which the father of the home had given to the mother as a gift last Christmas. The Coats' only child, Billy, was present to join with his parents in the dedication of their home.

Immediately following the ceremony, Mr. Coats made Mrs. Coats a Life Member of the W. S. C. S. The pin and certificate were presented in a most impressive manner by Miss Mary Thornton Lindsey to Mr. Coats, who, in turn, pinned on his wife the symbol of the honor which he was bestowing upon her. This was a complete surprise to Mr. Coats.

A social hour followed, with refreshments served by the hostess.

In writing of this occasion, the reporter says: "The service was so lovely and impressive that I do not think any of us who witnessed it will ever forget it. As we started home that afternoon, one lady said, 'Just think, if we did not belong to the W. S. C. S., we would not see things like this!'"

Methodist Workers for Camp Shelby

Two workers have been employed by the Methodist Church to serve the needs of the men in the service and their families, connected with Camp Shelby.

Miss Mary Thornton Lindsey has been employed to contact the families who live in Hattiesburg, helping them to become adjusted in their temporary homes, and with her bright smile and winning personality showing them that "somebody loves them."

From the Camp Shelby "Reveille": "From behind a sign that somewhat insufficiently states 'Church Information' on a desk in the Service Center, soldiers daily receive from a pleasant-faced woman, bits of philosophy, religious literature, home-made cookies or advice on marital problems—all handed out, as she might put it, 'with equal Christian grace.'

"She is Mrs. H. H. Hinton, hired by the Methodist Church to assist soldiers in their religious needs. x x x Actually, she has turned out to be—in addition to a religious informant—a practical philosopher, a good listener, a bureau for renting rooms, and a mother confessor to the army."

"Installed several weeks ago in the Front Street Center, she has met an increasing number of young men in khaki who come to her desk for reasons various and sundry. Sometimes it is for simple information such as the address of a particular church, or the hour of Sunday services. Sometimes it is to discuss a domestic problem. x x x Sometimes, with surprising frequency, it is just to talk to a woman who looks like somebody's mother."

The pastor (Dr. John Andrew Holmes) says:

The church is the place where with the least static most people can listen in on heaven.

A cross carried without grace raises blisters on the shoulders, but graciously borne it sprouts wings there.

Better economize twice because of forethought than once from necessity.—Ex

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Executive Committee Meeting— September 24, 1941

The Executive Committee of the Woman's Society of Christian Service met at 9:30 a. m., September 24, 1941, in the home of Mrs. W. H. Ratliff, at Sherard. Mrs. H. L. Talbert led in worship.

The secretary was asked to make copies of the minutes of the meeting, and mail to each member of the committee.

Roll was called and the following officers reported:

Promotion

Mrs. R. P. Neblett, with the help of district secretaries and district superintendents, had organized new societies but had not succeeded in making any one district one hundred per cent in organization. Mrs. Williams asked secretaries to send names of newly organized societies to conference officials.

Finances

Mrs. Hall reported finances for the second quarter not quite up to that of last year. Mrs. Fulton urges that pledges be "overpaid." Suggestion was made that a letter be sent to all societies, urging payment of pledge to Student Fund. Mr. Harold Patrick, our student worker at State College, is on the field. Mrs. Hall was authorized to send check for his October and November salary.

Children's Work

Mrs. M. E. Woodson stated that much time was devoted to Children's Work at the Leadership School which was held in June, and that more than 100 children workers were touched. Motion was adopted that all district directors of children work under the Board of Education be appointed by the Executive Committee of the Woman's Society of Christian Service. She explained the new publications for her department and asked that the children of the conference be given the privilege of supplying milk for the children of the Malvina Community Center.

Study

Mrs. Sharp brought information of the Training Conference held in each district, the study class taught by Mrs. J. W. Mills at the Leadership School, and explained the plan for Fall study. This report showed progress in the department.

Literature and Publicity

Mrs. Wilburn stated that requests are still coming to her for program material. Announcement was made concerning WEEK OF PRAYER MATERIAL. This is in the hands of the DISTRICT SECRETARIES, and one copy will be sent free to each society. Offering envelopes and extra material must be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

Life Memberships

Mrs. Ratliff announced that Mrs. C. A. Parks, chairman, had resigned because of illness. Her resignation was accepted with regret. Mrs. Wilburn was asked to serve in this capacity until conference.

Student Work

Statement was made concerning the resignation of Miss Madeliene Long as Student

Secretary. Mrs. N. J. Golding was asked to serve in the capacity of Student Secretary. She made the report.

Christian Social Relations and Local Work

Mrs. Williams gave much credit for her encouraging report to the work of her district secretaries. She suggested that one zone program for 1942 be given to a better understanding of Christian Social Relations and Local Church Activities. She asked to be relieved from her department.

Mrs. Neblett expressed appreciation to Miss Brown for her help in the school at Holly Springs, and gave report of school.

Mrs. Ratliff reported concerning projects which grew out of Interracial meeting last year.

A letter was read from Mrs. J. A. Travis, chairman of committee on Alcohol Education, and turned over to Mrs. Williams for further correspondence. The Executive Committee recommended Miss Winnie Buckles, and suggested that she be used on district and zone programs.

Mrs. Neblett was asked to cooperate with conference in determining best plans for presenting Gulfside on the first Sunday in January.

Girls' and Young Women's Groups

Mrs. Scott reminded us that her department is for the YOUTH of the church, and not just girls and young women. She will send a letter this quarter listing definite things to be done, and giving information regarding new youth groups.

Mrs. Ratliff explained the duties of the Personnel Committee, and stated that young people should have definite information as to the fields they can enter in service to their church. Mrs. Scott was asked to mail pamphlets to key persons in our colleges in this conference, giving this information.

Baby Specials

Mrs. Whisnant reported for her group. Program materials and gift boxes have to be ordered by each organization and NOT SENT BY HERSELF.

Wesleyan Service Guild

Mrs. Webber reported twenty-three units of Wesleyan Service Guild and explained report blanks. She suggested that Wesleyan Service Guilds be given a special time during ANNUAL CONFERENCE to discuss their work. After some discussion, Mrs. Webber was asked to complete arrangements.

Malvina Community Center

Miss Carrie Brown distributed most attractive booklets explaining the program of work at Malvina Community Center, and stated that outstanding needs are: clothing for both boys and girls from eight to thirteen years of age, and also for babies.

Scarritt

Mrs. Neblett reported for our Scarritt students, Misses Catherine Carlton and Edith Lawrence. These names are to be added to page marked "Conference Directory" in the minutes.

Mrs. Dunn asked, "Who is responsible for program on Scarritt College?" The answer was, "The Program Committee." Appreciation of the splendid program sent out by Mrs. Galceran was expressed by the body.

Miscellaneous

The motion of Mrs. Neblett that an interim committee be composed of president, vice-president, secretary, treasurer, and Mesdames Talbert, Moore and Carlton, was seconded by Mrs. Hall and carried.

Mrs. Ratliff stated that Mrs. Dan Comfort had moved out of the bounds of the conference, leaving a vacancy in this committee. She called names of the Research Committee and outlined their duties. The following persons, one from each district, compose this committee: Mesdames Neblett, Webber, Hall, Ratliff, Sturdivant and Miss English. On motion of Mrs. Talbert, the name of Mamie Jones was substituted for Miss English, who could not serve.

Mrs. Ratliff explained that the election of officers at our Annual Conference will conform to election held by Jurisdictional meeting, and that each district will be asked to elect one person to serve on nominating committee with Research Committee. The committee was asked to give names of persons who can and will serve to Research Committee, who will discuss and approach those persons, and present their names to nominating committee. Nominations may be made from the floor and voted on by name.

Mrs. Ratliff suggested use of maps of districts in keeping records of societies and preaching places contacted.

Mrs. Maxwell was appointed to work out a "form" card to be mimeographed and sent as a reminder that reports are due each quarter.

The secretary asked that she be notified of needs of stationary.

Mrs. Ratliff explained that there will be no divisional meeting in December, but there will be a Jurisdictional meeting early in the year, and delegates elected at Winona meeting will be expected to attend.

Announcement was made of the election of Mrs. H. L. Talbert as Secretary of Foreign Work, of Southeastern Jurisdiction. This place was made vacant by the resignation of Mrs. R. P. Neblett.

Spiritual Life

After some discussion of the changing of place and time for the Spiritual Life Retreat, motion was made by Mrs. Neblett that the place be changed to Mathiston and that the date be changed to July. The motion was seconded by Mrs. Maxwell and carried.

Announcement was made concerning Spiritual Life Retreat to be held in Memphis, November 30-December 1. On motion of Mrs. Hall, Mrs. McCormack is to be sent to this meeting with expenses paid by the conference.

Octagon Coupons

Mrs. Dunn announced that North Mississippi has sent 20,000 less coupons this year than last and urged the use of all Octagon products.

Historian

Mrs. Maxey, the historian, reported on records added and the placing of loving cups. After the next conference these cups are to be placed on display in the district parsonages.

(Continued on page 13)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Retreat to be Held at MacDonell School

A Conference-Wide Retreat will be held at MacDonell School, October 20-22. Mrs. W. M. Alexander, Spiritual Life Leader of the Woman's Division, will be the guest speaker. The program has been arranged by a most capable committee composed of Mrs. David Tarver, Mrs. R. E. Smith and Mrs. G. W. Dameron. The theme will be "Victory Through Faith." The retreat will open with a Fellowship Hour at five o'clock Monday afternoon, and will close at 9:30 Wednesday morning, with Mrs. Alexander leading the closing meditation. We deeply regret that on account of the limited accommodations of the school, only about forty-five retreatants can attend. The committee has agreed upon the following: The conference officers, district secretaries, district spiritual life leaders, one zone leader, and one young woman from each district. The four deaconesses employed by the conference will also be in attendance.

The Retreat will be open to any who live nearby and would enjoy attending for a day or for any one of the sessions.

Executive Committee to Meet at MacDonell School

Immediately following the Conference-Wide Retreat, on October 22, the mid-year executive meeting will meet at MacDonell School. All officers and district secretaries will be in attendance.

News from First Church W. S. C. S.

The Woman's Society of Christian Service, of the First Methodist Church of New Orleans, is carrying on a splendid program of work. All departments are functioning with especially live Spiritual Life and Christian Social Relations committees. The Christian Social Relations Committee has been most active and is planning a broad program of activities for the winter months.

A new circle has been formed, and they chose as their special project the renovating of the church office.

During the summer, redecoration of the church was begun, and on September 21, the church held its dedication services. Members of the congregation and friends assembled for the impressive services in the beautiful new sanctuary. Dr. William B. Slack, pastor, preached a most inspiring sermon, "What Came Ye to See," and the singing of the choir was never more beautiful. The altar was lovely, with flowers and ferns that had been donated by the women of the church.

At the evening service, which was conducted by Dr. W. W. Holmes, of Rayne Memorial, the work of the Woman's Society of Christian Service did literally shine forth. For many months, under the leadership of

Mrs. L. J. Hoyt, the society had been working to raise money through collections and gifts of members and friends, for the purpose of having the church relighted. This drive for funds culminated on June 8, the 116th anniversary of the First Methodist Church, when Joash Day was observed, resulting in the raising of a large amount of money.

And so on the third Sunday of September, when we entered the beautiful decorated church with its lovely new lighting effects, we viewed it with a real sense of pride and gratitude, knowing that the Woman's Society of Christian Service had played a large part in making possible the completion of the improvements which have added so greatly to the spiritual atmosphere of our church.

MRS. T. EDWARD MORRIS, JR.

Blackwater Entertains Zone Meeting

The W. S. C. S., of Blackwater, entertained Zone 3 of the Baton Rouge District, at its regular quarterly meeting, on August 14. The following program was presented:

Theme: "Spirit-filled Life."

Song: "Oh, Worship the King."

Devotional: Fulfilling Our Duty as a Church Member, Mrs. Sheppard.

Address of Welcome, Mrs. A. L. Sides.

Progress Made During Year by W. S. C. S., Mrs. S. J. Fairchild.

Report by Societies.

Meditation: My Attitude Toward God, the Church, the Bible, and Myself, Mrs. Henry Bowden.

Closing Prayer, Mrs. Bowden.

"I thank Thee just for life, the chance to live, to be alive; so great Thy gift. If Thou dost nothing give beside, it is enough to breath Thy air, to walk this mountainside, to feel the play of mighty winds, to look Thee in the face, and call Thee God. Amen."

MRS. T. J. COBB.

W. S. Circle Entertained C. S. Circle, Wednesday, September 24

On Wednesday afternoon, September 24, a beautiful culmination of a six months contest between the W. S. and C. S. circles, of the Woman's Society of Christian Service, of the First Methodist church, was a tea given by the W. S. Circle at the home of Mrs. John P. Campbell.

The spacious living and dining rooms were decorated with yellow zinnias. Mrs. J. W. Narans received the guests at the door. The table was covered with a beautiful lace cloth and the centerpiece was a large bowl of yellow flowers. Mrs. R. E. Abell and Mrs. M. T. Coles poured tea and served sandwiches and cookies. Mrs. C. L. Abell gave each guest a tiny horn with the admonition, "Now you can toot your horn."

Mrs. M. B. Van Ness gave a splendid Bible lesson on the first five chapters of the "Acts of the Apostles," which was enjoyed by every one present.

A clever skit on "Gossip" at women's societies was presented by Mrs. M. L. Van Ness, Mrs. W. H. Bengtson, Mrs. B. D. Woodruff, Mrs. C. L. Abell and Mrs. R. L. Haines.

Brief talks were given. Mrs. Ralph Reeve thanked the W. S. Circle and the hostess

for the gracious entertainment; Mrs. John J. Miller commended the beautiful cooperation and spirit of the whole society in its work. Mrs. John Campbell talked concerning the contest that had ended with defeat of the W. S. Circle, but how the defeat brought joy in entertaining the opponents.

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

Calendar Clerk

Mrs. Talbert gave report of her work, and graciously offered to do any mimeographing for the conference at any time.

Mrs. Maxwell expressed the deep appreciation and love of the members of the Executive Committee to Mrs. Ratliff for her hospitality.

The meeting closed with prayer by Mrs. Webber.

MRS. W. H. RATLIFF,
President.
MRS. N. N. MAXEY,
Recording Secretary.

The mercy of God the Father, and the justice of God the King, are the two halves of a whole religion. It is because too often we only present to the world the one half of religion, the mercy half, that our presentation has been so ineffective. Justice comes really before. When our religion gives equal weight to God the Father, and to God the King, then the world in which the will of God is done will come within sight. Said Dante, in a line that is usually misquoted, "And His will is our peace." Let us surrender our will to the will of our Father, our King, and let Him use us as the instruments of His will, both for mercy and justice, and we shall be answering our own prayer, "Thy will be done on earth as it is in heaven."—H. Jeffs.

Religion is intended for both worlds, and right-living for this is the best preparation for the next. Character is decisive of destiny.—Tryon Edwards.

J. E. COCHRAN, EVANGELIST

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References Upon Request.

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CHRISTIAN EDUCATION

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Old Centenary College

(We regret to say that copy for this page failed to arrive.—Editor.)

MISSIONS CARRY ON IN NETHERLANDS INDIES

By Count S. C. van Randwijck
Missions Consul, Batavia, Java

I suppose that many of our American friends have not often heard of the Netherlands Indies except by tourist folders about Bali, the lost paradise, the enchanted isle.

The Netherlands Indies may be known a little nowadays as an exporter of rubber and tin to the United States, and a buyer of American tanks and airplanes. This very fact shows that this country is not untouched by the tension in the Pacific, notwithstanding its geographical position, away from the main thoroughfares of the world. Until very recently the inhabitants felt pretty safe between its three neighbors: the Straits Settlements, Australia, and, in the north, the Philippine Islands.

An American friend once asked me how many islands there are in the archipelago and how many inhabitants the U. S. A. would number, provided they were as densely populated as Java, the principal island. I confess it took me some time to do the counting, but the result was that there are over 100,000 islands and that there would have to be nearly 3,000,000,000 Americans in order to give you some idea of what density of population means here.

This takes me to the most important topic for any friend of Christian missions: the inhabitants. They number about 66 millions, some 1,600,000 of whom are Chinese and non-indigenous Orientals. The greater part of the indigenous population belongs to the same race as the Filipinos, the Indonesian race. In spite of the fact that the inhabitants of the whole country (with the exception of New Guinea and surrounding islands) are very much like one another they speak a number of different tongues, the total number of languages being estimated at over two hundred. Only a few of them have more than a million speakers. The Malay language, however, has been the lingua franca of the archipelago for many a century and offers a welcome, though necessarily very imperfect, substitute for the missionary who feels himself unable to learn all the vernaculars of his district. Still the missions are keen to preserve and use the local languages: there exist over twenty-two translations of the Bible or parts of it in the different vernaculars and for the great majority of the population of the archipelago the whole Bible is accessible either in its own language or in Malay.

The number of Protestant Christians is rather considerable: there are between 1,500,000 and 1,700,000 of them, i. e., nearly twice as many as the number of Christians in Japan and China put together. This is due to the fact that the Indonesian churches are largely the products of what present-day missionary theory calls "mass movements." Conversion of families, villages or clans, not of separate individuals, is characteristic of this method of missionary work

and on many a field in this country group conversions extended very quickly.

Town Problems.

Next to being largely a "mass movement area," the Netherlands Indies as a mission field are characterized by a relatively great stress having been put on the work in rural districts among the simple peasantfolk. From a purely missionary point of view there does not exist a rural problem as there does in some other countries. The problem our missionaries are up against is rather the problem of the towns, the middle and upper classes, the intellectuals.

Understanding of the dangers of Western secular civilization has in the past been less absent from the minds of missionaries and board secretaries than insight into the necessities and advantages of higher education of Indonesian Christians. This missionary policy was corroborated by a similar government policy. Not until 1914 was there created a special type of primary school with the Dutch language as the medium of instruction for future Indonesian intellectuals. This explains why, up till now, there have not been many national Christians, with a college or university education, capable of framing the policy of their churches. Their number is much smaller than, say in India, where Western education started eighty years earlier, but it is continually and rapidly increasing. I may mention in this connection the important work of the theological colleges and the Christian Student Movement. This work will continue to grow in importance as the opportunities for training on a university level are increasing. There are now technical, law, medical, literature and agricultural faculties and an academy for Indonesian civil servants.

Islam and Christianity

In the third place the Netherlands Indies count what is believed to be a greater number of Christians won from Islam than any other country in the Moslem world. These converts are mainly to be found on Java, and they do not, of course, belong to any mass movements. There are some 65,000 of them out of a total population of 45 millions on this entirely Islamized island. Islam is spreading rapidly both in breadth and in depth, and the time will not be far off when all animists will have to choose between Islam and Christianity. Missionary leaders are very conscious of the fact that this presents a most serious challenge to the Christian forces in this country and especially to those outside Java. Still, we can hardly over-estimate the importance of the Christian communities on Java with regard to the clash of Islam and Christianity. The greatest spiritual battle will have to be waged on the main island itself and much will depend on the faith, the courage and the wisdom of those Christians who have their home there.

There is a fourth characteristic which I should like to draw your attention to: it is the nationality of the missionary forces. I think that about half of the world's missions are in the hands of Americans and the greater part of the remaining half in those of the British. Under these circumstances it is a curious thing to note that in a great mis-

sion field like the Netherlands Indies, by far the greater part of the missionary forces has always consisted of Germans and Dutchmen, with some Swiss in between.

German Missionaries Interned

The internment of all German missionaries which had to take place on May 10, 1940, and unavoidable measures of economy made us lose about one-third of the European missionary staff. We had little hope that so much of the work could be kept intact as has proved to be possible. Thanks for this go to a large group of entirely new contributors in the Netherlands Indies, the United States, Australia and South Africa.

We know that the menace to our work still continues, but we have learned by experience of last year to "take no thought for the morrow." It may on the whole be said that the most baffling problem immediately after the German invasion was the question, "How to finance the work?" If our new known and unknown friends continue to support the work as they have been doing, this problem will be solved. Nowadays we are concerned about the problem of personnel. Will all the missionaries, many of whom were due for furlough in 1940, after seven or eight years' service in the tropics, sometimes in very lonely places, be able to carry the greater burden of work and responsibility which circumstances have put upon their shoulders? Will it be possible for their reduced number to do something more than reorganize existing work and keep it going? Will they have the power to keep the aggressive attitude which is essential for any mission work? Will they be able to find and finance the tools without which no missionary can fulfill his task? Will they be in a position to give the young independent churches the help they need? Will those who, after the internment of their German colleagues, are working among the Bataks under difficulties probably unsurpassed in missionary history, find it possible to prevent the great Batak Church from doing itself irreparable harm?

There are many reasons for rejoicing and thankfulness; we have good ground for hope and we reject any defeatism for the missionary cause. Still we do not know what the future has in store for us and nobody can look at it without grave concern for the world in general and for the small part of the Christian cause we are responsible for in particular. All we can do is to go forward unshaken in the firm belief that "Jesus Christ reigns in the midst of His enemies," and that the final victory is His.

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THE CHRISTIAN FIRESIDE

THE BORROWER

By Rev. Vivian T. Pomeroy, D. D.

Yesterday I was standing by my crowded book shelves, and I said to myself: "I wish people would return all the books they have borrowed. People have no conscience about books. They don't borrow and keep one's hat, one's dog, one's silver spoons. Why should they be so careless about books?"

And the more I thought about it, the more enraged I became. A gap here, a gap there, gaps everywhere, showing where borrowed books ought to be. "Instead of Mother's Day," I muttered, "there ought to be 'Book Borrower's Day'—with everybody bringing back the biographies, novels and detective stories—especially the detective stories."

And while I was feeling so sore, I thought I would just go round my shelves and try to remember the missing books and the villains who had taken them. I started and was getting on splendidly, when I pulled out a book I did not recognize. I frowned slightly, opened it, and hastily put it on a table. The name in it was not mine!

I passed on, looking for missing books. Quite a dozen ought to have been returned to me. I came to the bottom shelves. There were two fat volumes which were not so familiar. I took them out. No name inside; but I remembered. I had borrowed them three years ago.

I kept passing on, faint but pursuing; but my idea had changed. I now looked not for gaps but for strange covers. At the end of an hour I had a pile of fifteen books on the table—all borrowed by me. I was chastened. I thought to myself: "Well, I suppose, before you blame the other fellow, it is best to take a look at your own book shelves."

I have not taken back the fifteen books yet; not one of them. But I am going to do it—some day.—Reprinted by special permission of the author and The Christian Leader.

THE VOYAGE OF COLUMBUS AND SOME OTHER ONES

More than eighteen centuries before Columbus sailed on the most memorable voyage in human history, men were discussing the sphericity of the earth and the possibility of going east by sailing west. Aristotle, who lived 384 to 322 B. C., concluded from study of the stars that the earth was round. "Wherefore we may judge," he wrote, "that those persons who connect the region in the neighborhood of the Pillars of Hercules with that towards India, and who assert in this

way that the sea is one, do not assert things very improbable." And from the days of Aristotle, John Fiske tells us, men learned in physical science accepted the theory that the earth was round.

Seneca, the Roman, who lived in the first century of the Christian era, made a striking prophecy in one of his tragedies. "There will come a time," he says, "in the later years, when Ocean shall loosen the bonds by which we have been confined and when an immense land shall be revealed."

Many others in the intervening centuries wrote on the subject. Eighteen years before Columbus sailed, he had an interesting correspondence with Toscanelli, and the letters back and forth are of deepest interest and significance. Toscanelli, whose counsel was sought by kings, was an enthusiastic believer in the possibility of reaching the spice islands by a westward route. It was Toscanelli who sent to Columbus a copy of a chart that a little while before he had made for the king of Portugal, which showed the Atlantic Ocean as he conceived it to be. No American continent is shown on it. The entire voyage of Columbus was based on a geographical blunder, but back of the blunder was a correct theory that had in it most momentous possibilities.

The ideas that one could reach the far east from the west were in the air. As John Fiske writes in his "Discovery of America," "What Columbus did was not to originate them (the ideas) but to incarnate them in facts and breathe into them the breath of life. It was one thing to suggest as a theoretical possibility that Cathay might be reached by sailing westward; and it was quite another thing to prove that the enterprise was feasible with the ships and instruments then at command."

Or, as Fiske remarks in an earlier passage, "The originality of Columbus did not consist in his conceiving the possibility of reaching the shores of Cathay by sailing west, but in his conceiving it in such distinct and practical shape as to be ready to make the adventure in his own person."

There never can be another voyage like that of Christopher Columbus. The reunion of two halves of the world after 50,000 years or more of separation cannot be done twice. But there are other voyages still to come. For eighteen or nineteen centuries other great ideas have been in the air, accepted by the majority as true, waiting to be organized. Some of those who sail on these voyages are likely to be sent home at last in chains and in disgrace. But some Columbus eventually will bring to this waiting world a federation of nations, a cooperative plan, a world court, and not only the end of war for all time but the machinery through which good will and brotherhood can operate among all the races of men.

—The Christian Leader.

ATHLETIC EXPENSES

President Robert M. Hutchins, of the University of Chicago, reported recently that enrollments there, despite all that has been said on the subject, are as heavy as ever, and all this at the only major university in the United States without a football team. A sharp drop in enrollment had been predicted when Chicago abandoned the sport at the end of the 1939 season, but recent attend-

ance at the university would indicate that football has rapidly decayed as a "must" in college life.

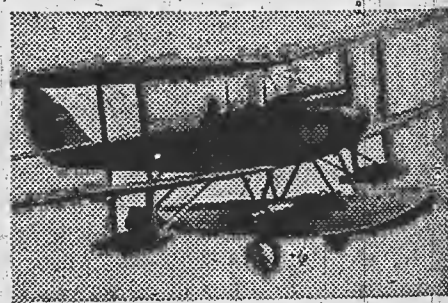
Harvard has also gone so far as to slice all athletic budgets by 10 per cent. The University's athletic teams will operate this year on a budget reduced by nearly \$40,000. —Exchange.



● Want to be scared? Try today's *Guess Again* and let these simple seven questions scare the daylight out of you. Place a mark in the space provided and then check for the true answers and your rating.

(1) The Mannerheim line is: (a) A fierce animal; (b) the border between Russia and Bulgaria; (c) Finland's famous line of defense; (d) the famous line on Southern California's football team. ☐

(2) John Charles Thomas is noted for his ability to: (a) combat Fascists; (b) sing; (c) play baseball; (d) write books. ☐



(3) The plane pictured above is known as an: (a) amphibian; (b) glider; (c) air pocket; (d) airometer. ☐

(4) The 18th amendment to the U. S. Constitution: (a) gave women the right to vote; (b) put a tax on cigarettes; (c) prohibited the sale of intoxicating liquors; (d) freed the slaves. ☐

(5) A gridiron is: (a) a basketball court; (b) a football field; (c) an instrument for ironing clothes; (d) a kitchen utensil used in the making of waffles. ☐

(6) Col. Charles A. Lindbergh flew the Atlantic in the year: (a) 1920; (b) 1927; (c) 1930; (d) 1931. ☐

(7) The second largest city in the United States is: (a) Boston; (b) Los Angeles; (c) Philadelphia; (d) Chicago. ☐

"GUESS AGAIN" ANSWERS

- | | |
|---|-------|
| 1. (c) is worth 10 points..... | Tally |
| 2. Add 15 for (b)..... | Score |
| 3. (a) is a gift at 15 points..... | Here |
| 4. Take a historical 15 for (c)..... | |
| 5. 20 points for a correct (b)..... | |
| 6. (b) again for 15 more..... | |
| 7. (d) a snap for 10 points..... | |
| RATING: 90-100, another ghost-breaker; 80-90, you're pretty brave; 70-80, well, it did scare you a little; 60-70, hey! You're hair's standing on end. | |
| TOTAL _____ | |

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UNITED STATES STEEL

RED CROSS MEN SERVE ARMY IN MANEUVERS

Many of us know in a general way, of Red Cross service to the armed forces. We know that many Red Cross nurses have been called to duty and that there are many others who hold themselves ready for a call at any moment. We know that great numbers of women are making surgical dressings and other articles. But how many of us know that one of the big jobs the Red Cross is doing is trouble-shooting for the men in the Army and Navy and their folks back home.

As a sample of what the Red Cross is doing for the men in uniform is the work that was performed during the maneuvers in Louisiana in August and September. The Red Cross had 25 field directors down there with the troops, each one charged with chaperoning the personal problems of from 15,000 to 25,000 men.

Most of the trouble handled by these 25 field directors during maneuvers concerned emergency furloughs. Acute illness at home and death in the family topped the list. The Army requires that every emergency furlough request be checked by the Red Cross. Virtually every one of the Red Cross men worked out several hundred cases while maneuvers were on. Without the aid of the 3,730 Red Cross chapters, which service every last one of the men's home communities, this work would be impossible.

When a man appeals for furlough the Red Cross field director wires the home town chapter for the facts. Many times the answer is good news and the man can keep right on with the work he is doing.

When the news isn't so good, the field directors really go to work. The man's commanding officer authorizes leave; the Red Cross works out the details. A quick cash advance with no red tape, to cover transportation and expenses. A wire is sent to the Red Cross home town chapter asking them to look out for Private Smith when he gets there. Tickets and reservations, and a convoy-threading ride in the dark sedan with the red cross on the door to rush Smith to the quickest plane and train is carried out.

The job these Red Cross trouble-shooters handle for the Army is usually undramatic, but not always. Earl J. Stout, number one Red Cross liaison man with the Third Army, reported the following case. His office was in the Lake Charles court house, and he serviced 123 Army units which included roughly 25,000 men.

The job in question concerned a man whose mother was ill. Through the home chapter, Stout verified the critical nature of her condition and moved heaven and earth to get the boy home in a hurry. And the boy got there in time—not to see his mother die, but to save her life by giving a series of blood transfusions.

In August and September, Stout sent more than 330 emergency wires to iron out this or that man's problems. The job was at least eight times as heavy as he had anticipated from a case volume standpoint. His office opened at six-thirty a. m., and closed about one o'clock the next morning.

Red Cross chapters throughout the country give all field director's wires priority. To guarantee immediate action, the large chapters maintain round-the-clock service. When the Army asks for a Red Cross check on an emergency furlough request, the answer comes back in a few hours.

The small chapters rely on volunteer workers. The volunteer chairman responsible leaves word with the telegraph companies where he can be reached at all times. He posts volunteer lieutenants who cover all parts of the county served by the chapter. No matter what time of night a field director shoots a wire his way, he can get a short-order, personal check in no time.

Maneuvers on this scale are new, but the Red Cross job of trouble-shooting for the



Army isn't. With 1,500,000 men under arms, the organization has built up a striking force of better than 600 field directors and their assistants, based at military and naval stations and hospitals throughout America and its insular possessions.

The Red Cross Military and Naval Welfare Service is but one phase of the organization's far-flung activity on behalf of national defense. At home first aid detachments are being organized and trained for defense industries. Volunteer workers are producing surgical dressings and garments and performing other services. Chapters are organizing and teaching classes in home nursing and nutrition.

All Red Cross work is supported from annual membership dues and occasional voluntary contributions and gifts. Because of the great expansion of Red Cross work this past year, millions of new members are needed by the organization. Everyone is urged to join a local chapter, during the membership Roll Call, November 11-30, and thus have part in all these activities.

They that can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.

—Benjamin Franklin.

DEFINITE IDEALS

By Mrs. Irvin Rowland

Life brings experiences of all kinds to people alike. Yet, some grow hard and bitter, while others become more understanding and Christ-like. What makes the difference? The attitude we take; the pattern of living we are trying to follow.

He who strives not to attain some goal simply flounders around in dismay. He is not trying to build a strong resistance against the blows of life. He just holds himself open for an attack without warning, that inevitably increases his disillusionment. He will never arrive at a distant port for the winds continually blow him about—his sails are set for nowhere.

We must have definite ideals to work toward if we are growing persons. We must set our sails for a definite direction and let the winds that blow strengthen our purpose and carry us toward that destination. We must be rooted and grounded in the love of Jesus Christ before we can comprehend and know the extent of His great love. When our life is hid with Christ in God we will grow in grace and faithfully serve Him. Each day will have a new meaning and each experience will teach us that "All things work together for good to them that love God."

PASTE THESE FACTS IN YOUR BIBLE

An omer was six pints.
A gerah was one cent.
A farthing was three cents.
A shekel of gold was \$8.
A talent of silver was \$538.30.
A talent of gold was \$13,809.
A cubit was nearly 22 inches.
A shekel of silver was about 50 cents.
A hin was a gallon and two pints.
A mite was less than a quarter of a cent.
A piece of silver, or a penny, was 13 cents.
A day's journey was about twenty-three and one-fifth miles.
A Sabbath day's journey was about an English mile.

One becomes acquainted with facts by reading, thinking and by observation. Bacon says, "Reading maketh a full man." If we are to store our minds with facts without which no one can claim to be well-informed, it is necessary to travel if possible, if not, to read and think—there is no substitute for reading and thinking. Paul gave Timothy, his understudy, this good advice, "Study" or "Give diligence."—Dawn.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis

Serves
TEN
DAILY NEEDS



● Mentholatum brings delightfully soothing relief from:
1. Discomforts of colds. 2. Chapped Skin. 3. Stuffy Nostrils. 4. Neuralgic Headache. 5. Nasal Irritation due to colds. 6. Cracked Lips. 7. Cuts and Scratches. 8. Minor Burns. 9. Dry Nostrils. 10. Sore Throat, due to colds. Jars or tubes, 30c.

MENTHOLATUM

... for a Strong America

DUKE UNIVERSITY CAMPUS VIEW

NEWS ITEM:
With "Education for a Strong America" as their theme, the nation's educational forces will hold November 9-15 the 21st annual observance of American Education Week.
Articles in the November issue of The Christian Home, Methodist magazine for parents, will develop topics of the nation-wide celebration.

NO nation on earth is more "education conscious" than America. No nation has made more strides in building institutions dedicated to freeing human minds from ignorance. Thousands of institutions over our land minister to the educational needs of our people.

Methodism alone has nearly 40,000 church schools. It contributes to 134 institutions for higher learning and maintains numerous other agencies for religious training. In the first year of Unification, Methodism issued 130 million periodicals for her people around the world. The church publishes 24 church school periodicals for all groups.

But if our nation is to be strong, the religious education of adults must not be neglected. Realizing this, The Methodist Church is promoting a complete program of adult and parent education. Each group of adults has its own periodical in the new church school literature. For parents *The Christian Home* is a pioneer in the field. It is America's only distinctively religious periodical for parents. It is the only one offering a special course for parents.

Methodist Periodicals for Adults

The Christian Home—a 48-page monthly, for parents, 22½ cents per quarter
Adult Student—a 96-page monthly, for adult classes, 20 cents per quarter
Home Quarterly—96 pages, for home members, 15 cents per quarter
Wesley Quarterly—64 pages, Uniform Lessons, 7 cents per quarter
Worship and Lesson Leaf—2 pages, for visitors, 3 cents a set per quarter
Challenge—a 48-page quarterly, for adults not actively aligned with the church, 6 cents per quarter

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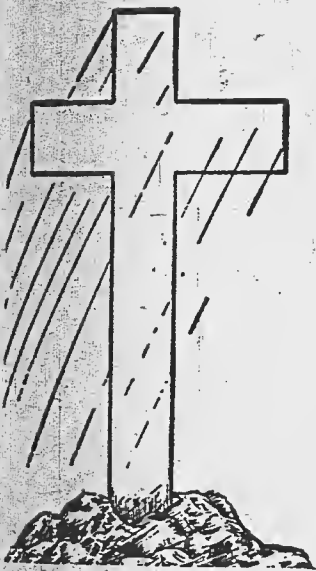
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CHRISTIAN ADVOCATE



THE LIVING CHURCH

A feeling of immeasurable obligation
gives life into a man, and fight into him,
and joy into him. A sense of profound
indebtedness makes a man beautiful.

—David Grayson.

THE PRAYER-ROOM TODAY

Our Father, let us not be so engrossed
by the near and present that we become
indifferent to the far-reaching scope of
Thy divine purpose. Teach us to rejoice
if Thou canst use us or anything of ours
in bringing to pass Thy great purposes.
Gladly do we put ourselves at Thy dis-
posal for sacrifice or service, in Jesus'
name. Amen.

—The Evangelical Messenger.

Three Pennies

Sitting in the Kirk beside me,
was a lassie, thin and grey.
Her face was real, sweet and dimply,
Her years—thirteen—I think I'd say.
Her hands were rough, like those that ply,
Her fingers long and hard and thin.
When the collection plate came by,
I saw her put three pennies in.

And then I wondered who she was—
An orphan from a home? May be,
Or did she work for wage because
Her father's dead, and motherly
She has to help her brothers small
When mother's sick, too weak to win
O'er strife with fate and hunger's call?
And yet she put three pennies in.

I wonder if she's just so glad
That she has heard of Him who saves
Because he once gave all He had—
Who quelled the storm and stilled the waves—
Or did she now accept the theme
That giving self, saves self from sin?
She gave abundance it would seem—
The time she put three pennies in.

God bless the lass, whoe'er she be
Who sacrifices outward things—
The surface things, the thing we see,
The costly jewels or signet rings,
But who may be full jeweled at heart
And rich in culture, song and Hymn.
God bless her soul, she does her part
Whene'er she puts three pennies in.

—Weelum, in Michigan Christian Advocate.



WALLET OF THE WEEK



A NATIONAL BIBLE WEEK is being sponsored by the Laymen's National Committee, Incorporated, for the week of December 8-14. This is the first instance of such an observance, and the emphasis of the importance of the Bible as a factor in our national life is not without value, but the over-emphasis of lay opinion and cast for radio and screen dramatization holds the possibility of shifting the emphasis to the dramatics rather than focusing attention upon the solid values of the Bible message.

* * *

TRAFFIC FATALITIES were strikingly posed by an Idaho statistician who compared deaths and injuries from eighteen months of German air raids over Great Britain with traffic accidents in the United States covering the same period. From January 1, 1940, to June 30, 1941, British air casualties totalled 41,900 killed and 52,678 hospitalized. Peace-time traffic accidents claimed victims to the number of 51,760 killed, and more than a million and a half injured for the same period.

* * *

THE PEACE PLEDGE UNION of Great Britain was reported by a correspondent of *The Christian World* to have lost "something like five-sixths of its membership." The secretary of the Union replied to the statement with the report that, after deducting the names of all who have resigned or died, the net membership total is today higher than at the outbreak of the war. Assuming that the report of the secretary is correct, it is remarkable that such should be the case after two years of war.

* * *

CHRISTIAN LEADERSHIP in business, according to J. L. Kraft, of the Kraft-Phoenix Cheese Corporation, bears impressive testimony to the influence of Christianity in business and industrial leadership. Mr. Kraft says that an investigation of the facts revealed that "with the possible exception of one, the head of the largest business in every legitimate line in the United States was a professing Christian." The term "legitimate" was meant to exclude the liquor business, the race tracks, gambling, etc.

* * *

CHRISTIAN CATHOLICITY is strikingly illustrated by facts reported in *The Church Times* of London. The article says that "An English mission board is now providing the salary of a German missionary in East Africa, of a French missionary in Madagascar, and a Finnish missionary in India, while a German missionary in Togoland is supported by a Scottish board and directed by an American missionary." It is remarkable that there should be such a crossing of embattled frontiers.

* * *

THE USE OF SULFANILAMIDE has come to the fore in the treatment of wounds. Surgeons of Spain, in the recent civil war, found that wounds healed rapidly when cleansed, sprinkled with sulfanilamide and covered with a plaster cast. British doctors use sulfathiazole with plastic covers over holes in the cast, which make it possible to examine the wound or to take a culture without such interference with the process of healing as the change of a cast would involve.

AN ENGLISH CHEMIST is credited with the statement that a one hundred and forty pound man consists of enough water to fill a ten gallon keg, enough fat for seven bars of soap, enough carbon for nine thousand lead pencils, enough magnesium for one dose of salts, enough iron to make a medium-sized nail, enough sulphur to rid a dog of fleas, and enough lime to whitewash a hen coop. The chart of what we are sounds as uncanny as an x-ray picture of the body looks.

* * *

ARMY AND NAVY CHAPLAINCIES are by no means sinecures, nor are the duties always confined to a ministry to soldiers and sailors. At the Naval Station in American Samoa, the chaplain is also the Director of Education for all native and Navy schools. In these schools there are 3,200 children in attendance, and there are 84 native and 7 white teachers. Supervision of this task is a responsibility added to the duties of the chaplaincy of the post, either of which would ordinarily be considered a full-time job.

* * *

AMERICAN BASEBALL FANS paid two hundred and thirty-five thousand seven hundred and seventy-three admissions to see the recent five-game world series between the Yankees and the Dodgers. The gate receipts for the series totalled \$1,007,762. The average share of the players was well over five thousand dollars each. This vast sum was voluntarily and gladly surrendered at the box office for a thrill that became a memory at the end of the last game. Suppose those same people had invested as much in some great ministry to mankind!

* * *

THE CRAB NEBULA has been identified as the remnants of the "dust cloud" of an exploding star which was observed by Chinese astronomers in 1504 A. D. Another such cloud seen by Johannes Kepler, in 1604, has not been located since, although it has been the object of a long astronomical search. The gas cloud which the Chinese discovered is located in the "Milky Way," and was found by the use of a red filter on the sky cameras at Mt. Wilson Observatory. It is said that exploding stars have occurred at intervals of three or four hundred years.

* * *

THE GENERAL BENEVOLENCES of the Presbyterian Church, U. S. A., in North River Presbytery, New York State, are said to have declined eleven thousand dollars, or a fraction less than forty per cent, in the decade since 1931. The author of the statement, who has been Stated Clerk of the Presbytery for the past forty years, thinks that the recession was caused by "The multiplication of special collections." He says that the \$4,000 which it costs his church to turn out each theological graduate is more than it costs the U. S. Government to turn out a graduate officer for the Army. He insists upon combining several of the nine theological seminaries which the Church maintains at the present time.

New Orleans CHRISTIAN ADVOCATE

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C. MILTON CHALMERS, Publisher

EDITORIAL

CENTENARY COLLEGE—THE OBLIGATIONS IMPOSED BY OWNERSHIP

Last week we undertook to show that Centenary College is the property of the Louisiana Conference and, although its affairs are administered through a Board of Trustees for the owning body, the Conference is directly responsible for an administration consistent with the character and the purpose of the Church. In honor it must maintain an institution which shall reflect the moral integrity and the social purity which is basic in the life and teaching of Methodism. We do not mean the use of pious phrases in the recruiting publicity of the college. We mean that it is responsible for seeing that Christian standards of ethics prevail in every act and relation of the institution—its business, its scholastic standards, and its campus life. It is sheer folly to imagine that the name of a great Christian denomination will suffice to redeem an institution from the consequences of its wrongdoing and social compromises.

ENDOWMENT DIVERSION

We have already spoken of the diversion of \$36,500 of endowment money for the construction of a science building, which fact came to light at the meeting of the Board, on May 28, 1941. It was the one instance of which we had knowledge at that time. It now appears that it was but the last instance in an amazing series of transactions in which the Board has played fast and loose with funds which it had no right, legal or moral, to touch. The recent C. P. A. audit shows a total of \$160,087.05 invested in real estate, and "institutional" properties. It is not easy to trace all the separate instances in which the college acquired these properties, so we pass without comment all items concerning which we have no information.

THE ATHLETIC FIELD

We cite first the transaction by which, on August 6, 1929, the College took title to a tract of land in settlement of an endowment loan of \$24,025. No question could be raised as to this step if it had not been that a subsequent act accomplished the complete diversion of the sum of \$24,025, by turning the land into an athletic field without returning a penny to the endowment. The recent audit shows it in the athletic field as a dead asset. We demand to know what sacred trust can be offered in justification of that act of alienation of endowment in the face of both law and morals.

A NINETY THOUSAND DOLLAR TRANSFER

Again, in the spring of 1934, we think it was, there occurred another amazing chapter in the series of endowment diversions. At that time it appears that the College held in its general fund some ninety thousand dollars of

the bonds of the Conference, payment of which was in default, not technically, but actually so. The Executive Committee of the Board took that ninety thousand dollars worth of bonds and passed them into the endowment portfolio and only one man dared to raise his voice against it. WHY?

HYPOTHECATION OF ENDOWMENT SECURITIES

Another example of the same kind was the hypothecation of the productive endowment securities to secure debts which had been contracted by the administration. This seems simple enough on its face, but it was an act of endowment diversion. The charter of the College provides explicitly that neither the endowment, the library, the apparatus, nor the furniture shall ever be subject in law or equity for "the liquidation of any debt or debts which said corporation may create. But always be held and used by said Trustees sacredly as a permanent endowment for the purpose specified and the amount of interest or net proceeds only to be used as aforesaid." We see in that no impressive evidence of a regard for the sacredness of the endowment fund.

PERSONAL LOANS

We deny the right of the Investment Committee of the Board to make individual or personal loans from the endowment funds upon anything less than stable and sound security. The Bursar's statement for the year 1939-1940, under "Notes Receivable," lists loans totaling \$48,600, against which the C. P. A. audit of 1940-1941 sets up reserves for doubtful or worthless paper equal to the total amount of the notes in question. Some of these were plainly for endowment loans and some of them appear to have been subscription notes. But, although most of them had been in default from five to ten years, they were still carried as active endowment without even a suggestion of their worthlessness. The effect of this was to grossly misrepresent the financial status of the institution, and particularly when there was no distribution of the endowment income to show that any items were in default. The church cannot preach a gospel of truth and integrity to the world while it permits a shilly-shallying in the attitudes of its own agents.

In studying documents in our possession we have discovered an item which seems to us to reflect unfavorably upon the whole business administration at Centenary College. The Conference has a responsibility to the public which it cannot escape, nor can it ignore it and be blameless. Next week we expect to discuss the athletic chapter with the frankness which we feel that it merit, and then we will follow with a general resume of the whole situation which confronts the Church in the regulation and control of the institutions for which it is responsible.

THE CHURCH

We wish to call the attention of our readers to an article on "Rediscovery of the Church," which appears elsewhere in this issue. The article is reprinted from *The Religious Telescope*. It is in no sense a theological dissertation, but it is saturated with the fact and the philosophy which are basic in the Christian movement. Dr. Cavert follows the idea of the unity of the churches, the idea of which the Federal Council of Churches seeks to be the interpretation for Protestantism. The writer is thoroughly committed, however, to the doctrine of the church as the organic manifestation of the universal Christian fellowship. Along with his emphasis upon the values of that fellowship, he holds tenaciously to the view that, through the corporate life of the church, the New Testament was produced, a workable pattern of Christian fellowship evolved, and Christ himself became a "living presence."

Dr. Cavert says: "To conceive of the church as only a voluntary association of individuals is wholly inadequate. The deepest truth about the church is not that its members give meaning to it, but that it gives meaning to its members. It introduces them to a community of faith and love that they have not created and never could create. It relates us to a communal heritage apart from which none of us could appropriate the full meaning of Christianity."

In that brief paragraph, we have a complete deflation of the idea of the supremacy of the individual and the church emerges triumphant in the authority of its message and in its relation to the transitory organizations which take their rise from temporary situations and the theories of human relations which so often are pressed as offering the final solution of our economic, social and moral problems.

THE INDEX OF THE LIFE

Once in a dark day, Jeremiah, the prophet of Israel, rebuked his people for the trust in man which caused their alienation from God. He said: "The heart is deceitful above all things, and desperately wicked: who can know it?" This indication of the prophet's disappointment in God's people was certainly not without foundation, but it does not mean that such is the only aspect in which the heart may be considered the index of life. Modern psychology, whatever the variations of its development, seems to us to have that fact for its undergirding.

It is something which finds its most impressive and dependable manifestations in the casual incidents of life. We are thinking particularly of an experience which we had recently. We were walking along a street in a much thronged business section of New Orleans when our attention was attracted by a young Negro man who was seated on a window ledge outside a shop. He was whistling in clear and unobtrusive notes the familiar chorus, "O, how I love Jesus." He was seemingly oblivious to every passerby and a passionate earnestness marked his face as he whistled over and over again the familiar strains. When the notes of the whistling were lost in the din of the passing throngs, we felt refreshed as we reflected upon that incident. His soul was in his tune as surely as

the mood of the lark is registered in its morning song. The heart is an index of life at its best no less than at its worst.

Editorial Miscellany

SHARING OUR WEALTH

By Dr. H. T. Carley

Having less money than most people, owing more than a good many, and knowing less about how to make it than anybody else, we think we can qualify in any company as a financial "expert." We make this statement hesitantly but confidently because we have in the course of the years come into contact with several "experts" whose qualifications were exactly those we have named. These qualifications are of a kind with those of the preacher who was called "great" because he could "dive deeper, stay under longer, and come up drier" than anybody else in the world.

We have no political or economic theories to propound as to how there may be a more equitable distribution of this world's goods—which, after all, invalidates perhaps our claim to be an "expert," for all experts have theories. The general rule is, "no theory, no expert." But we have had considerable experience, which, in a pinch, may be used in lieu of theory.

For example, a friend took us driving the other day. He drove up to our door in a car that was one of the new models, streamlined, luxurious, efficient—everything. In addition to the car, he furnished the gas and the oil, and did the driving. So we felt like a million dollars, though we had considerably less than that amount in all our pockets, including vest, coat and overcoat. But we were as rich for the time being as our friend is, for he was sharing his wealth with us.

In the course of the drive we came to an "estate" which some rich man from the city has established. The big gate at the attractive entrance was wide open, and we were told that visitors are always welcome. So we drove in. Down a beautiful, winding shell road we went, through hundreds of acres of marvelously landscaped ground, till we came to a stream, clear as crystal, beautified by the art of man with a waterfall that is as entrancing as any nature could create. On an artificial lake nearby were stately swans and many other interesting varieties of waterfowl. Running from the lake to the river is an excavated fernery that is a wonder in a land of wonders. Scattered throughout the grounds are many interesting and rare plants and shrubs, and dozens of beds of exquisite flowers. Never was a place more perfectly kept. For one who loves beauty, it is a dream come true.

So, for awhile, we were as rich as the man who owns it, though it cost us not a cent; for this rich man was sharing his wealth with us and making us happy. We like to think, too, that it makes him happy so to share.

It is not just what a man has that makes him rich; it is what he does with it.

REDISCOVERING THE CHURCH

By Dr. Samuel McCrea Cavert
Secretary Federal Council of Churches

Protestants cling to the Christian faith. They are committed to the Christian way of life. They cherish the Christian social ideal. But many of them think of the church as just another "institution"—and a rather stuffy one at that. They want to be loyal to Jesus Christ, but they do not see why such a loyalty needs to be bound up with an ecclesiastical organization.

There was a time when I felt much sympathy with this point of view, but that time is gone. I no longer see the church as merely an appendix to Christianity or as a dubious means of achieving Christian goals. I regard the church now as an integral part of the Christian message, and even as inseparable from the fact of Christ. And in this changed attitude I am typical of many other Christians who have also experienced something like a conversion to the church. The church is coming to occupy a more central place in Protestant thinking.

One of the reasons for this is our growing realization that it is the church alone which connects us historically with Jesus Christ. If it were not for the church no one of us would even know about Jesus. For it was the church which produced the New Testament, our only record of his life and teaching. The church existed as the community of his early disciples before a single book of the New Testament was written. It was for the sake of nurturing this Christian community, perpetuating it and extending it that the New Testament was produced.

All traces that Jesus once lived on our earth have been preserved and brought to us across the generations by the church. Without the continuing corporate life of the fellowship of which he is the center, Jesus would today be an obscure and forgotten Galilean of long ago instead of a living presence in our modern world.

So, without the church the very man who rails most impatiently against it for its failure to measure up to the standard of Jesus would not even have the figure of Jesus as his standard. Without the church the strong current of moral and spiritual life that issued from him would have trickled out into a shallow pool, with no recognizable banks or outline, completely lost in the arid expanse of secular society. It is the church which for nineteen hundred years has carried on and brought to us the stream of faith and life that had its origin in Jesus the Christ.

We should remember, too, that the heart of Christianity requires the church. For the Christian revelation has to do with a new kind of fellowship, introduced into the world by Christ; and a fellowship which is distinctively new demands a new community for its manifestation. An idea or a philosophy may spread as a general atmosphere without producing an organism of its own, but the case of Christianity is otherwise. It is not merely a vague aura diffused in the world; it is something so radically different and so much of its own kind that it produces its own body as an expression of itself. The community thus brought into being is the church.

The church, therefore, cannot be rightly thought of as simply a human organization resulting from the decision of individuals to get together for common tasks. It is a divine reality created by the initiative of God through Christ. Even if it could be proved that Jesus never contemplated an organized

society with himself as the center, it would still be true that the church is the necessary and inevitable consequence of his life. For he inaugurated a way of life that could be realized only in fellowship, and the church existed in its essential germ in the fellowship of the first disciples.

The church is thus an inseparable part of the divine revelation in him. It is best thought of as an extension of the incarnation—as Christ alive in history today.

To conceive the church as only a voluntary association of individuals is wholly inadequate. The deepest truth about the church is not that its members give meaning to it, but that it gives meaning to its members. It introduces them to a community of faith and love that they have not created and never could create. It relates us to a communal heritage apart from which none of us could appropriate the full meaning of Christianity.

Many Protestants take an "offish" view toward Cyprian's remark that "outside the church there is no salvation"; but when you think of the church in terms not of an organizational structure but of the Christian community, you begin to realize that his statement is really true.

The community which had its origin in Christ (that is, the church of the New Testament) has certain distinctive characteristics of its own. It is a supra-national community, rooted in a divine reality that transcends all political boundaries. It is a supra-racial community, embodying a fellowship in one in whom there is neither Jew nor Greek, barbarian nor Scythian. It is a supra-class community, having no place for artificial social distinctions within a fellowship that testifies to one God who is the Creator and Father of all. It is a supra-sectarian community, possessing a unity, in spite of all organizational separations, derived from the single source of its life in Jesus Christ. It is a supra-temporal community, not limited to our own generation but binding the generations together in an historic fellowship; not limited even to earth but embracing in a "communion of saints" those in heaven also.

If someone objects that the church, as thus conceived in the New Testament, is a mere ideal and that the actual churches as we see them today are very different, we may at least reply that the church has never ceased to cherish this ideal and to criticize itself in the light of the ideal. The crucial point is that there is a community in existence which can never get away from the fact that in its origin and essential nature it is a universal fellowship. Moreover, this additional tremendous fact can be asserted: the church, despite all its limitations, actually is more nearly a world-community than anything else on earth today. It really does include men of every nation, race and class among its members. And it comes closer than any other institution to functioning as a true "internationale." It is the only living, growing world-community now existent.

The relevance of this universal church to the desperate situation of the world today it is hardly possible to exaggerate. We live in a disintegrating world. There are all sorts of frantic quests for some principle of unity—some basis of community—which can bind the world together. Great collectivist movements like Fascism, Nazism and Communism are claiming to afford a foundation for community (although based only on nation, race or class) as over against the anarchic individualism of the past. Christianity faces the question whether it can offer truer, more satisfying and more inclusive community than these rivals.

In such a time we cannot proclaim Christianity effectively by speaking only of the inner life of the individual; we must proclaim the Christian fellowship. The most convincing apologetic for Christianity in this fateful day may prove to be the neglected doctrine of the church as the new kind of fellowship which alone can give deep meaning to human existence and unify a sun-drenched world.—The Religious Telescope.

DR. BROYLES PROMOTES PRAYER

Dr. E. Nash Broyles, pastor of the Atlanta Park Street Methodist church, ardently believes in the mid-week prayer service, and he makes a signal success in that phase of his work. The secret of his success is the fact that he really works at it, putting in 15 to 18 hours each week on that one service. His mid-week attendance has grown from 25 to an average of 150 each week, with the high record for one meeting at 374. During August, when the polio scare was present, the weekly attendance was 100 persons, one-half of whom were men and boys. He says some 25 of his stewards attend regularly.

In making selections of scriptures for a meeting, Dr. Broyles devotes three and a half hours, one hour in selecting the music, and 10 to 12 hours in preparing his talk, which takes 20 minutes to deliver. Twelve to fourteen persons are used in reading the scripture selections, while more than 30 persons take part in the entire program. An accurate registry is kept which shows a registration for one-quarter of more than 400 persons.

Dr. Broyles is emphatic in his belief that the mid-week prayer service pays. Influences coming from the meeting have effect on all departments of the church. He says such a meeting is not easy, but his experience shows that it can be done.

Church Attendance Pays

Two personal observations led to the unquestioned conclusion that a 50 per cent increase in church attendance would result in a 100 per cent increase in the church's ability to be of service.

In a church where I was pastor were two women, one of whom was a widow. The widow, who attended church regularly, found no great difficulty in paying \$25 a year to the church. The other woman, whose husband didn't lose a day's work during the depression, very seldom attended church. She thought herself doing well in paying \$5 a year.

At another church where I was pastor were two young women, both teachers in the public schools, receiving the same salary. One of the young women rarely went to church, was of no religious value to the community, paid a very small sum for pastor's support, and didn't pay a dime for benevolences. The other young woman attended regularly all Sunday services, and Sunday school and mid-week service. She was worth a million dollars to the church and community. She worked and she prayed, she sang and she played. For pastor's salary she paid each year \$25, and for benevolences a dollar a month.

These two instances can be duplicated thousands of times by other preachers.

—Atlanta Constitution.

The power to work a miracle would not be nearly so useful a power to put into our hands as the power to go about doing good, which is put into them.—Dr. McDowell.

CONFERENCE NEWS AND PERSONALS

Rev. F. J. Jones adds to a business note the statement that everything is going nicely with him and his work at Satartia, Miss.

Dr. A. M. Freeman and the good people of First Church, Monroe, are within approximately \$1,000 of their goal of \$25,000 on their building program.

The editor appreciates the word of commendation and the generous response of Rev. A. S. Brisco, of Vaiden, Miss., who is pastor of the Poplar Creek charge.

Mrs. Will Fulton, Rt. 3, Philadelphia, Miss., has our thanks for her more than generous expressions concerning the New Orleans Christian Advocate and its meaning to her.

Mrs. W. E. Dean, of Cascilla, Miss., says that the Advocate is her only means of knowing what her Church is doing. We hope that it may never disappoint her in any respect.

The church at Columbia Heights, Columbia, La., has been completed and is now ready for dedication. The congregation was organized during the early part of this year and the building erected at a cost of \$2,000.

Rev. A. C. Lawton is leading the people of Mer Rouge, La., in the task of erecting an educational building which is to cost approximately \$6,000. Most of the money is in hand for this work.

Mrs. E. M. Chatoney, Rt. 5, Jackson, Miss., adds her testimonial concerning the value of the New Orleans Christian Advocate to her home, which of course we greatly appreciate.

On the first Sunday in November, Dr. W. L. Doss, Jr., will dedicate the Beouf River church, on the Pioneer charge. This church was organized last year and the building was erected during the present year. Rev. J. C. Price is the pastor.

Rev. Milam Reeves, of Taylorsville, Miss., says that he has just returned from the first School of Home Defense in the nation. The school was held in Maine, and Bro. Reeves says that the discovery of a new morale is evident in New England.

Information from Wood Junior College, at Mathiston, Miss., reports President Seay as saying: "It was the best opening the College has had. Two hundred students were enrolled and one hundred applicants were turned away for lack of room."

A very bad crop year has naturally slowed up all activities in the Monroe district, but it seems practically certain that the year will be closed in a creditable way on all financial items. Dr. Doss, the district superintendent, reports that a good number have been received into the Church.

On last Friday night the thirteen-year-old son of Mr. and Mrs. James Levy, of Slidell, La., was instantly killed in an automobile accident. Mrs. Levy and her children are members of the Methodist church in Slidell. The boy who was killed is said to have been a very worthy youth.

It will be a matter of interest to readers of the Advocate in Louisiana to know that Rev. David Tarver, now pastor of First Church, Houma, La., has been ordered to report to Washington on October 29, for a final examination before the Church Committee on Chaplains.

An item taken from the church calendar of Rev. D. W. Poole, pastor at Tallulah, La., says: "Our church is paid for and we are thankful that the last note has been cancelled." This is a worthy achievement for Bro. Poole and his people. The church is now ready for dedication.

Rev. W. R. Goudelock is in good favor with his people at Southside church, Corinth. All benevolent claims were paid in full five weeks before Conference and an old debt of \$500 has been liquidated. Bro. Goudelock is looking forward to being back with his people for another year.

Bishop A. Frank Smith was present for one of the high days in the history of West Monroe Methodist church on the last Sunday in September, when he dedicated that building. Rev. Claude K. Smith is the energetic and enterprising pastor who led the congregation to victory.

The New Orleans Training School, held at Napoleon Avenue Methodist Church during the past week, was as successful as any school which has been held in the city. There was a splendid corps of instructors, more than 300 were registered and 169 credits were given. The school closed on last Friday night.

Rev. A. W. Townsend, Jr., is doing a splendid work at Hodge, La., and naturally he looks forward with pleasant anticipations to the coming session of the Louisiana Conference. He was the preacher for one service at the one-hundred-and-first anniversary celebration of Second church, in New Orleans, recently.

Rev. W. J. Ferguson, of Flora, Miss., is looking forward to a good report on all lines of church activity at the forthcoming session of the Mississippi Conference. Bro. Ferguson remarks facetiously that his location between the oil fields and the powder-loading plant keeps him looking for a "blow-up."

Mr. G. W. Gunn, Mayor of Pope, Miss., has been greatly afflicted with rheumatism recently which we hope may soon disappear. He says that he has been a reader of the Advocate since his boyhood and expects to have it as a weekly visitor as long as he lives. He is now nearly eighty-one years of age and has been a member of the Methodist Church for sixty-five years.

The Advocate sincerely appreciates the spirit of Bro. J. T. Lewis, a retired railroad man, of Tylertown, Miss., in providing for the renewal of the paper to three of the superannuates of that Conference. Such gifts help us greatly in the task of providing the Advocate for superannuates and

widows who are not able to pay for it themselves.

It is a matter of sincere regret on the part of the editor that he was out of the city on Tuesday of last week when Dr. Henry T. Carley, and his brother-in-law, Mr. S. S. Thomas, paid a call at the office. Bro. Thomas once lived in New Orleans and was connected with the Centenary movement some years ago. He now lives in Lebanon, Ohio.

Chaplain Rowland W. Faulk, who has been in the Philippine Islands for the past two and one-half years, was expected to arrive on the Pacific Coast about October 20, at which time he would begin a month's leave. His next appointment, Bremmerton Navy Yard, Seattle, Washington, has already been announced. His month's leave will be spent with his father and mother in Slidell.

Bro. W. D. Hawkins, of Meridian, Miss., sends us a report of the death of Rev. D. Scarborough, formerly a member of the Mississippi Conference, who died at the home of his sister, Mrs. John P. Foxworth, at Columbia, Miss., on September 25. At the time of his death Bro. Scarborough was a retired member of one of the Texas conferences. He was buried at Eagle Pass, Texas, which was his home at the time of his death.

Judge and Mrs. R. E. Bennett, of Meadville, Miss., celebrated their thirty-fourth wedding anniversary and the seventieth birthday of Judge Bennett, with a party at which the lawyers and the court officers in the Circuit Court district over which Judge Bennett presides were guests. Added to this list were a number of guests from the outside. A picnic lunch was served cafeteria style, and a wedding cake surmounted by miniature bride and groom served to revive the memories of yesteryear.

NOTICE: LOUISIANA CONFERENCE

The Board of Conference Claimants will call a meeting of the Board in the afternoon of November 12, at three o'clock, in Noel Memorial church, 543 Egan St., Shreveport, La.

The following named are members of the Board: Clerical—N. E. Joyner, O. L. Tucker, H. M. Johnson, H. A. Rickey, W. D. Milton, W. H. Royal, Sidney A. Seegers and B. D. Watson. Lay—W. T. Murray, J. H. Rhodes, C. L. Abel, W. W. McDonald, H. J. Thompson, E. L. Walker and R. J. O'Neal.

It is very urgent that every member be present.

B. D. WATSON, Chairman.



BOARD OF MINISTERIAL TRAINING—LOUISIANA

The Conference Board of Ministerial Training will convene Tuesday, November 11, at 10 a. m., in Noel Memorial Methodist church, Shreveport, La. All ministers not in full connection will please report as follows: Admission on Trial and First Year at 10 a. m.; Second, Third and Fourth Year at 3 p. m.

J. RICHARD SPANN.

NOTICE—DELEGATES OF LOUISIANA ANNUAL CONFERENCE

The Annual Conference Commission on Evangelism, in cooperation with Dr. F. M. Freeman, pastor-host to the Conference, have obtained the services of Dr. Harry Denman, of the General Conference Commission on Evangelism, for the three o'clock lecture each afternoon during Annual Conference. Dr. Denman's subject will be, "Jesus and His Method of Evangelism."

These lectures and discussions will be given in the main auditorium of the Noel Memorial Methodist church. All pastors and lay members of the conference are urged to attend. Note books, pencils and Bibles will be of great use in these discussions and messages.

Dr. Denman is not a preacher, but a great preaching-layman. He is one of the world's greatest soul-winners today. No one can hear him or remain in his presence long without catching some of his zeal and passion for God's lost children.

Dr. Harry, as he is affectionately known by those who love him, makes two requests of all who plan on attending his lectures. First, pray for him and for the afternoon services. Secondly, bring, if you are a preacher, several of your evangelistic sermons; if you are a layman then your Bible, and be willing to do evangelistic work during the conference. He will more than likely send his hearers into the streets, homes, jails, missions and hospitals to preach some during the Annual Conference.

This year at Annual Conference let us do more than sip coffee, discuss appointments, crack jokes and lighten the food supply of the city we meet in. One Paul in a city the size of Shreveport would in a week turn it upside down for Christ. The three hundred Christian ministers and laymen of Methodism should exert a spiritual force upon the city we meet in for conference that will be felt for fifty years.

A. C. LAWTON.

Chr., Commission on Evangelism.

MEETING OF THE PUBLISHING COMMITTEE

The Publishing Committee met in the office of the publisher, 512 Camp St., New Orleans, La., on the call of the president, at 9:30 a. m., October 9, 1941. All members of the Committee from the three patronizing conferences were present, except Rev. J. F. Campbell, of the Mississippi Conference. The editor and manager, Dr. W. L. Duren, gave an itemized report of the financial condition of the Advocate, and discussed in detail the points of success that had been achieved and the difficulties which had to be overcome during the current year. On the whole, his report was optimistic, and the Committee gave a vote of thanks to him and the publisher, Mr. C. Milton Chalmers, for their untiring efforts and success under some difficulties.

The chairman called for a round table discussion of the general merits of a conference organ under the policies of the United Church. Without exception, every member expressed their estimate of the worth of a conference organ. Some suggested that some of the conferences that had dispensed with their conference papers would soon resume publication. It was the opinion of the whole committee that there was no conflict in the interests of the General Organ and the Conference Organs. Each one had its special field for service and both were necessary to meet the needs of the church.

It was fortunate that through the foresight of the publisher, the necessary materials had been contracted for at the old prices to supply the needs for the new year. If this had not been done, an increase in the subscription price would have been necessary. While other periodicals are forced to advance their prices, the New Orleans Advocate will remain the same.

At the suggestion of the editor, an associate editor for each patronizing conference was provided for. There will be no salary attached to this new office and all the Advocate will have to pay is the bill for postage and stationery.

On motion of Dr. A. M. Serex, of the Louisiana Conference, seconded by Rev. S. E. Ashmore, of the North Mississippi Conference, the two Mississippi Conferences were requested to increase their contributions to the support of the Advocate. This request to go to the respective commissions of World Service and Finance.

Dr. W. L. Duren was unanimously elected editor and manager for another year. The election was not for a longer period because he announced that his services would not be available for a longer period.

The committee calls upon its constituency to rally to the support of this indispensable arm of the church by cooperating in the plans that will be outlined at the respective conferences. The bishop of each one of the Annual Conferences has expressed great interest in support of the paper and they have promised to render any service possible.

V. C. CURTIS,

Secretary of the Committee.

HOUMA UNDER THE LEADERSHIP OF REV. DAVID TARVER

For the second successive year Rev. David Tarver, pastor of First Church, Houma, La., has paid every claim accepted by his church by the first Sunday in October. The acceptances have been increased each year, and along with that a debt of twenty years standing has been paid in full. In addition to this the parsonage has been completely done over and refurnished.

ATTENTION! PREACHERS OF THE MISSISSIPPI CONFERENCE

When you make out your Pastor's Report to the Annual Conference, please observe the following:

Table I, Line 5: "Full Members Reported Last Year." You will get this number from Statistical Table No. 1, Column 7: "Total Full Members—Active," of your Conference Journal of last year. Be careful to use the figures in Column 7 instead of the figures in Column 3.

Table I, Line 8. Include in this number all your regular transfers and also those added to your charge by the addition of a

church (or churches) from another charge. Table 1, Line 9. Include in this number all your regular removals and also those members of a church removed from your charge.

You will use Lines 10 and 11. That is, divide your present total membership into active and non-resident. Refer to paragraphs 145 through 148—Discipline, 1940.

Please send me Tables I and II by the tenth of November. If any changes occur on your charge between the tenth of November and the Conference, I shall be glad to make the necessary corrections at the Conference.

Some further detailed instructions will be given to you on Table III, through this paper or by circular letter. Watch for them!

A. W. WILSON.

Washington, Miss.

REVIVAL AT HAZLEHURST

My dear Dr. Duren: From September 26 to October 7, we conducted the annual revival of the Hazlehurst Methodist church. Rev. J. T. Weems, pastor of the Broad Street Methodist church, in Hattiesburg, did the preaching, and Rev. Frank E. Dement, of Gallman, had charge of the song services. This was the fifth time for Bro. Dement to lead the song services in the revival here, and each year he seems to gain in effectiveness. Bro. Weems is one of the real students of our conference, and his preaching is marked with a rare depth of intellectual insight and spiritual passion. We have not had a stronger or more helpful series of sermons in any revival during my ministry.

On Thursday, October 2, we had the privilege of hearing Rev. R. E. Rutledge, of Raymond, at the morning hour. Bro. Rutledge was licensed to preach in the Hazlehurst Methodist church, of which he was a member, on October 2, 1886, and this was the fifty-fifth anniversary of that occasion. This is an annual observance in the Hazlehurst Methodist church, and many of Bro. Rutledge's friends and relatives come each year to do him honor. This year the congregation presented him with fifty-five silver coins as a love offering.

Ten members were received during or after the meeting. Our additions on profession of faith will exceed that of either of the three preceding years. We have the largest number of persons to take credit in various training agencies this year in the history of the church.

Respectfully,

J. B. CAIN.

JENNINGS CONDUCTS VISITATION EVANGELISM

The Official Board of the Jennings, La., Methodist church, under the leadership of Rev. W. R. Wendt, recently completed a successful visitation evangelism campaign. The campaign climaxed in the observance of Rally Day and World-Wide Communion Sunday, on October 5. The object was to get every member of the church to attend at least one service on that Sunday, and to secure consecrations in church membership.

Every Methodist home was visited by members of a special committee. The results show that 316 attended the services of the day, and 210 took communion. Twenty-five were consecrated in church membership (14 by profession of faith). This makes a total of 60 received into the church this year. Five were consecrated in baptism.

The Jennings church is in better shape than it ever has been. Interest is greatly

improved. Financial obligations are all paid up to date. Necessary improvements on parsonage and church have been made and paid for this year. More new members have been received into the church this year than any other year of the church's history. Our pastor has proved that even a seventh year on a charge may be a minister's best year.

MRS. E. K. TUTHILL,
Church Reporter.

ADDITIONAL PERSONALS

A later report from Chaplain Roland W. Faulk says that he is expected home next Saturday. Notification comes from his father, Rev. J. W. Faulk, of Slidell, La.

Rev. H. L. Johns, pastor at First Church, Lake Charles, began a meeting last Sunday in which Dr. A. M. Freeman, of Monroe, La., is doing the preaching. The services are to continue through the week.

We regret to learn of the serious illness of Rev. Floyd O. Lewis, pastor at Matherville, Miss., in the Meridian sanatorium. At the time of our report he was much improved and expected to go to the home of his sister, Mrs. L. M. Jones, who lives in Meridian. Prayer is asked for his recovery.

Mrs. E. A. Ennis, of Jena, La., writes that her daughter, Mrs. R. D. Colter, who has been critically ill for some two months in Monroe, is able to be back at home and is well on the way to complete recovery. Sister Ennis expresses her gratitude for the ministry of the doctors and nurses, but no less for the ministry of prayer on the part of God's people to which she attributes the happy outcome of the long fight for recovery.

Rev. J. C. Price writes: "I am happy to announce that Boeuf River Methodist church is finished and ready for dedication on the first Sunday in November. The fight has been a hard one but the victory is won. I began the work with implicit faith that the church would be built and today it stands as a fact—a substance of things hoped for." The editor appreciates Bro. Price's invitation to share in the dedication service, but other engagements make it necessary for him to decline.

Rev. R. L. Clayton, pastor of Chalmette church, New Orleans, was called to New Iberia on last Saturday on account of the very serious illness of his mother. Her health has been very poor for some time and the sudden turn for the worse was not altogether unexpected. We have had no word from Bro. Clayton since he left and consequently do not know the outcome of the attack.

Note—Bro. Clayton's mother died early Monday. The funeral was held at New Iberia, Monday afternoon, and the body was carried to Natchez, where it was interred Tuesday.

FIFTY-FIFTH ANNIVERSARY IS CELEBRATED BY REV. AND MRS. I. T. REAMS

Rev. and Mrs. I. T. Reams celebrated their fifty-fifth wedding anniversary in their home, in Vivian, Tuesday, October 14.

Mrs. C. H. Pardue, Sr., Mrs. N. E. Joyner, and Mrs. J. W. Ringgold assisted in receiving the number of friends calling during the afternoon to offer their congratulations.

Rev. and Mrs. I. T. Reams were married October 14, 1886, in E. Feliciana parish, near Clinton, La., by Rev. A. G. Miller, father of

a former pastor of the Vivian Methodist church. They have made their home in Vivian for the past ten years, where Bro. Reams is a superannuated member of the Louisiana Annual Conference of the Methodist Church. Bro. Reams was formerly pastor of the Vivian Methodist church. After retiring from active service, he came back to Vivian to live among his many friends.

Their home has recently been repainted through the activity of the Men's Bible Class of the Methodist church. So attractive does the home appear in its new coat of paint that some friends have named it the "White House."—Mrs. C. L. Mackey, in Vivian's Caddo Citizen.

EVANGELISTIC CAMPAIGN AT JONESVILLE

Dear Bro. Duren: The Jonesville Methodist church held a two-weeks evangelistic campaign, from September 26 to October 12, with Rev. Lucian Smith, Kentucky Methodist Conference evangelist, bringing the messages. Under the inspiration of his messages and through his personal work in the city, the church has been brought to new spiritual heights, and it will come to the close of the conference year vitally alive to the place which its redemptive message must fill in individual lives and also in the life of our community. We shall come to conference with all accounts for the year paid in full.

Sincerely,
HEATON B. CRAMMER.

BROOKHAVEN DISTRICT PASTORS AND LAYMEN MEETING

The District-Wide Pastors and Laymen Meeting of the Brookhaven District was held at Wesson, Miss., on October 16, 1941, beginning at 10:30 a. m., with the Rev. R. H. Clegg, district superintendent, as chairman.

The morning program was opened with the congregation singing, "My Faith Looks Up to Thee," directed by Rev. Frank Dement, after which Rev. W. M. Sullivan led in prayer.

Upon the nomination of Rev. J. W. Sells, Rev. G. Eliot Jones was elected secretary.

Curtis Youngblood, District Lay Leader, brought a helpful message on behalf of the laymen.

Rev. I. H. Sells, Executive Secretary, spoke of the challenge before us through the many uses of the new literature.

A worship service was opened under the direction of Rev. Frank Dement, with the congregation singing "Come Thou Fount of Every Blessing," followed with prayer by Dr. G. F. Winfield, the singing of "I Want a Principle Within," and prayer by Rev. Roy Wolfe.

Brief announcements were made by the pastor host, Rev. T. E. Nicholson. The congregation continued the worship service under the direction of Bro. Dement, with the singing of "Oh, Jesus I have Promised," and prayer by Rev. M. L. McCormick. The service climaxed with an inspirational sermon from Rev. W. C. M. Baggett, using for a text, Rev. 1:17, 18.

Cecil Randal brought a message in song, accompanied at the piano by Mrs. J. M. Ewing. The benediction was pronounced by Rev. W. S. Cameron in a prayer of thanks.

After a delicious lunch and fellowship, the afternoon program was opened by singing "A Charge to Keep I Have." Rev. H.

Mellard led in prayer, after which Rev. J. H. Hetrick brought a stimulating devotional.

Bro. Clegg made an announcement and called the roll of the district by charges. Each pastor answered to the call of his charge as to the possibility of paying the acceptances of Benevolences in full. The reports from the pastors were encouraging, and they revealed a probability of every charge in the Brookhaven District paying its acceptance in full.

Upon a motion by Rev. T. E. Nicholson, the group voted to send Rev. Seth Granberry a telegram of sympathy and love during his sorrow caused by the death of his father-in-law.

Pastors were given report blanks to the Annual Conference. A discussion followed in reference to these reports.

After a word of encouragement from Bro. Clegg, and an appropriate hymn, Rev. D. W. Ulmer dismissed the meeting with prayer.

G. ELIOT JONES,
Secretary.

A SUGGESTION FOR A CHRISTMAS FUND

Dear Dr. Duren: Following a suggestion made me by Rufus R. Rogers, a steward and enthusiastic worker in our church, I am writing you anent a plan followed by the Young Adult and Bible Class last year for the few weeks preceding Christmas.

Briefly it is this: In addition to the regular Sunday School offering each Sunday, each member gave an additional offering for a Christmas fund to be used in some worthy cause, locally or otherwise. A canvass of the community before Christmas revealed no family in needy circumstances, and so we took this fund and gave it to the orphanage at Ruston in the form of 1,200 pounds of potatoes.

I am sure that many other churches and church schools have Christmas funds, or something similar, but in passing this idea on to you, the publication of same might cause other churches that haven't had some sort of definite plan for the use of a similar fund to adopt this plan and give to the orphanage. I can think of no more worthy cause. It so happened that Mr. Rogers communicated with Bro. White last year and ascertained just what they needed most, hence the 1,200 pounds of potatoes. Such donations at Christmas time to the orphanage would not only augment the two regular offerings for the year, but would come at a most opportune season for an additional offering.

Sincerely yours,
HERBERT MOSS, JR.

REV. H. A. GATLIN

Port Gibson, Miss.
October 7, 1941.

Whereas, Rev. H. A. Gatlin, who has served the Vicksburg District, of the Mississippi Conference, as presiding elder and district superintendent for six years; and

Whereas, by the laws of our church, he will be removed to another field of labor at the close of this conference year; therefore be it

Resolved, First, by the preachers of the Vicksburg District, assembled at Port Gibson, Miss., October 7, 1941, that we appreciate his faithful and efficient administration in handling the affairs of our church during his period of leadership; and

Second, that we hereby express to him

our love and appreciation of his faithful ministry and impartial treatment of his brethren; and

Third, we commend him most heartily to our beloved Bishop for his brotherly consideration in assigning him to his new field of labor; and

Fourth, that a copy of these resolutions be sent to the Bishop and a copy sent to the New Orleans Christian Advocate.

C. W. CRISLER,

L. P. ANDERS,

A. W. WILSON,

OTTO PORTER.

WILLIAM H. FRANKLIN

William H. Franklin was born in Sumpter county, Ala., in 1877, and died at Crowville, La., on Sept. 9, 1941. Bro. Franklin moved to Louisiana about 1900, and engaged in the farming business all his life.

He is survived by seven sons and one daughter.

Bro. Franklin was a man of deep loyalty to the causes of the church, always wanting to do more for the calls of the church than less. He not only had a deep loyalty and conviction about the right, but was always found trying to do something about evil.

Bro. Franklin was a good man, a good farmer, and his home was always the home of the preachers, and he is the type of citizen and Christian that we can ill afford to lose.

His funeral was held in the Methodist church at Crowville, La., by his pastor, assisted by Rev. W. L. Doss, D. D.; Rev. C. B. White, and Bro. Wroten, the Baptist pastor, and the large crowd and floral offerings attested to the love and respect with which he was held.

His faith and works were strong and his assurance certain.

His pastor,

S. S. HOLLADAY.

POWER FROM ON HIGH

By Rev. C. B. Powell

The disciples found their way back to Galilee from Jerusalem, where their risen Lord showed himself to them once more and for the first time gave them their final instructions and bade them farewell.

Jesus, in his last conversation with them, spoke to them of their apostolic duties as witnesses unto himself and preachers of his Gospel. The promise of the Spirit though descent was to fit them for their work and for what they should do until the promise should be fulfilled.

First was the apostolic commission to preach repentance and remission of sin in his name among all nations, beginning at Jerusalem. Then a virtual injunction to be faithful witnesses to what they had seen and heard, especially with reference to his resurrection from the dead, and also to wait for the promised blessing that was to come. Tarry ye at Jerusalem until ye be clothed with power from on high. The expression itself has a mystical sound and its sense seems difficult to define. Yet the general meaning is surely plain enough. The thing signified is not altogether a power to work miracles, but that the apostles were to gain from the mission of the Comforter enlightenment of the mind, enlargement of the heart, transformation of the character, sanctification of the faculties, whetting and polishing their swords for subduing the world unto the truth. These, or the effect of these,

constituted the power for which Jesus directed them to wait.

It was a spiritual power, not a magical one; an inspiration, not a possession alone; a power which was not to act as a blind, fanatical force, but to manifest itself as a spirit of love and a sound mind. They were to be less like themselves and more like their Master; no longer ignorant, childless, weak and carnal, but to be initiated into the mysteries of the kingdom under the guidance of the spirit of grace and holiness. Such power promised, it was evidently successful then, and is today. Vain were the official titles and vain are they today. The world is to be evangelized, not by men invested with church dignity and party colored garments, but by men who have experienced baptism of the Holy Ghost and who are endued with the Divine power. These men were directed to tarry until it came and to be much in prayer concerning its special baptism of power. They fully understood that it was needful. They comprehended fully the fact that it would take such power to save the world, that the dominion of sin in the hearts of men and women was such that they could not be freed from it unless such power should be felt or experienced in their lives. These facts were true then and they are true today. It is the only power that will free one from sin. It might be called the driving power that drives out the darkness, banishes all fears and relieves the individual of a condemned conscience but brings in the light.

CALENDAR OF COMING EVENTS

October 28-30, Nashville, Tenn.—Annual Meeting of Commission on Evangelism, Bishop Charles C. Selecman, Oklahoma City, Okla., president.

November 11—Armistice Day Peace Demonstration, followed by Thanksgiving Offering for Overseas Relief, November 16, sponsored by National Youth Fellowship of the Methodist Church; Harvey Seifert, secretary, Nashville, Tenn., to be observed by a youth constituency of 2,000,000 Methodist youth.

November 25-28—Methodist Conference on Christian Education, Nashville, Tenn., Rev. J. Callaway Robertson, president, Richmond, Va.

December 9-12—Council of Bishops of the Methodist Church, at St. Simon's Island, Brunswick, Ga., Bishop A. Frank Smith, president, Houston, Tex.

December 28—Student Recognition Day (Sunday evening service).

December 29-January 2, 1942, Urbana, Ill.—Second National Methodist Student Conference.

January 5-6, 1942, Cleveland, Ohio—Annual Meeting Association of Schools and Colleges, Methodist Church.

January 27-30, Nashville, Tenn.—First Annual Meeting of the Missionary Council for the Southeastern Jurisdiction, Dr. H. P. Myers, President, Richmond, Va.

February 8, 1942—Race Relations Day.

THE DAYS AHEAD

One need not assume the role of a prophet to say that evil days are in the offing. Once again the nations of the world are mortgaging the future for years to come. It is impossible to destroy the world economically and not feel the devastating results. While it is true that in certain areas of occupation there is a decided upswing in earn-

ings, yet it must not be overlooked that these areas have to do with the manufacturing of war implements. As soon as that ends—and it will have to end some time—the period of readjustment is bound to set in. Already our government is making plans to ease up the inevitable period of depression.

Naturally the Church is going to feel the shock. We recall the period of retrenchment that followed the last World War. Are we making any plans today so that the work of the Church can continue undisturbed?

The work of the Church is geared for the economic condition in the world. Probably it ought not to be. The fact remains that it is. We sometimes try to persuade ourselves to believe that in the development of the apostolic church money played a very minor role. Yet one wonders whether distance does not perchance lend enchantment. Why the many exhortations about giving and sharing in the New Testament Scriptures, if money was not of considerable importance to the life of the Church at that time? Paul received no remuneration, but he was the exception. Read 1 Cor. 9.

We will do well then to take into consideration at this time the days that lie ahead. It would seem unwise to develop a long-range program of expansion today without planning in a very practical way how to tide ourselves over the period of depression that will stare us in the face. Some weeks ago we were told of a town in which not only the men, but most of the women, are at work, so much so that the women have no time to do the family washing. The laundry is swamped. The equipment is inadequate. However, the owner of the laundry is not going to invest large sums of money to buy new equipment, for he knows that presently the women will be home again, standing over their washtubs.

It would seem then that the Church ought to learn two lessons. Our government is exacting large amounts in the form of taxes. So the Church today must emphasize the necessity of giving in large amounts. The day of giving nickels and dimes and quarters is past. Dollars are the order of the day.

Secondly our government knows that many people will be caught short when the time to pay income tax arrives. The government is therefore offering saving bonds to income tax payers, teaching so to lay by for the inevitable day. Just so the Church today ought to teach its members the necessity of giving additional amounts today which the Church will hold in trust to be used when the inevitable day of reckoning will come.—The American Lutheran.

HOW TO BEHAVE IN CHURCH

Thou shalt not come to service late,
Nor for the Amen fail to wait.
Thy noisy tongue thou shalt restrain
When speaks the organ its refrain.

But when the hymns are sounded out
Thou shalt lift up thy voice and shout.
The endmost seat thou shalt leave free.
For more must share the pew with thee.

The offering plate thou shalt not fear,
But give thine uttermost with cheer.
Unto thy neighbor thou shalt bend
And, if a stranger, make a friend.

—Exchange.

Through every step in life the Shepherd offers to guide us, if we will but hear His voice and follow Him.—Dr. T. L. Cuyler.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"We call upon our fellow Christians throughout the world to join us in a new dedication.

"Surely God is summoning us in these times to let go our self-sufficiency, to frequent His altars, to learn of Him and to make His ways known in all the relationships of life.

"God grant to His church to take the story of His love to all mankind, till that love surround the earth, binding the nations, the races and the classes into a community of sympathy for one another, undergirded by a deathless faith in Christ."

—Madras Conference.

* * *

"Christians and World Order"

In the references printed on this page on October 9, we gave "Union Now," from the "Reader's Digest," of June, 1937. It should have been June, 1939.

"Now I'm for the Churches," from the "Reader's Digest," of January, 1941, has been suggested as supplementary reading.

* * *

Needs of the William Johnson Bethlehem Center

Mrs. L. J. Power, Conference Secretary of Supplies, lists the following needs for our newest institution:

For the pregnant women's sewing class: Outing flannel in white, pink and blue, in 3 or 4 yard lengths; white nainsook in 3 or 4 yard lengths; heavy quality or unbleached cloth in 3 or 4 yard lengths; plain tape, one-fourth and one-half inches wide; colored tape for binding baby jackets; embroidery thread in pink, blue and white; narrow lace edging for baby dresses; white sewing thread; needles, for sewing and embroidery.

For the girls' sewing classes: Print cloth for dresses and skirts in 3 or 4 yard lengths; nice grade of unbleached material, long and short lengths; nainsook and some other kinds of plain white cloth, heavier quality, 3 or 4 yard lengths; sewing thread; sewing and embroidery needles; embroidery hoops; all colors of embroidery thread; girls dresses (used but not worn out to give girls practice in making over dresses).

Craft materials; Yarn and knitting instructions; knitting needles; crochet thread and twine, not too fine, and crochet instructions for simple patterns; crochet needles; colored construction paper; crayons.

Games: Checkers, Chinese checkers, dominoes.

Books: Children's story books, especially for primary and junior ages.

Toys in good condition.

For nursery school: Canned milk, breakfast cocoa, sugar.

Cash for larger supplies. If any society finds it more convenient to send cash than to send supplies, this will be all right.

Societies should file this list and at convenient times send some of these supplies, so that Miss Carryer will be enabled to carry on the work.

Address all boxes to:

William Johnson Bethlehem Center,
508 N. Farish Street,
Jackson, Miss.

State Convention of the Mississippi W. C. T. U.

The state convention of the Mississippi W. C. T. U., will be held in Tupelo, October 23, 24 and 25.

A most interesting program has been arranged and we hope that the members of the W. S. C. S. will attend whenever possible. Groups might drive to Tupelo for one of the days' sessions.

Since there have been suggestions made public for the repealing of our state liquor laws, we should become informed concerning conditions and methods by which these laws can be enforced. This information will be given at the Tupelo meeting.

* * *

Life Membership Presented

As has been mentioned in this column, Miss Mary Thornton Lindsey is now serving as City Missionary in Hattiesburg.

Just before leaving her home in Pelahatchie, the members of the W. S. C. S. honored her with a Life Membership.

Preceding the last of a series of revival services conducted by Rev. Waddell Roberts, the pin and certificate were presented in a very beautiful and impressive manner by Miss Sarah Hunt Baskerville, Secretary of Missionary Education and Service, who spoke of Mary Thornton's earnest and efficient service, not only in the society, but in the entire program of the church.

* * *

Week of Prayer

"Week of Prayer and Self-Denial," October 27-31, 1941, is called by the W. D. C. S. for spiritual refreshment and sacrificial giving to four great needs not provided for in its budget:

1. Medical equipment in other lands.
2. An increase of the Retirement Fund for Deaconesses.
3. A convalescent home for Negro children, at Brewster Hospital, Jacksonville, Fla.
4. Christian literature in mission lands.

"Week of Prayer?" How much of each day do we give to prayer? Do we "meet God in the morning, when the day is at its best?" For this one week let us pray together—4,000,000 Methodist women—that God will show us how we may help to build a Christian World Order. That He will help us to see the great need which may be met through us.

"Self-Denial?" Do we know what self-denial means? Years ago our mothers really denied themselves to give an offering during this week, which would be acceptable in His sight. They wore last winter's hat or gave the money which had been carefully saved for a new winter coat.

Will our offering amount to as much as we spent during October at the beauty parlor? As much as we spent for the picture show during October? As much as we spent for soft drinks? Our gift may not be large, but it should at least equal the amount which we have spent for our own personal pleasure during the month.

News from Our Sick

Mr. R. E. Rollings, husband of our conference secretary of student work, is quite ill at the Methodist Hospital in Hattiesburg, having been taken there on the 10th.

Mrs. James A. Evans, our former treasurer, who underwent a serious operation on September 3rd, is rapidly improving at her home in Bay St. Louis.

Dr. Homer Frizell, who is still in the hospital at Sanatorium, is daily improving. Mrs. Frizell, formerly superintendent of young women, is with her husband.

* * *

Wesleyan Service Guilds

Now that summer vacations are over and business has settled down for the fall season, Mrs. J. B. Pearson, Conference Secretary of Wesleyan Service Guilds, states that she is expecting to hear good reports from the twenty-three Guilds listed in the conference, also to hear of the organization of new Guilds.

Some of the Guilds have not reported for the third quarter and Mrs. Pearson is anxious to hear from them.

The names of the presidents have been sent to Literature Headquarters, with instructions for sending the Week of Prayer literature to each local Guild. If the material should be late reaching the Guild, the observance may be held later in the quarter.

It has been suggested that the Guilds make the study of "Christians and World Order." Where the vocations of the members make a study class impossible, it is suggested that there be a review of "A Christian Imperative," or "Seed and the Soil," by someone who can make it interesting, or that the members read the books then hold a forum on the subject.

* * *

Armistice Day

Mrs. E. E. McKeithen, Conference Spiritual Life Leader, has asked that we make Armistice Day a day of prayer for peace.

It is not too early to plan for this. Get in touch with the American Legion and learn of their plans, which usually are formed around the 11 o'clock hour. A sunrise prayer service, or one a bit later, might be worked out. Interdenominational, of course.

Not only the W. S. C. S., but the young people of the churches could participate in this service.

For what is life that we should make such ado about it, and hug it so closely and look to it to fill our hearts? What is all earthly life, with all its bad and good luck, its riches and its poverty, but a vapour that passes away—noise and smoke overclouding the enduring light of heaven? A man may be very happy and blest in this life, yet he may feel that, however pleasant it is, at root it is no reality, but only a shadow of realities which are eternal and infinite in the bosom of God—a piece-meal pattern of the light kingdom, the city not made with hands, eternal in the heaven.

—Charles Kingsley.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Malvina Community Center

The Young People held worship service on World Communion Sunday, October 5, 1941.
Theme: The Quest.
Processional: The Crusader's Hymn.
Call to Worship:

"Youth, Oh youth, can I reach you,
Can I speak and make you hear?
Can I open your eyes to see me,
Can my presence draw you near?
Is there a prophet among you,
One with a heart to know?
I will flash my secrets on him,
He shall watch my glory grow,
For I, the God, the Father,
The Quest, the Final Goal,
Still search for a prophet among you,
To speak my word in his soul."

Hymn No. 9: Come Thou Almighty King
(congregation standing).

Scripture: Joe Dick Dorroh—Ephesians 6:10-16.

Prayer.

Announcements.

Offering.

Story: The Knight of the Pure Heart—Helen Stubbs.

Hymn No. 182: Follow the Gleam (choir).

Picture Interpretation: Sir Galahad—Claudia McBride.

Prayer Hymn: I Would Be True—No. 184 (choir).

Hymn No. 147: Rise Up O Men of God (congregation standing).

Benediction (in unison).

"O Thou who dost the vision send
And gives to each a task,
And with the task sufficient strength,
Show us Thy will, we ask;
Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy
Our Father's will to do. Amen."

* * *

Corinth, Miss.
October, 1941.

Dear President:

I am sure you now have the literature for

the Week of Prayer and Self-Denial, October 27-31. The material you received was free. However you will want additional copies—especially the GIFT ENVELOPES. These may be secured from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, and are priced 20 cents per hundred.

Please plan these services carefully and prayerfully, that the response may be just what it should be in spiritual refreshment and sacrificial giving.

If you failed to receive your literature, ask your district secretary.

Most sincerely,

MRS. W. R. McCORMACK.

* * *

The Week of Prayer and Self-Denial

On October 27-31, members of the W. S. C. S., of the Methodist Church, will observe a season of worship. Many societies will participate in an all-day retreat, when as individuals and as groups, members will seek to deepen and enrich their spiritual lives. Following this day of prayer they may consider through a series of services some of the most urgent needs of their work that at present are unprovided for financially, and their own personal relationship to these needs. The ideal is for the culminating acts of worship during these days to be the presentation of gifts made possible through self-denial; and the rededication of one's own life to the glory of God and the service of one's fellow man.

The observance of the Week of Prayer and Self-Denial is separate from and will precede the Thanks Offering and the Christmas Offering, which will be combined and celebrated near the close of the calendar year.

Will the "Week of Prayer," or "A Few Days of Prayer," or "A Day of Prayer," or whatever it may be called, in one's own society or life—be in reality a time of renunciation and vision? Will there be a new vision of God and perhaps a new insight, although it may be only a glimpse, into His way for the world and for one's self that will send Methodist women with renewed zeal into the days ahead? Will there be less thought of self and more thought of the work and of others? Even a "preferring" of one another? Will there be less seeking and more giving? Less talk of democracy and more practice of it? Will there be a sense of compulsion to give as one's means to help, to alleviate some of the unspeakable suffering of mankind?

The Woman's Division of Christian Service presents four great needs of its work, unprovided for in its budget. They are:

1. Medical equipment in other lands. What may Methodist women place in the skilled hands of doctors and nurses caring for the people ill of various diseases or the wounded?
2. An increase of the Retirement Fund for Deaconesses. Gifts over a period of years will be necessary in order to make this fund adequate.
3. A convalescent home for Negro children at Brewster Hospital, Jacksonville, Florida. This is a unique work of healing.
4. Christian literature in mission lands.

People are turning to Christ faster than they are learning how to read—frequently there is no Christian literature in their language or dialect.

Gifts toward these needs are to be the only contributions that are to be made over and above the society pledge. The implication of the title of Week of Prayer and Self-Denial is that these gifts will be made possible through sacrifice. If one's devotion to the cause is accompanied by enthusiasm and careful planning, no doubt she will have been saving toward this gift over a period of months—this is the ideal.

The following material is suggested for supplementary study during the Week of Prayer and Self-Denial:

"Brewster Hospital," The Methodist Woman, June, 1941.

"Week of Prayer and Self-Denial," The Methodist Woman, October, 1941.

"The Deaconess as a Professional Worker," World Outlook, May, 1941.

"Making Use of Makeshifts in India," World Outlook, May, 1941.

"Born of a Restlessness," World Outlook, September, 1941.

"Literature and Opportunity in Africa," World Outlook, September, 1941.

For the observance of the Week of Prayer and Self-Denial the following materials are available:

All-Day Spiritual Life Retreat pamphlet.

Program materials for three services.

Talks and worship suggestions.

Poster for the vestibule of the church.

Offering envelopes.

One free copy of each will be sent free from your conference Woman's Society of Christian Service, to each Woman's Society of Christian Service (in North Mississippi the district secretaries have sent out this literature).

—(Copied from Juanita Brown's article in the Methodist Woman for October.)

Bobby (in church)—Mama, what do they do with all the pretty flowers on the altar?
Mama—Sh-r-r! They will be given to those who are sick at the close of the service.

To think kindly of each other is good, to speak kindly of each other is better, but to act kindly one toward another is best of all.—Selected.

Beware Coughs from common colds That Hang On

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis



Relieves
HEAD COLD
DISCOMFORTS

• You can easily change the gasping misery of a head cold into relaxing comfort if you use Mentholatum. Simply insert Mentholatum in your nostrils and massage your forehead and temples with it. This will quickly relieve the sniffing, stuffiness, sneezing, running. Mentholatum will also soothe the irritated nostrils, allay the soreness, swelling, itching, redness, and reduce the feeling of fullness in your head—also the necessity for continuous blowing. Jars or tubes, 30c.

MENTHOLATUM

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Week of Prayer and Self-Denial— October 27-31

What Will It Mean to You?

The Week of Prayer and Self-Denial is a time set apart for prayer and worship, a time for the rededication of one's life to God, a time for giving with a real spirit of self-denial. The spirit that should be ours during this week of prayer is forcefully expressed in the challenging questions of Juanita Brown:

"Will the 'Week of Prayer' or 'A Few Days of Prayer' or 'A Day of Prayer'—or whatever it may be called in one's own society or life—be in reality a time of renunciation and vision? Will there be a new vision of God and perhaps a new insight, although it may be only a glimpse, into His way for the world and for one's self, that will send Methodist women with renewed zeal into the days ahead? Will there be less thought of self and more thought of the work of others? Even a preferring of one another? Will there be less seeking and more giving? Less talk of democracy and more practice of it? Will there be a sense of compulsion to give of one's means to help to alleviate some of the unspeakable suffering of mankind?"

The objectives for the Week of Prayer are four in number, four great needs unprovided for in the budget of the Woman's Division. They are:

1. Medical equipment in other lands.
2. An increase of the retirement fund for deaconesses.
3. A convalescent home for Negro children at Brewster Hospital, Jackson, Florida.
4. Christian literature in mission lands.

The program literature for the Week of Prayer has been mailed to each society by your conference secretary.

Life Memberships

With the third quarter of our fiscal year nearing a close it is "meet" that we should take an inventory of what we have accomplished thus far in our Woman's Society of Christian Service.

My responsibility concerning Life Memberships makes me anxious as to how your local society has progressed with its program of securing these Special Memberships. I feel quite confident that more memberships have been given than have been reported to me. But I want to remind you that the year is slipping away and if you haven't done your very best in this phase of your work there is yet time to present this to your women and secure a number of Special Memberships. In "Suggestions to Vice-Presidents" (that you have seen printed in the minutes), a number of ways were listed that could arouse enthusiasm in the promoting of these memberships. Since then one society has told me of a most interesting program where the little booklet, "Being a

Life Member," was used for the entire program—just testimonies of how the receiving of a Life Membership had gladdened hearts and inspired noble thoughts and deeds. If you have used some idea successfully, won't you share it with me so I may pass it on to the rest of our group in Louisiana?

MRS. J. J. McKEITHEN,
Conference Vice-President.

A Door to Service—Attention Called to Coupon Campaign

I know we are eager to increase our "coupon income." You will therefore welcome the good news that the high rates paid for coupons during the early part of this year have been extended to December 31, 1941. Accordingly, we will receive \$10 for each 1,000 coupons from Octagon Granulated Soap; \$5 for each 1,000 coupons from Octagon Toilet Soap, Rumford Baking Powder, Ballard's Obelisk Flour, Luzianne Coffee and Tea and Health Club Baking Powder; and \$4 for each 1,000 coupons from the other Octagon Soap products.

And now, in addition, we have an extra opportunity for even greater cash returns. A Bonus Plan, under which we will share in a liberal distribution of bonus money, provided we turn in a quantity of coupons approximately equal to the number we collected during the last five months of last year. Our quota has been set at 20,000 coupons, and if our coupon shipments during the period August 15, 1941, to December 31, 1941, reach this figure, we will receive twenty-five cents per 1,000 on said quota, over and above the special high rates already stated.

And that is not all! For here is the climax to this most generous offer: We will pay for all coupons shipped to us in excess of the specified quota before December 31, 1941, at these unprecedented high rates—Octagon Granulated Soap coupons, \$10 per 1,000—coupons from all other products associated in this plan will be paid for at the rate of \$6 per 1,000.

You will surely wish to increase your efforts to collect coupons while this unusual opportunity holds good.

Send coupons to Dr. Snelling, at Memorial Mercy Home, New Orleans. The need is great!

PERSONAL AND SOCIAL GOSPELS

By Mrs. Irvin Rowland

Can there be a personal gospel without a social gospel or vice versa? There must first be a personal experience or knowledge of the saving power of Jesus Christ in one's own heart before he is prepared to branch out into the different avenues of a social gospel, which includes the fields of Christian service. Then, after one has entered into this stage, he cannot possibly serve his Master successfully without nurturing his personal faith, for therein he receives strength and guidance for the tasks ahead of him. Jesus said, "I am the vine, ye are the branches: He that abideth in Me, and

I in him, the same bringeth forth much fruit: for without Me, ye can do nothing."

If we try to practice the social gospel without abiding in Christ, then we shall be cast off as a branch. Again, the relation of works and faith bear out the necessary relationships between a personal and a social gospel. "But wilt thou know, O vain man, that faith without works is dead."

So, a social gospel supplements a personal gospel. Neither can live without the other and neither can take the place of the other. They are steps in the Christian life which we cannot skip or go around.

THE CHURCH IN A WORLD GONE MAD

By Dr. Georgia Harkness
Professor of Religion, Garrett Biblical Institute

This is no time for cheap optimism about the Christian church, but neither is it a time for hysteria and despair.

The church is today the only functioning international organism, international because it is super-national, grounded deep in the conviction that above all nations is humanity, and above all humanity is God. While the nations slaughter each other and amass armaments for more slaughter, the church continues to educate, to heal and to unite.

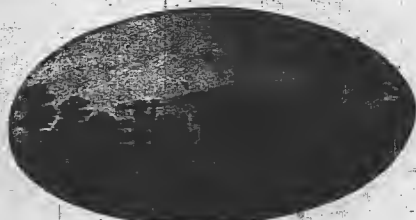
We read of the flight of government officials from stricken areas, of the heroism of missionaries who stay at their posts. The universities in the totalitarian states have long since capitulated to the dictators. Our own universities in the recent commencement season, according to a statement in *Time*, "dismissed their graduates in a crescendo of war talk, with words of alarm, caution, doom." The church, least shaken of all our major institutions, is the primary steadying force in an hysterical world.

That the churches should show signs of tension and strain in these world-disturbing days is only natural. But that the world Christian community is holding together, maintaining a fellowship of prayer, of study, of brotherhood, of mutual aid, is more than natural, and sublime.

There are those among us who believe that a Hitler victory in Europe will spell the collapse of Christianity. I do not. Still less do I believe that such a collapse could be forestalled by America entering the European war. However dark the outlook, let us not forget that Christianity and the church have a foundation that cannot be overthrown by any turn in temporal fortunes. The church is the carrier of the living gospel of Christ and whatever may happen to its outer structure, it can no more be destroyed in its true life than can Christ Himself.—The Methodist Messenger.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.

5000 CHRISTIAN WORKERS WANTED
to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.
GEORGE W. NOBLE, The Christian Co.
Dept. 9-G, Pontiac Bldg., Chicago, Ill.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

(We regret to say that copy for this page failed to arrive.—Editor.)

EVERY PATRIOTIC IMPULSE

By David Dietz

Science Editor, Scripps-Howard Newspapers, Winner Pulitzer Prize in Journalism, Author "Medical Magic"

National defense makes this year's Christmas Seal Campaign of the National Tuberculosis Association more important than ever, for national defense requires that we fight the dread disease of tuberculosis harder than ever.

This year's Seal has a most appropriate design, a lighthouse shedding its bright beam into the darkness. The National Tuberculosis Association has been a beacon light for the nation, pointing the way to the conquest of tuberculosis.

Each year at this time I add my voice to the chorus beseeching the public to buy Christmas Seals. This is the 35th annual sale, although not my 35th annual appeal. I have been a science editor only since 1921.

Ninety-five per cent of the money realized from the sale of these Seals stays in communities where it is raised. The other five

per cent goes to help finance the work on a nation-wide scale.

Tuberculosis, as seventh in the list of causes of death in America, cannot be ignored. It is a public enemy, causing ill health and death, draining needed national resources.

But to tell the story of its ravages is only part of the situation. Heart disease and cancer kill more people each year than does tuberculosis.

But we do not yet know how to combat heart disease and cancer. They are still mysteries that defy the wisest medical men of the nation. The same thing is not true of tuberculosis.

The disease is truly, as Dr. Kendall Emerson, managing director of the National Tuberculosis Association, has called it, "a national disgrace." For, as Dr. Thomas Parran, surgeon general of the U. S. Public Health Service, has pointed out, our medical knowledge is now sufficient to enable us to stamp out the disease once and for all.

To do that would, of course, cost money. But it would save the money now spent annually to care for the victims of the disease. That bill is staggering.

Fortunately, the death rate from tubercu-

losis is not as large as it once was. It has been cut 75 per cent in the United States since the first sale of Christmas Seals in 1907. But Dr. Emerson rightly thinks that the emphasis should be placed on what remains to be done, rather than on what has been done.

He points out that the disease is still the chief killer in the age group between 15 and 45. In other words, it is most deadly in that very group which is most vital for the military defense of the nation.

"Tuberculosis," Dr. Emerson says, "takes its greatest human toll from the young, active, productive years of life, the years that this country needs most for its security and survival."

The problem of tuberculosis must be attacked from many angles. There is the treatment of known cases, the discovery of cases that are now going untreated, and finally there is the problem of seeing that existing cases no longer serve as centers of infection from which new cases arise.

Particular attention must be paid today to the problem of tuberculosis in the armed forces of the nation. It is extremely important that this disease be kept out of the army and the navy. But merely to reject a man for service who has tuberculosis does not solve the problem of what to do with the man. He needs treatment and rehabilitation.

A similar problem is faced in industry where the increasing tempo of industry and its importance to national defense make tuberculosis as important a problem as it is for the armed forces themselves.

The problem of locating unknown cases of tuberculosis is the problem of carrying on constant search with the aid of the tuberculin test and the X-ray.

Medical men are now certain that every case of tuberculosis begins by contact with another case. The danger of catching the disease by casual contact with a person who has it is slight, but repeated close contact is almost certain to bring on the disease.

For this reason, in many cities, a year-round effort at early diagnosis is made in the public schools and among other groups.

The purchase of Christmas Seals appeals to every humanitarian impulse of the human soul. Today, it appeals to every patriotic impulse as well.

For the sake of the sick and suffering and to make our nation strong, buy Christmas Seals this year!

The painter Titian lived to be ninety-nine and worked at his art until he died.—Youth.

Unwed—A bachelor has nobody to share his troubles.

Beenwed—Why should a bachelor have any troubles?

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Will you help her...
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Tuberculosis! More
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die from tuberculosis than
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Yet tuberculosis can be
wiped away. Since 1907
your Local Tuberculosis
Association has helped re-
duce the annual death toll
from 179 to 47 per 100,000.

Join this fight! From now
till Christmas send no let-
ter, no card, no package
without the Christmas Seal
that fights Tuberculosis!



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SEALS

The National, State
and Local Tubercu-
losis Associations
in the United States

THE CHRISTIAN FIRESIDE

PRICKLES

By Rev. Vivian T. Pomeroy, D. D.

When I was a boy and fourteen years old, I got it into my head that I was not understood at home. There were so many things about my family which irritated me. My father always seemed to say and do the wrong thing; and my mother, most regretably I thought, always thought he was right. My brothers seemed indifferent to my remarkable gifts; and our governess, who had stayed in the family after we all had gone to school, seemed to me very foolish and full of goading remarks such as: "We all feel moody at times, but we need not be sulky," or "We all have our mannerisms, but we ought also to have our manners."

So in the late spring vacation, which is sometimes sunny and warm in England, I decided to run away from home on my bicycle. I left an impressive note on the hall table. I said I did not know when I would be back. I hinted that it might be months or years. It gave me considerable satisfaction to think what a state the family would be in when they read that note. I was too young to know that my mother would lie awake wondering if I would catch one of my colds.

So I set off. I had many agreeable thoughts as I rode into the country—such as how grieved they all would be if I died, and how green they would keep the grave. It was very quiet and lovely in the New Forest (a very ancient forest really), which I reached in the late evening. I wandered about and found a clearing on the edge of the forest, and I decided to sleep there. It was May, but unusually warm. In the moonlight I wrapped myself in a raincoat and lay down to sleep. Quite near the owls hooted, and things rustled in the grass. It was quite hard to get to sleep. I thought of the family becoming more and more worried. "Well, that will teach them," I thought. "Perhaps they will try to understand me better when I go back—if I ever do."

Then I fell asleep. When I woke I was startled; then I remembered where I was. At that moment I felt something moving close to me—too close—near my arm. Wide awake I cautiously moved the coat I had thrown over myself. There by the early light I saw something curled up into a ball. Then

I knew. It was a hedgehog. I have never seen a hedgehog in America, but there are many in England—small creatures about the size of a brown squirrel. They creep about in hedges and ditches, quite harmless excepting that, if one comes near, they shoot up sharp prickles from all over their bodies like a small porcupine. But this hedgehog's prickles were folded down; he snuggled more comfortably close to me. And, fascinated, I fell asleep again. When I woke, he was gone.

In five days I had had enough. I returned home in time for a theater party. My elder brother said: "Hullo! Silly ass!" My young brother said: "I found sixpence in your room. Findings, keepings." My mother said: "Did you get your feet wet, darling?" My father said: "Five fine days. You've been lucky." And my governess said: "A picture post card of the New Forest would have been welcome, if it had brought a message however short."

All the same, my bed felt like heaven that night. And this story ought to end in a chastened and repentant boy, who was resolved to be grateful for his home and family. But it cannot end like that, because he was not. Nothing changed much. But a long time afterwards the runaway boy remembered that hedgehog; and, when he was much older, he learned from the hedgehog that, if one keeps one's own prickles folded and gets close enough to people to find their warmth, many problems are solved.—Reprinted by special permission of the author and The Christian Leader.

A JAPANESE-AMERICAN CREED

By S. E. Evans

A Japanese-American creed, written by Mike Masaoka, loyal American youth of California, suggests the philosophy of thousands of American-born Japanese young people, says Superintendent Frank Herron Smith, of the Pacific-Japanese Provisional Annual Conference. The creed follows:

"I am proud that I am an American citizen of Japanese ancestry, for my very background makes me appreciate more fully the wonderful advantages of this nation. I believe in her institutions, ideals and traditions; I glory in her heritage; I boast of her history; I trust in her future. She has granted me liberties and opportunities such as no individual enjoys in this world today. She has given me an education befitting kings. She has entrusted me with the responsibilities of the franchise. She has permitted me to build a home, to earn a livelihood, to worship, think, speak and act as I please—as a free man equal to every other man.

"Although some individuals may discriminate against me, I shall never become bitter or lose faith, for I know that such persons are not representative of the majority of the American people. True, I shall do all in my power to discourage such practices, but I shall do it in the American way: above-board, in the open, through courts of law, by education, by proving myself to be worthy of equal treatment and consideration. I am firm in my belief that American sportsmanship and attitude of fair play will judge citizenship and patriotism on the ba-

sis of action and achievement, and not on the basis of physical characteristics.

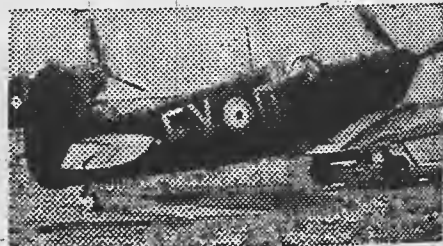
"Because I believe in America, and I trust she believes in me, and believe I have received innumerable benefits from her, I pledge myself to do honor to her at all times, and in all places; to support her constitution; to obey her laws; to respect her flag; to defend her against all enemies, foreign or domestic; to assume active duties and obligations as a citizen, cheerfully and without any reservations whatsoever, in the hope that I may become a better American in a greater America."



● "Come into my web," said the spider to the fly, and "step into our seven traps," says today's *Guess Again* to you. Test your knowledge on the seven questions in today's *Guess Again* by placing a mark in the space provided and checking your answer with the correct answer printed below.

(1) A hemisphere is: (a) one-fourth of the globe; (b) two continents; (c) one-half of a sphere; (d) one-sixth of the globe. ☐

(2) Eamon De Valera is: (a) German; (b) Italian; (c) Spanish; (d) Irish. ☐



(3) The plane in the above picture belongs to the airforce of: (a) Russia; (b) Japan; (c) England; (d) United States. ☐

(4) The Statue of Liberty holds in her right hand a: (a) sword; (b) tennis racket; (c) torch; (d) cigarette. ☐

(5) A Wheatstone Bridge is connected with: (a) roads; (b) rivers; (c) photography; (d) electricity. ☐

(6) Gravitation was discovered by: (a) Priestly; (b) Edison; (c) Einstein; (d) Newton. ☐

(7) The destruction of the battleship Maine was one of the causes of: (a) Revolutionary war; (b) Spanish-American war; (c) the building of steel battleships; (d) the Mexican war. ☐



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By

V. T. Pomeroy

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"GUESS AGAIN" ANSWERS

Tally Score Here
1. 15 round points for (c).....
2. Add 10 more for (d).....
3. Take 15 more for (c).....
4. (c) is worth another 10 points.....
5. A tough one, 20 points for (d).....
6. (d) is worth another 20 points.....
7. (b) for 10.....
YOUR RATING: 90-100, you're safe; 80-90, one trap caught you; 70-80, told you to watch the traps; 60-70, you're in my power, ha, ha.

A PROTEST

Dear Friend: I am sending you the enclosed material about the beer advertisement in "The Woman's Home Companion," October issue, because I regard it as a grave menace to the homes of America and to National Defense. Christian men and women can not afford to let this threat go without protest. As readers of these magazines we have a right to protest and our protest en masse will surely have weight.

Please quickly take up this matter with your membership and all others you can, and secure letters protesting the insult offered women by invasion of the home by an agency harmful at every point of contact, and with a misrepresentation in every claim made. Ask subscribers and readers to write to the editors telling them why they will not let magazines with such ads come into their homes. (That is what counts.) You will note that other popular magazines using this ad are: "Liberty," "Colliers," "Life," and "United States News."

Letters of protest should go to these also. The circulation of these magazines is an aggregate total of more than 12,000,000 copies. This matter can not delay, another issue will soon be due and is no doubt now in press. If we do not stop this, other home magazines will follow, but if it becomes known that a vigorous campaign of rebuke is being made they will count the cost, perhaps, when other issues are planned.

Copies of the memo: analysis of the advertisement may be secured from The National W. C. T. U., Evanston, Illinois, for five cents each, sent direct to you for distribution, or if you send a list of names and addresses and seven cents apiece to cover cost plus envelope and postage, they will be mailed from Evanston.

You can also enclose copy of a letter to be sent which will be mimeographed and enclosed with the memo at cost. The situation is grave. We look to God for guidance and help, but we must bear in mind that God only works through men and women.

SUSIE V. POWELL,

Pres., Mississippi W. C. T. U.

A LETTER FROM REV. G. W. McLAIN

Dear Dr. Duren: Although we wander round and round, ever so often we find ourselves again in the realm of our yester-years, and at such times feel like renewing, or living over again should I say, the experiences of the long ago which were dear to our hearts.

Today I have been studying the Journal of the North Mississippi Conference of 1940. Many of the names of those who made up the membership rolls when I joined the Conference in 1908, are missing, and many of them have passed on to their reward, while others like myself have long since been employed in other fields, but in spite of the fluctuating conditions, etc., the North Mississippi Conference remains as my home Conference. In my own estimate, I love her rocks and hills, her bulwarks of moral defence stand as a beacon light, and the personnel of the Conference continues to be our ideal of the Methodist ministry.

The Lord has been good to me. The lines have fallen to me in pleasant places where I have gone as a Methodist preacher. I am now in my nineteenth pastoral charge, and in my 28th year as pastor, so you see I have not been a stickler in the matter of years spent at one place. However, I do boast of a five-year pastorate at Safford,

Arizona, one of the most strategic points in our Methodism, for it is one of the strongest Mormon holds in the world, but we found some very fine people there. We spent twelve years in Arizona, and have now been in Texas six years. Texas is so BIG (even we have the BIG HAT) until it is hard to say just what is going on here, for we don't know. But this we do know, that Texas is made up of people from everywhere, but in more recent years she has developed her own leaders. Even now we have a Texan for Governor, and as you know a Texas Bishop (Smith), and our Methodism has long since taken her place in Northwestern Texas as leaders of spiritual and moral forces.

I sat down at my desk to drop you a line to say that I wanted the dear old Advocate for a few months, that I might again hear some of the echoes that are coming in from the fields where the boys are, and here I am at the bottom of the page. If you care to give space to these few disconnected words, o. k., also change the phraseology to make it better English, for I am not an Englishman. So here's to say I trust that all goes well with you, and hello to all the old fellows up-state.

G. W. McLAIN.

P. S. Mobeetie, meaning Sweetwater in Indian, was at one time the county seat of what is now nine counties, reaching beyond Amarillo. It is the oldest town in the Panhandle, if not the state.

COMMENT UPON AN EXPOSITION

By J. D. Ellis

In the Wesley Quarterly, page 8, October 5, Sunday School Lesson, the comment on Gen. 1:26 reads: "Let us: What the us refers to is obscure. Scholars suggest that it is probably an old phrase carried over from the days when men believed that there were many gods; but it no longer retains that plural meaning."

A statement like the above is far afield, and not calculated to strengthen belief in the inspiration of the Scriptures.

If one doctrine of Genesis no longer has original meaning, then other doctrines can be nullified with a flip-flap.

It happens, however, that the phrase "Let us" is not obscure. "Let us" refers to the Gods, and agrees with the antecedent: "And the Gods said, Let us make man in our shade, our resemblance."

The words "Let us" belong to the passage in order to agree with the nominative in person and number. "We will" are words as good as "Let us."

The first rule in teaching Scripture is to "interpret grammatically, with due regard for the form of sentences and meaning of words."

It is owing to who is speaking whether a translation should be "I," "my," "me," "we," "us," "our," "I will," "I am," "We will," "Let us," etc.

Such words as "I am," "we will," "let us" do not occur in the original except as they are there by inflection, or as they are supplied to agree with the nominative.

If Jehovah is speaking (or his angel), it is grammatical to supply such words as "I am," "I will," "my," "me," etc. If the Gods are speaking it is grammatical to translate into such words as "we," "our," "us," "we will," "let us," etc.

Pronouns should always be in the same number as the antecedents. It is incontrovertible that the word for God is invariably in the plural in the book of Genesis, and in

twenty-six books of the Old Testament: The Hebrew is Elohiym (the Gods), which is the plural of Elowahh.

Elowahh (single) occurs 52 times only in the Old Testament, but Elohiym (plural) occurs 2,360 times. The translators translated El God a few times in Genesis, but El is an adjunct, and means "strength," "mighty." El is the contracted form of a word which means "strong."

The Gods have strength, and are mighty.

If the translators had translated Elohiym correctly (the Gods), monotheism and unitarianism would be of less general acceptance today.

I am willing to use the word for God in the singular, especially where the Scriptures personify the name of the Gods (Jehovah), but I am not willing to surrender the scriptural doctrine of a plurality of Gods.

The fact that the word for God is in the plural has received too little notice, and the fact has been almost completely covered up by the translators of the Scriptures.

The name of the Gods is "Jehovah," and in worshipping the name, we worship Father, Word and Holy Spirit.

The Gods revealed themselves under the name of Jehovah, and the Scriptures teach "Jehovah Gods, one Jehovah."

A characteristic of Scripture is "Jehovah Gods," and the phrase occurs many times. Also "Adonay Gods," and "Adonay Jehovah." Adonay means "sovereign," and the Gods are sovereign.

It is not characteristic of Hebrew Scripture to say "The one living and true God," but it is characteristic to say, "Jehovah the true Gods," and "Jehovah the living Gods."

It is admitted by the highest scholarship that the word for "Creator" (Ecc. 12:1) is in the plural, and the word for "Maker" (Isa. 54:5) is in the plural.

It is not an argument against the existence of more than one God, because fable invented many false gods.

The doctrine of Deity, which is stated in early Scripture, is more fully explained as the Scriptures multiply.

The doctrine of a plurality of Gods mentioned at Genesis 1:1, gradually develops, and has its fullest meaning in Father, Son and Holy Spirit.

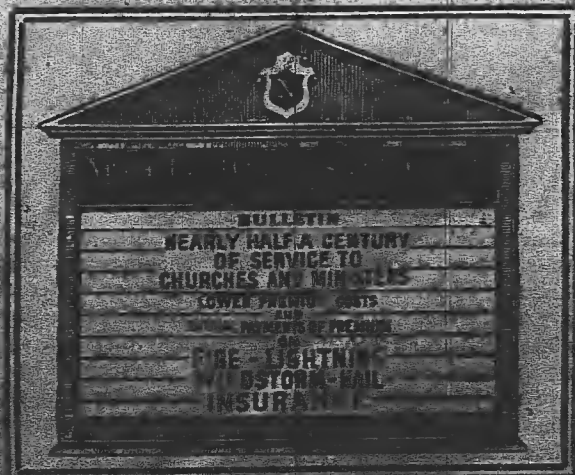
Under the gospel of Christ, there is a triumvirate of Gods, and each has personality and office work.

It is neither Scriptural nor mathematical to say that three persons constitute one person, but it is Scriptural to say that the three Divine persons are in agreement, harmony and alliance.

One need today is a translation of Hebrew Scripture into English, according to the original.

The real meanings of many Hebrew words are not expressed in English translations.

Doctrines built upon false translations have no sale in the markets of heaven, and should have no sale in the markets of earth.



SPEECH OF GALILEE

By Alice Gorton Wynn

In the High Priest's courtyard dim
Lingered Peter of Galilee—
A passing maiden scoffed at him:
"Thy speech betrayeth thee;
Thy words are of that country
Around Tiberius Sea
And show thou art in company
With Jesus of Galilee."
And Peter denied it fearfully,
"He is not known to me."

Since that hour in old Jerusalem
Millions have dared to follow Him—
They ever count it joy to walk
So long in Jesus' company
That they are known in truth to talk
The speech of Galilee.

WISE OR OTHERWISE

By Rev. James H. Felts

An educational institution is a failure if its graduates are fitted only for easy jobs.

Blessed is the youngster who has ideas that include hard work and better service for others. Verily, he shall not spend much time hunting a job.

The man who can't find a white collar job and won't accept any other kind is next year's back-door man asking for a handout.

You have the courage of your convictions, eh! Are your convictions worth courage?

I know preachers who have a measure of success wherever they are sent. And I know a few who have no worthwhile success anywhere. There must be a reason.

Few indeed are the preachers made by conditions found in a charge. Equally few are the conditions found in our churches not made by preachers.

The man who spends his time discussing handicaps is double cousin of the man who, offered a load of corn, asked, "Is it shelled?" Being answered in the negative, said, "Drive on."

He dreamed only of Parisian Boulevards and gold nuggets and easy jobs with big pay until a diet of clear grease and corn bread, studded with sowbelly, brought him to nightmares and grim realities.

If sin and shame were only as terrifying as hard work to the average complainer, we would see things pick up in many back yards.

This interesting paragraph is taken from a recent letter from a very dear friend: "You seem to be about as busy as a one-legged man at a kicking frolic, and that, really, is part of the reason you keep happy. The Lord made us to be busy, and if we fail to function we are not happy."

True or false? The less a man has to do the happier he is?

Asthma Agony

Don't rely on smokes, sprays and injections if you suffer from terrible recurring, choking, gasping, wheezing spells of Asthma. Thousands of sufferers have found that the first dose of Mendaco usually palliates Asthma spasms and loosens thick strangling mucus, thus promoting freer breathing and more restful sleep. Get Mendaco in tasteless tablets from druggists, only 50c. Money back guaranteed unless fully satisfied.

OLD DESKS FOR AFRICAN SCHOOLS?

By W. W. Reid

Is there in any American community a school or a school board that is changing the desks of their institution—and that has used (but pretty good conditioned) desks that might be donated to the schools of the Methodist church in Southern Rhodesia?

The Rev. George A. Roberts, veteran missionary-builder at Mutambare, Southern Rhodesia, says that several new schools in that section are without desks for students. New desks are not available because of war priorities in Africa; and it has been impossible to secure even the wood for making them on the ground. Desks that have been discarded in America could be "taken down," crated, and taken to Africa by Mr. Roberts' son, the Rev. Tudor Roberts, when he sails as a missionary recruit to Southern Rhodesia a few months from now.

If you know where desks may be obtained in the United States, please communicate with the Board of Missions and Church Extension, 150 Fifth Avenue, New York City.

A BASKET OF PERSIMMONS AND PEANUTS REHABILITATES TWO REFUGEES IN CHINA

By Arthur Rugh

Mr. Lee had been a scholar and a writer in a town ten miles south of Peking. War brought hard times but he and his son peddled fruit and were getting along. One day while they were out peddling, a bomb demolished their home, killing all the other members of the family. They sold what was left of their house to pay funeral expenses and then came to the city to find work.

Miss Tsai, our social worker, discovered them in a beggar's camp, and gave them fifty cents to buy cotton-padded garments (they were still wearing summer clothes though it was mid-winter), and asked them to report on the following Friday for further plans. The father bought two garments for his son but none for himself, saying, "Never mind. I'm not cold."

We talked with Mr. Lee and decided to give him thirty cents more to buy a warm garment for himself. Then he said that if he had a basket of persimmons and peanuts as stock in trade, that would be all they would need. They could sell enough each day to support themselves and replenish their stock. But that would cost all of thirty cents including the basket, and he was sorry to ask for so much. We gave him the thirty cents and he was happy beyond words.

In about an hour he came back wearing a long padded garment over his summer clothes, and carrying a large basket heaped full of persimmons and peanuts. I offered him my old overcoat, but he bowed low and said, "No, no. I have everything I need. You must help someone else. We can get along very well now." He evidently did get along for he never asked us for more help. For the cost of a necktie he was re-established in business and given new courage and hope.

Gifts for work of this nature should be sent to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York City, N. Y.

We do nothing well till we learn our worth, nothing best till we forget it.

—Dr. Martineau.

A CHANGE IN CLIMATE

To a person born and raised in the far South, New England presents a rare experience of climate and distinct personalities peculiar to the colder climate and environment.

My fourteen years as a member in connection in the New England conference brought into my life a new and colorful appreciation of human nature, wherever found.

Some of my best and warmest friends of those years abide with me still. As a graduate of the Boston University School of Theology, my acquaintances range from shore to shore, from Maine to California.

The South will be long in recognizing the large place and fine work that that school is rendering to the (new) Methodist Church. Her graduates fill fields of large responsibility in every foreign mission station, many of our best churches in the North, and a multitude of responsible positions in the administrative and executive branches of the church.

A district superintendent of New England recently said to the writer: "Your work in the conference abides."

Cold, yes the winters are cold. My coal, usually put in the cellar in July, never cost less than one hundred and fifty dollars, sometimes more. The New Englander believes in keeping warm. This reminds me of the two brothers who at their father's death, inherited jointly the farm. One married and raised a large family of seven boys. The other brother lived with the married one, a bachelor life. In time, with tent, dogs and gun, he left for the wilds of Canada to camp and hunt, but the cold took him to his distant home. The boys were dispatched to return with the remains and attend to the funeral arrangements, which were duly dispatched. The marble slab read: "THE WINTER'S COLD CONGEALED HIS FORM, BUT WE KNOW OUR UNCLE'S WARM."

Two years in the cabinet meetings of my Northern church reminds me that some of the fine work accomplished and consecrated to our new METHODISM with many fine laymen of means are the fruits of the labors of our men.

My return to the South has been blessed with a good wife, the youngest daughter of a noble layman of the church, South, viz: W. B. Thomson, who was for several years a lay delegate to the general conference of the church, South.

A man in the New England Conference always found due recognition, and was adequately rewarded for any and all outstanding accomplishments wrought in their midst. Podunk circuit was always left to be supplied. Some day graduates of Boston University will be sought out as men well equipped and qualified to hold the best charges, and men who can be counted on to build the kingdom of God on earth.

WM. B. VAN VALKENBURGH.

Every man's task is his life-preserver.
—Emerson.

Hess is Hitler's first delivery under his Lease-Lend Bill.—Exchange.

Solitude is as essential for imagination as society for knowledge of men.—John R. Moot.

HOSIERY

5 Pairs Ladies' Chardonize Hose, Postpaid. Guaranteed, \$1.00. 1942 Catalog ready. Write for one. L. S. SALES CO., Asheville, N. C.

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CHRISTIAN ADVOCATE



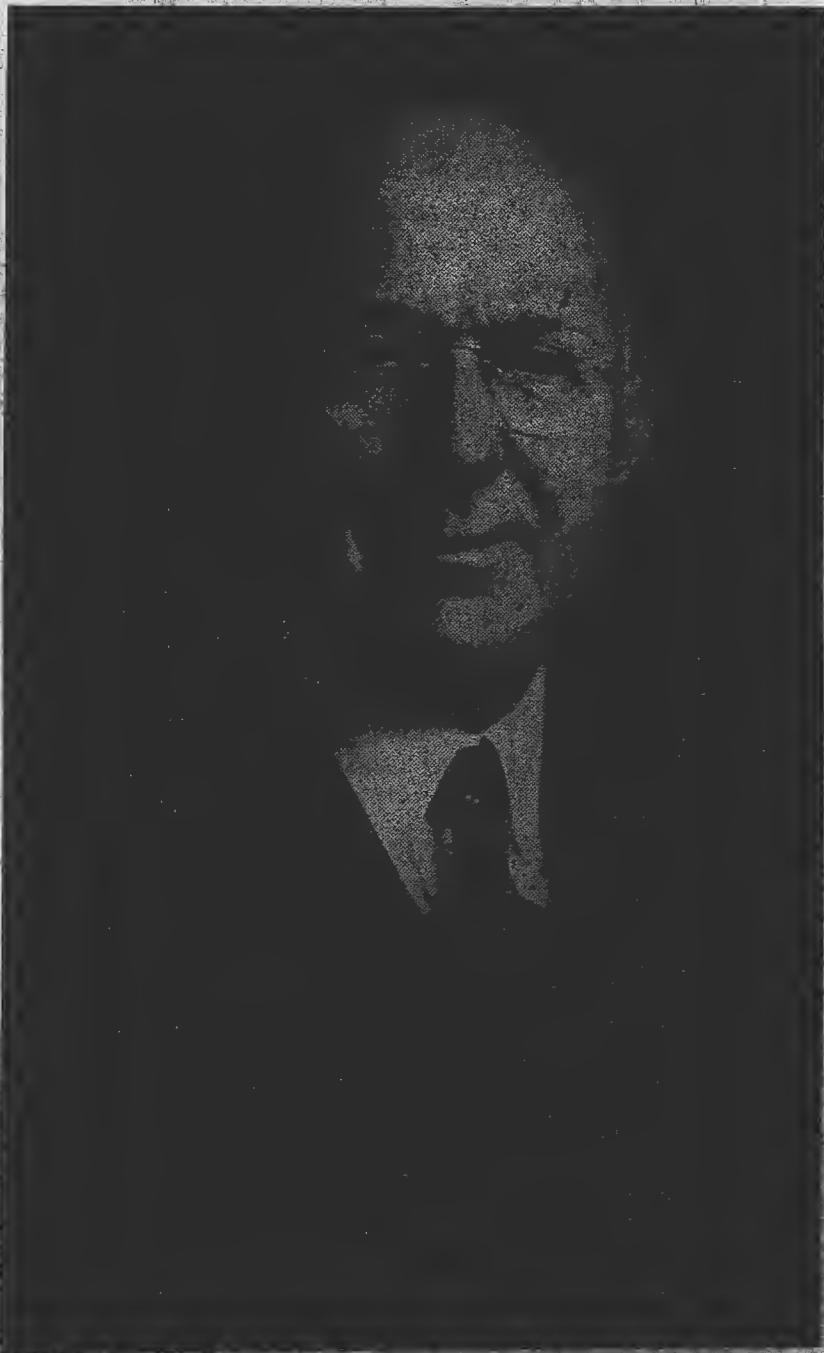
THE LIVING CHURCH

It is one reason why we should all take our part heartily in the days through which we are living—that one day we shall frankly need some lesson or the memory of some experience which God is offering to us precisely now.

—Dr. John A. Hutton.

THE PRAYER-ROOM TODAY

Forgive me, my Saviour, that so long and so blindly I have rebelled against Thee, and in my heart have called Thy love a burden and Thy service a weariness. I have wandered from the path along which Thou wouldst have led me, only to find bitter bondage where I looked for liberty and pain in the things that promised pleasure. Turn me not away when I come at long last to put my neck under Thy yoke and to submit my wilful heart to Thy control. Let Thy patience still persist until I learn Thy secret. Make me meek and lowly as Thou art; make me Thy Father's child, finding my freedom in loving obedience to His will. Amen.



W. W. Peel



WALLET OF THE WEEK



LINCOLN'S GETTYSBURG ADDRESS contains the phrase "Of the people, by the people, for the people." The authorship of this famous phrase is almost universally attributed to President Lincoln, but its authorship goes back nearly five hundred years before the memorable date upon which it was used by Mr. Lincoln. In John Wycliffe's introduction to his translation of the Bible, published in England in 1382, these words occur: "The Bible is for the government of the people, by the people, and for the people."

* * *

A NEW GALLUP POLL makes some embarrassing discoveries with reference to American gambling. It is alleged that more than half of the adult population of the country succumbs to the gambling temptation in a year's time. The breakdown of our forty-three million gamblers shows: Church lotteries, 24 per cent; Playing cards or dice for money, 24 per cent; Slot machines, 24 per cent; Punch boards, 23 per cent; Betting on elections or athletic events, 21 per cent; Betting on horse races, 9 per cent; and Playing the numbers game, 8 per cent.

* * *

THE MONEY CHANGERS figured twice in the ministry of Jesus, according to an exchange, and the first was the instance of purging the temple that they might offer to the Lord in righteousness. Three years later greed had again won the battle against reverence and the Court of the Gentiles was again usurped by droves of oxen and sheep, and dove-sellers, and usurers, and its precincts were dirty with driven cattle, and echoed to the hum of bargaining voices and the clink of gold. Jesus refused to teach in that desecrated place and he drove the usurpers out.

* * *

JESUIT MISSIONARIES of North America, according to the official publication of the Jesuit Missionaries, operate in ten missionary fields and every field is under one or more American "Provinces." The Philippine Islands are under the Province of Maryland and New York. The field is manned by two bishops, one hundred and twenty-one priests, eighty-nine "scholastics," and thirty-seven "brothers." The New Orleans Province shares in the missions in Ceylon and among the American Negroes. In all fields, the North American Jesuits employ a total of six hundred and nineteen missionaries.

* * *

THE ISLAND CONTINENT, AUSTRALIA, is a most interesting land. It has had a somewhat freakish development in that its population and progress form a coast fringe for a great undeveloped interior. In the same way there has been the absence of industrial integration. There are no through railways in the country because of "gauge breaks"—every state has its own railway gauge. Traffic must halt at the border and be transferred by reloading to other lines. But despite the lack of coordination, Sydney, Australia's oldest city, is the third most populous city of the British Empire, and it has one of the largest bridge spans of its type in the world.

THE CHINA BIBLE HOUSE is reported to have shipped five and a half tons of Scriptures to Rangoon recently. It is expected that these Bibles will find their way to West China. Five tons have been shipped to the northwest also. Generalissimo Chiang Kai-Shek is said to have made a contribution of two thousand dollars for this work. As long as there is such a demand for the Scriptures, it is not likely that Christianity among the Chinese will be completely destroyed no matter what may be the success of Japanese aggression.

* * *

THE INTERNATIONAL SITUATION is reported to be having serious repercussions in the liberal-arts type of college. Reports from many quarters indicate that registrations in the arts and science departments are decidedly off, and that there is a definite trend toward education in the mechanical field instead. The situation indicates a considerable loss in college revenues and the specializing in the mechanical field will mean ultimately an over-crowded condition in the mechanical zones of employment.

* * *

THE HAWAIIAN ISLANDS assume a new strategic importance in the war prospect for the Pacific. Hawaii is the key to a network of ship and airway routes which connect America with China, the Philippine Islands, Singapore, New Zealand and Australia. From island to island across the Pacific, planes shuttle back and forth through the great naval base, while steamship lines give the whole island empire of the South Pacific a fan-like coverage. In the event that Japan ventures into war with America, the first decision must relate to the control of those thousands of widely scattered islands.

* * *

SAUDI ARABIA, over which King Ibn Sa'ud rules, has managed to keep out of the war, but is faced with many and great difficulties of its own. The progress of road building has been slow because the broken and mountainous regions over which the trail routes pass have made the building of roads over familiar courses seem inadvisable. It has also the problem of a deficient rainfall, and its arid wastes are under study and survey with plans for redemption like those now being employed for the recovery of vast regions of arid land in the great Southwest section of America.

* * *

PETER SCHOEFFER, who became an apprentice under Gutenberg in the beginning of the printing industry, which Gutenberg created by the invention of movable type, became one of the most famous printers of books in the world. For three hundred and forty-one years the name Schoeffer was continuously associated in the history of the printing industry. The lineal descendants of the original family are still to be found in Germany and among the Dutch, where the name became Scheffer. The marvel is that multi-color printing had its rise along with the first use of movable type.

New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

CENTENARY COLLEGE ATHLETICS

Financial situations to which the athletic program of Centenary College was a large contributor, though not confessedly so, were registered in two bond issues which should furnish occasion for serious meditation on the part of those who would make possible a similar situation for the years to come. In 1925, it became necessary to free the College of debts which had accumulated in order to effect a compromise settlement with the General Education Board on a former commitment by that body. In order to do this, the Louisiana Conference issued its own bonds to free the College of debt and it was understood that the money secured by the settlement was to become a part of the permanent endowment under the double safeguard of charter restrictions and an understanding between the College and the General Education Board. We have already pointed out the breach of faith in the transfer of ninety thousand dollars of the Conference bonds, then in actual default, to the endowment fund in face of the agreement with the Board in New York.

About five years later the College again found it necessary to pool debts amounting to about one hundred and five thousand dollars in an issue of "debenture" bonds. Other debts were included, but it is morally certain that a large share was made up of athletic deficits. In addition to these athletic deficits, there was an annual issue of free scholarships, seventy-five per cent of which were and still are athletic scholarships. For only two years since 1925, have the scholarships amounted to less than twenty thousand dollars, and they ranged up to a high of \$37,918 in 1931, as is shown by a tabulation for the past fifteen years which was prepared by the Executive Vice-President and submitted to the Board at its meeting on May 28, 1941. The C. P. A. audit for 1940-1941, shows that \$18,375.75 of the \$23,683.00 of free scholarships for that year were athletic scholarships. That sum was more than a thousand dollars greater than the amount earned by the unrestricted endowment of the College and it, therefore, means that the pay patrons were left to carry the equivalent of the entire load for the operation of the institution.

It is true that the athletic activities are in the hands of a special committee of the Board who have largely made up the operating deficiencies. But no one should lose sight of the fact that, whatever the intentions of the Athletic Committee, deficits are always the debt of the College and every discrediting incident reflects upon its good name. The farming of athletic responsibility is an iniquitous policy, for its effect is to take the control of athletics away from both the administration and the Conference. The College is responsible to the church for its total program of activity and when it seeks to dele-

gate any part of it, it simply invites humiliation and disaster.

The financial statement of the Athletic Committee is appended to the Bursar's audit for 1939-1940, but is not incorporated in the audit. The audit is prefaced by this significant note signed by the Executive Vice-President:

"The statement from the Committee in charge of Athletics is appended hereto, and is not incorporated in the statement of the College. The reason for this is that, in my opinion, the statement from the Athletic Department does not represent a true picture of its present financial condition, and to include it in the report of the College would be to render a statement that would not correctly reflect the actual condition of every department."

The financial record for the year was eliminated from the audit of the College, notwithstanding the \$24,025 of endowment money invested in the athletic field. The "Income and Expense" statement of 1940-1941 likewise left the affairs of the Committee on Athletics out of account, and the only reference to it at the Board meeting was in the report of the Executive Vice-President: "I think I should point out that I have advanced for the Athletic Committee this year, including the building of the dormitory and furniture, more than five thousand dollars." Let the C. P. A. audit for 1940-1941 furnish the interpretation of these facts. There it is disclosed that on May 28, 1941, a deficit of \$20,541.40 existed in the athletic account. In addition to this, the Committee had to provide for the athletes for June, July, August and a part of September before athletic revenues would come in, and an unpromising season certainly added little to the drab outlook. The control of every department by the administration, including athletics, determines its value to the institution. As we see it, these accumulating deficits can only mean a repetition of the bitter experiences of the past.

There are schools with many times the resources of Centenary College whose scholarship expenditures for athletics do not exceed the amount dispensed at Centenary last year, and we know that its financial position does not warrant such profligacy in the interest and for the promotion of athletic sports. Scholarships do not represent money actually paid out, but it is foolish to imagine that they do not represent a proportionate part of the operating costs of the institution. The deficits must at last be passed on to the patrons and loyal friends of the College, not to mention the burden which now tops the Benevolent program of the Conference, and which makes difficult the successful prosecution of other equally meritorious interests.

We have spoken our mind with reference to a principle, not personalities, and we have tried to lay bare what

we feel to be gross abuses of a sacred trust on the part of the agents of the Conference. Next week we expect to present a review of loan practices little less than amazing, and then summarize the moral aspects of this indifference to the Christian implications of a trusteeship, not as individual relation, but as it is related to the Christian Church represented by the Methodists of the Louisiana Conference.

CHRISTMAS CARDS FOR CHINESE RELIEF

The Church Committee for China Relief, 105 East 22nd St., New York, has prepared Christmas cards in four designs with envelopes, which they are offering at the rate of 12 for \$1.00, all the profit to go for China Relief. The cards are Chinese, with greetings in both Chinese and English. The subjects are "The Nativity in a Cave," "The Madonna and Child," "The Holy Refugees," and "The Holy Family in Winter." Why not buy your Christmas greeting cards so as to help suffering humanity? Order from the Church Committee for China Relief.

THE GOVERNMENT'S NEW TAX LAW

Zions Herald calls attention to a new angle of our Federal tax legislation which became effective on October 1. It seems that on and after October 1, 1941, all paid admissions to church benefits are taxable. This includes entertainments, socials, pageants, concerts, musicals—every form of church entertainment with paid admissions is taxable the same as other admissions. The one exception is church suppers where food is served and the payment is solely for the meals served. It would be well for all our people to remember this as it may save some embarrassment at a later time. It might be well for those contemplating a church entertainment of any kind with an admission fee to consult the collector of internal revenue.

A NOTE OF WISTFULNESS

Perhaps some would say that it is a note of restlessness and dissatisfaction which causes the shifting of emphases in public worship. It has been pointed out that in the liturgical churches there is manifest a new emphasis on preaching and extempore prayer. In the non-liturgical churches, there is a turning to the use of a prayer book and a more elaborate liturgy. To us it indicates the wistfulness resulting from universal hunger. It means that the ministry at our altars is failing to meet the needs of people. Perhaps we need a change of form and ceremony a great deal less than we do to tarry for the divine endowment which alone can lift the load from our hearts, or lift our worship out of the rut which makes it commonplace and mechanical.

THE LOST BATTALION

The caption of this paragraph has been aptly applied to the missionaries, native and foreign, who have been compelled to flee before the military aggressors in Europe and Asia. At this distance they seem to be a very small

number compared to the vast numbers whom they seek to evangelize. The facts are that they constitute a considerable army. The Catholic church alone has in the neighborhood of five thousand native priests and missionaries. When the number of Protestants are added in China and in the other countries overrun by war, the true proportions of the disaster to Christianity begin to be revealed. The saddest part about the matter is that much of the disrupted work can never be restored. Such is war and such the plight of religion at the present moment in the world's history.

Editorial Miscellany

GREENS AND GLADIOLUSES

By Dr. H. T. Carley

We have an idea that the first thing some people will say as they glance at the title of this piece will be, "The writer, whoever he is, ought to brush up on his plurals." Well, for the satisfaction of all such, we hasten to say that we have just done that very thing—the dictionary lies open before us. By its authority we could have written "gladioli," and been correct—which we already knew; but, English being our native tongue, we generally use Anglicized forms and pronunciations when available.

By the way, some of those who might question the form of the plural might be interested in looking up also the alternative pronunciations of this interesting word.

But all this is apart from what we were thinking about when we started out. So, back to the beginning, as the saying is.

There is a beautiful and historic custom among Methodist folks of sharing with their preacher the good things to eat that adorn their own tables, and, sometimes, other things that they think he and his family might enjoy. This custom has shown itself through the decades in the well-known "pounding," which was as appreciated as it was appropriate—so long as it was not accounted an act of charity, or charged against the preacher on the stewards' books as "quarterage." When such sentiments prevail, it is a thousand times better to pay the preacher his salary in cash, and let him "pound" himself.

So, as we go around among our people, sometimes they put into the car a mess of potatoes, or a bunch of greens, or some eggplants, or a bag of pecans, or a basket of cucumbers, or a chicken, or a crate of strawberries, or—just whatever they happen to have that they think we might like. One friend even brought us a fine fish, cleaned and all ready for the skillet. And we have discovered that jelly-making and preserving and canning are fine arts in this neck of the woods, so fine are the generous samples that have come our way.

And then the other day when we were at a friend's house, in addition to the vegetables he gave us, he went into the field and cut for us a bunch of beautiful gladioluses. We say "field" for he has a field of them—as beautiful when they are in bloom as the flowers in the Garden of Eden must have been.

There they are in a vase on the table—and we are feasting on their beauty. They satisfy a real hunger.

It's fine to mix gladioluses with greens!

THE GREENVILLE METHODIST CHURCH

Methodism in Greenville took its rise from conditions and circumstances not unlike the history of all the new fields into which the militant hosts of Wesley have gone. At first there came a wayfaring Methodist preacher to be followed at intervals by others until the leaven of spiritual life began to make itself felt. Then through a little nucleus of devoted souls, the majesty of its spiritual tide began to be felt throughout the community. The earliest record of these irregular ministries dates back to 1836, and the coming of a good woman, Mrs. Ann Finlay. Then came a Methodist Protestant minister in 1837, who erected a preaching place in a private home. From this unpretentious beginning, Methodism established its place in the heart and life of this thriving Delta city.

The first house of worship was built of logs, and the seats were also of hewn logs without backs. In this rude place the Methodists worshipped until the courthouse was built, in 1843. At that time twelve persons joined together in the organization of the Methodist Church. They then erected a neat frame building which was used until it was destroyed by fire during the War between the States.

The next building was owned by the Methodists, but was used as a union place of worship. Bishop Keener, the first Bishop to visit the city, dedicated this building. In that modest structure was held the first Annual Conference ever entertained in Greenville. In November, 1896. It was under the presidency of that eloquent and justly distinguished Mississippian, Bishop Charles B. Galloway.

The brick church, in which the congregation now worships, was promoted and carried to consummation under the pastorates of Rev. J. E. Thomas, Rev. S. B. Meyers, Rev. J. E. Cunningham, and Rev. N. G. Augustus, the last being the only living representative of the group who had part in



REV. J. W. WARD, D. S.

bringing the plans to completion. The cornerstone was laid on June 24, 1903.

In the course of the years since 1844, many honored names grace the list of pastors. In addition to these already mentioned, among those who have been translated were: Barton, Andrews, Carr, Drake, Sulli-

van, Adams, Howorth, Oakley, Page, Futrell, Moon, Honnoll, Standifer, Bowen, Spragins, Ramsey, Lagrone, T. W. Lewis and J. T. Lewis. The living include: Meek, Countiss, E. S. Lewis, Broyles, Parks, Smoot, J. M. Bradley, Ward and McIlwain, the present pastor. The membership of the church now numbers around twelve hundred.

In 1931, a modern educational annex was erected, and the Church School is presided over by Mr. W. P. Kretchmar. The school has a total enrollment of approximately nine hundred. The Woman's Society of Christian Service inherited from the Church, South, a vigorous and substantial organization which had no small part in the erection and financing of the educational plant. The church is in a prosperous condition and the three years of leadership given by Dr. McIlwain brings the organization down to the coming of Bishop W. W. Peele, and the preachers and delegates for the session of 1941 in a flourishing condition, with no touch to indicate the indigence of the days in which the infant of Methodism was cradled in the malarial forests beside the tides of the great Mississippi River.

PASTORS REPORT NORTH MISSISSIPPI CONFERENCE

The pastors of the North Mississippi Conference will please observe the following changes in making out the report to the Conference:

Table III. Write in: Line 12, "Dist. Work Apportioned"; Line 13, "Dist. Work Paid"; Line 15, "Conference Entertainment Paid"; Line 30, "Day of Compassion Offering"; Line 31, "Chaplain Sanatorium"; Line 32, "Memorial Mercy Home"; Line 34, "Total" of all items given above; Line 35, "less item reported twice"; Line 36 will then be the net total for all purposes for the year.

If each pastor will check every item carefully and add the figures on an adding machine and attach the adding machine record to the report, it will save errors and much time for the statistical secretaries.

According to the standing rules of the Conference, the report of the pastor must be turned in not later than noon of the second day of the Conference, or by noon Thursday, November 6.

The full cooperation of all pastors will facilitate the work of the statistical staff and the Conference.

R. G. LORD,

Conference Secretary.

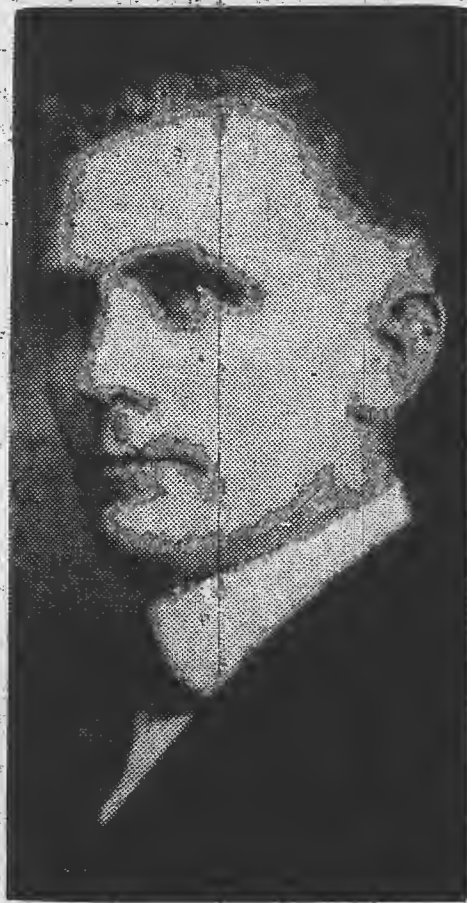
A MARRIAGE OF INTEREST IN LOUISIANA

Reverend and Mrs. Claude Karlos Smith, of West Monroe, La., have issued invitations to the marriage of their daughter, Jane Elizabeth, to Mr. James William Reeves, on Sunday, November the second, the ceremony to be at nine o'clock in the morning, at First Church, West Monroe. We appreciate the honor of an invitation to be present, and we join many friends in wishing for the young people a happy journey through life and an ever-widening horizon of usefulness in the Master's service.

A GREAT OCCASION IN WEST MONROE

Sunday, November 2, was a great day for the people of West Monroe. The First Church was filled with a large congregation.

gle, and a long cherished dream of a debt-free church and a congregation liberated for larger things in the Kingdom. Bishop A. Frank Smith was present and preached the dedicatory sermon, which was followed with the presentation of the building and the ceremonies of dedication. Rev. H. N. Brown



REV. A. T. McILWAIN, Pastor

and Rev. F. J. McCoy, former pastors, and Dr. W. L. Doss, Jr., the district superintendent, were present and took part in the ceremonies. The service provided for "Introductions and Recognitions," at which time Mr. R. M. McClendon, who has served as superintendent of the Church School for twenty years, was presented with a gold medal, a symbol of the affection in which he is held. The church was presented by Mr. F. L. Stricklin.

Interest in the dedication was greatly augmented by the fact that it climaxed one of the greatest and most successful years in the history of West Monroe Methodism. The church is entirely out of debt, all current obligations have been met in full for the year, and 104 members were added without any special revival, 74 of them on profession of faith. Bro. Smith was ready for Conference a month before the time for its sessions. The pastor and his people are to be congratulated on their great and worthy achievement.

A NEW PREACHER IS WANTED

Recently a certain preacher concluded his sermon with a statement that "no man can live without sin." "No one," said he, "can keep the commandments. I break them all myself, every day and hour."

The pastor then called upon a staunch old saint to close with prayer. The brother prayed as follows: "O Lord, have mercy on us! Thou hast said: 'Thou shalt have no other gods before me.' 'Remember the Sabbath day to keep it holy,' and 'Thou shalt not bear false witness,' and here is a preacher who says he breaks every commandment every day and every hour. Lord have mercy on us and send us a better preacher. Amen."—Christian Action.

CONFERENCE NEWS AND PERSONALS

Miss Vivian E. Terrell, Boyce, La., places us in her debt for an enthusiastic endorsement of the Advocate and its weekly message to her. We hope that it may continue to be a source of inspiration and help to her.

Mrs. W. W. Irby, of Poplar Springs Methodist church, Meridian, says that she reads her Advocate with much enjoyment and then passes it on to others when she has finished it.

Rev. T. B. Winstead, Biloxi, Miss., Rt. 1, expresses his interest in having his people read the New Orleans Christian Advocate, and he says he expects to get some results in the near future.

Rev. C. A. Schultz, our good friend at Tybertown, Miss., asks us if we do not think that he has done pretty well for the Advocate this year and our "YES, SIR," is in capitals as is our "THANK YOU" also.

We appreciate the loyalty of Mrs. E. A. Miller, of Lake Village, Ark., who feels that the Advocate has been a visitor in her home for so long that she cannot get along without it.

Rev. M. A. Burns, who retired from the North Mississippi Conference on account of ill health, has moved to Saltillo, Miss., and his new address is Rt. 1, Saltillo, according to notification just received at the Advocate office.

Dr. Joseph A. Smith, pastor at First Church, Memphis, has our thanks for a word regarding the editorial quality and service of the New Orleans Christian Advocate. It is encouraging to have such messages.

Rev. J. W. York, pastor at Sunflower, Miss., says that he is ready for Conference and that everything has been paid in full for some time. He reports a fine year and says the Lord has been wonderful in these days.

Mrs. W. C. Harris, whose late husband was one of the best loved men of the North Mississippi Conference, now lives at Route 2, Box 47, Forney, Texas, but her heart has not been fully transferred from Mississippi and the New Orleans Christian Advocate.

Rev. and Mrs. M. D. Fulkerson, of Oak Grove, La., are all smiles these days. Yes, it's a boy and a fine one at that. The Advocate joins many friends in congratulations and good wishes for the parents and the little son.

Mr. D. R. Weston, Logtown, Miss., paid the Advocate office a call on Friday afternoon. Bro. Weston says that Logtown church will make a good report at Conference, and that Bro. J. P. Nix, the pastor, is doing a good work.

The little daughter of Rev. and Mrs. J. C. Whitaker has been carried home from the hospital following an illness which required hospitalization, and we are happy to learn that the outlook is for full and complete recovery.

Mrs. Mary O. Elliott, Rolling Fork, Miss., places us in her debt for a good list of subscriptions, and for an enthusiastic message regarding the Advocate itself. She says that she likes everything in it, especially the editorials, the news items and the pages devoted to the Woman's work.

Rev. J. E. Stephens has had a good year

at Greenwood, Miss. All financial obligations are paid, and the best membership showing of his ministry has been achieved. One hundred and fifty-two members, sixty-two of them on profession of faith, have been added.

Friends of Bishop Hoyt M. Dobbs will be rejoiced to learn that he was much refreshed by his summer's rest. He has been filling an occasional engagement. A letter from him a few days ago indicated that he had just returned from a visit to Hot Springs, Arkansas.

Dr. J. T. Leggett, veteran of the Mississippi Conference, has been called from retirement and placed in charge of Main Street church, Hattiesburg, until the meeting of the Conference on November 19. We received this information from Rev. W. B. Alsworth, district superintendent.

Mrs. E. B. Emmerich had an inning at the preacher-parsonette party Thursday evening when the group joined in singing "Happy Birthday." No, we do not know the number and we are not guessing. We do know that she is making a marvelous comeback following her recent very serious illness and for that we are truly thankful.

Rev. Ira E. Williams, pastor at Main Street church, Hattiesburg, has been transferred to the Oklahoma Conference and goes at once to take up his work in the new field. Bro. Williams was received into the Mississippi Conference by transfer in 1932, and he has filled a very worthy place in that conference.

Bascom D. Talley, of Bogalusa, La., died on Tuesday of last week, and was buried from the Methodist church the following day. He was a valuable member of Elizabeth Sullivan Memorial church, was superintendent of the Church School for twenty-six years, and was the teacher of the Men's Bible class at the time of his death.

Bro. O. C. Scott writes that the church at Forest, Miss., under the leadership of Rev. J. H. Morrow, is closing out one of the best years in its history. This is Bro. Morrow's third year on the charge, all finances are paid in full, heating systems have been installed in the church and parsonage at a cost of eleven hundred dollars and every dollar was paid at the time of installation.

The death of Mrs. R. S. Ricketts, of Jackson, Miss., a few days ago brought to a close a chapter in the history of Millsaps College, which has been and is one of the precious memories of the older men of that institution. She was well beyond eighty years of age and her distinguished husband

had preceded her to the heavenly home many years ago.

We regret to learn of the serious accident of which Mrs. Selser, wife of Mr. R. C. Selser, of Rayne Memorial church, was the victim a few days ago. It seems that she was walking on Canal Street when she was struck by a boy riding a bicycle and sustained a fractured hip. She is in the Baptist Hospital, and was so shocked and upset that it had not been possible to reduce the fracture when we heard from her on last Thursday.

The ministers and their wives of the New Orleans District gave a party on last Thursday evening at which Rev. and Mrs. E. C. Gunn were the honorees. The party was held in the basement of the Rayne Memorial parsonage, and all the Methodist ministers and their wives were present. The preachers presented the retiring district superintendent and his wife with a beautiful tray as a token of appreciation of their loyalty and service and of the happy fellowship of the years now ending.

NORTH MISSISSIPPI CONFERENCE

The Board of Ministerial Training will meet at Greenville, in the place assigned, at 2 o'clock, Wednesday afternoon, November 5. All undergraduates will be expected to meet the Board at that time.

W. H. MOUNGER, Chairman.

NORTH MISSISSIPPI CONFERENCE

The Committee of Accepted Supplies will meet in Greenville, Wednesday, November 5, at 4 o'clock. All who wish to be placed on the list of accepted supplies for the ensuing year, and all who have not completed the course of study, are expected to meet the Committee at that time.

W. H. MOUNGER, Chairman.

CONFERENCE RELATIONS COMMITTEE NOTICE

Dear Dr. Duren: Will you please publish a notice that the North Mississippi Conference Board on Conference Relations and Ministerial Qualifications is called to meet in the church at Greenville, at two o'clock, on Wednesday, November 5.

Thanking you, and with kindest regards,
I am

Yours cordially and fraternally,
A. Y. BROWN.



DR. J. T. LEGGETT, SUCCESSOR TO REV. IRA E. WILLIAMS AS PASTOR OF MAIN STREET METHODIST CHURCH

With the consent of Bishop J. Lloyd Decell, I am today appointing Rev. J. T. Leggett, D. D., pastor of Main Street Methodist church, Hattiesburg, to fill out the unexpired term of Rev. Ira E. Williams, transferred by Bishop Decell to the West Oklahoma Conference. This appointment takes effect today, Thursday, October 23, 1941.

W. B. ALSWORTH,
District Superintendent,
Hattiesburg District.

LOUISIANA CONFERENCE NOTICE

On account of the death of the chairman, Dr. Briscoe Carter, I have been asked to convene the committee on Conference Relations and Ministerial Qualifications. Let this committee meet at 4 p. m., on Wednesday, November 12, in the room designated in the Noel Memorial Methodist church, Shreveport. Candidates for Admission on Trial and into Full Connection will be prepared to meet this committee in accordance with paragraphs 212 and 463 (3), of the 1940 Discipline.

JAMES T. HARRIS.

BOGUE CHITTO CHARGE

Dear Dr. Duren: As Charge Lay Leader, I would like to give a short report of the Bogue Chitto charge, of which Rev. G. Eliot Jones is pastor. We had our fourth quarterly conference at Bogue Chitto on October 5. Every church was represented and the charge slightly overpaid its budget for the year. Our people are in a spirit of love and willingness to work. We thank God for these blessings.

W. A. JORDAN,
Charge Lay Leader.

DR. BROWNLEE APPRECIATED

Whereas, this conference year brings to a close the work of Dr. T. M. Brownlee as district superintendent of the Jackson District: and

Whereas, during these years of service as superintendent, Dr. Brownlee has proven a wise leader and counsellor, a considerate chief pastor, and a brother at all times. He has endeared himself to all members of the Forest Methodist church. It has always been a joy to have him come among us and a regret to see him leave. His sermons were always sincere, spiritual, constructive and inspiring; therefore be it

Resolved, that this quarterly conference go on record with this expression of our esteem and appreciation for his labors during these years. We wish for him and his good wife every success in their new field of labor; be it further

Resolved, that these resolutions be spread on the minutes of the quarterly conference a copy presented to Dr. Brownlee, and a copy forwarded to the New Orleans Christian Advocate for publication.

(Signed) Mack Weems, Charge Lay Leader; L. C. Mitchell, Church School Superintendent; J. R. Mitchell, Chairman of Official Board; O. C. Scott, Conference Secretary.

RESOLUTIONS OF APPRECIATION

Whereas, this conference year will complete the fifth year of Bro. R. H. Clegg's term of office as district superintendent of the Brookhaven District; and

Whereas, he has greatly endeared himself not only to the members of the quarterly conference, but also to the entire membership of the Nebo charge by his fine spirit and inspiring messages; therefore be it

Resolved, that this quarterly conference extend to Bro. Clegg a rising vote of thanks for his faithful and efficient administration of the business of the church and for his spiritual messages; be it further

Resolved, that a copy of these resolutions be spread on the minutes of this quarterly conference, a copy mailed to the New Orleans Christian Advocate for publication, and a copy presented to Brother Clegg.

(Signed) E. W. YOUNGBLOOD,
D. G. SULLIVAN,
MRS. ABBOTT,
MRS. LENA SMITH.

REV. E. W. DAY COMMENDED

We, the undersigned members of the official boards of the Gibsland Methodist church, and other members of the church desire to:

(1) Express to the conference our appreciation for the appointment of Rev. E. W. Day as our pastor.

(2) Report that the year has been one of great progress for our church. We had need of a parsonage for a long time. This year, under the energetic leadership of Bro. Day and the cooperation of our people, we have been able to build a parsonage, the valuation of which is at \$4,000. Bro. Day, by his connections throughout the state, was able to save us between \$1,500 and \$2,000 on material.

(3) We request that Bro. Day be returned to us as our pastor.

(4) We want it understood, however, that we love Bro. Day and should he have opportunity of advancement by receiving an appointment which will pay him a larger salary we do not want to stand in his way. But unless he is given an advancement in the conference, we request that he be returned to us as our pastor.

Respectfully submitted,

C. Webb, Chairman, Board of Stewards; Jack Douglas, V. W. Barber, J. B. Nelson, Jr., F. E. Brewer, J. H. Brown, M. W. Burkhalter, Mrs. V. W. Barber, Mrs. Alma Byrd, Mrs. Bessie Baker, Mrs. W. B. Stall, Mrs. Sutton, Mrs. W. W. Dance, Mrs. L. C. Stall, A. D. Williams.

POLLOCK CHARGE

The churches of the Pollock charge have been carrying forward denominational plans. Vacation Church Schools were held in all three with training classes held at Pollock and Selma. In July two young people from Liberty Chapel and two from Pollock attended the Intermediate Camp at Camp Brewer. All the churches had revivals with additions to the membership at each. The pastor preached all three revival services.

During the summer, Liberty Chapel was painted white inside and out, and the floors and benches were also painted. This church is entering upon the last decade of one hundred years of service.

Dr. R. H. Harper was the preacher on Homecoming Day there.

During maneuvers special programs were planned for the Youth Fellowship meetings at Pollock. Soldiers attended all church services there and lent interest by their participation. One of the visiting chaplains preached in August. Open house for the soldiers and young people was held each Monday night at the parsonage.

All the churches participated in World-Wide Communion Day, with communion services at Pollock at 10 a. m.; at Liberty Chapel at 11 a. m.; and at Selma at 3:30 p. m. All have observed Harvest Day and all have had the Annual Missionary Sermon.

Dr. C. D. Atkinson preached at Pollock on October 12, while the pastor was away on a belated summer vacation.

The young people of the Pollock church presented a pageant, "The Light of the World," at the church, on October 13, to a large congregation. On October 17, they were hosts to the League Union, at which time they were in charge of the worship service also.

Pollock church will be host, November 3-7, for a Standard Training Course conducted for the nearby churches. It is hoped that the enrollment will be large. The pastor will teach the course on Christian Worship.

The charge hopes to complete the year's work with budgets overpaid. The Selma church has already completed its financial report with ministerial support and benevolences overpaid, and contributions made to all causes during the year. The other two churches hope to do as well, and are on the way to doing so.

BARLOW CHARGE

Dear Dr. Duren: We have just removed the mortgage from the Barlow parsonage. We have also wired the parsonage for lights. We are very proud of our nice parsonage and especially the fact that it is out of debt.

We have a good many achievements that we are proud of this year. The Barlow church bell tower was repaired early in the year. We have been having the bell rung every Sunday morning. The Brandywine church has been wired for lights and nice fixtures placed in the church. The Center Point church and parsonage will soon be re-roofed, as we have the roofing for each bought and paid for. The Pleasant Valley church will be wired and beautiful fixtures placed in it soon. They already have the money to do all the work that the trustees deem necessary on the church.

We have four churches on the charge and they are all out on their budgets but two, and they lack very little. I feel that all the churches can report in full and over by the Annual Conference. We are proud of this report and we felt that the friends of Barlow charge would like to know about it.

MRS. SHELBY BUFKIN,
Secretary of the Board
of the charge.

FUTILITY

There is nothing so characteristic of our age as the sense of futility that has taken hold of many minds. We have had our way and now we find we don't want our way. We have practiced self-expression and have come to the conclusion that we do not like the self which we are trying to express. For many life turns gray and meaningless.

—E. Stanley Jones.

GREENVILLE The North Mississippi NOVEMBER

The City of Greenville, its churches, and its people suggest the very best of the land of fertility and one and all a happy sojourner you go away for the tales listed on these pages.



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Annual Conference

5, 1941

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A FIGHT FOR OUR LIVES

By Thomas J. Walsh
Managing Editor, Peru (Ind.) Daily Tribune

Since the funds received from the sale of Christmas Seals are used to help in the fight against tuberculosis, those who are helping in this great work should find out what they really know about tuberculosis.

It is imperative that we know all we can about tuberculosis, for knowledge is our real weapon against the prevention of disease. There is no vaccine for the prevention of tuberculosis, no drug for its cure. The victories gained in the past have been truly victories of education. Yet, surprising enough, there are still many misconceptions about the disease held by many people.

The medical profession and the tuberculosis associations have been telling, showing us, for years what we should know, what we should do to prevent control and cure tuberculosis in this country. But many of us have paid little attention. Many of us do not know even the few facts that we should know—the facts which, if we knew and put into practice, would drive tuberculosis out of this country in a relatively few years.

The mistaken belief that tuberculosis can be inherited still tortures some people. But tuberculosis is caused by a germ, the tubercle bacillus. Every person having the disease has "caught it" from someone else who has it.

Despair, based on ignorance, still strikes some people when they hear the verdict—tuberculosis. Another wrong belief has persisted—the incurability of the disease. But tuberculosis can be cured if found early. The hope in getting well lies in beginning treatment early.

Tuberculosis can be in an advanced stage before any symptoms appear. It can hide behind apparently "healthy looks" for months. But the X-ray can find tuberculosis before any symptoms appear. When the time comes that a chest X-ray will be a routine part of every physical examination, tremendous strides can rapidly be taken toward complete eradication of the disease.

Not even the symptoms of tuberculosis are known by all of us. Unexplained tiredness is a danger signal. Other signals that point toward the necessity for a competent medical examination are loss of weight, loss of appetite, indigestion, an afternoon fever, a cough that hangs on, blood spitting.

Some of us are not yet rid of the belief, long since exploded, that climate is of major importance in the treatment of the disease. With expert medical care and absolute bed rest the disease can be cured in almost any climate.

Another fact that too few of us pay attention to is the extent of the disease in this country. We emphasize the declining death rate because it is good news. We need to emphasize the alarming number of persons still dying with tuberculosis every year. Sixty thousand persons died from tuberculosis last year! We need to emphasize the tremendous mortality among young people. Tuberculosis kills more persons between the ages of 15 and 45 than any other disease!

These are only a few things we should know about tuberculosis. We can prevent the attack by this enemy by using our one weapon—knowledge.

We have a double duty in the fight against tuberculosis. We must support it financially—it is a fight for our lives, remember—and we must take an active part in the fight by using the knowledge about the disease that is available to us.

NURSE PICTURES HOSPITAL WORK IN WEST CHINA


By Myra L. Sawyer, M. D.
Chengtu, China

Chengtu, its outlying districts, and the airfields in the North and West suburbs, have had numerous visits during the year from "unwelcome neighbors." The worst raid was when 112 jayplanes came bringing disaster and death.

The bombs killed several hundred outright; largely the old and feeble who had been left behind in their homes. Three hundred were killed and injured in one of the big parks, and many more met death and injury when the planes power-dived and machine-gunned the fleeing crowds outside the city.

The worst havoc was in the West Suburb, where the Anglican church was practically demolished. Our chief accountant at the hospital—able, lovable "Bob" Jao—whose home was in that section—was in the dugout in


Will you save a life?



NOT many of us can be spectacular heroes. Yet by buying Christmas Seals you save human life just as surely as if you had plunged into a burning building!

More people between the ages of 15 and 45 die from tuberculosis than from any other one disease. By using Christmas Seals you make possible a year-round campaign against this pestilence—a campaign that since 1907 has reduced the tuberculosis death rate 75%!

Help save more lives in 1942!



Buy CHRISTMAS SEALS

the yard with his family: seven children, his wife, nephew and aged parents. Bob and six of the children were killed. His mother and nephew were fatally injured, dying that night in the hospital. We miss him sorely, and our hearts go out to the young wife left with a tiny baby, and the aged father. Chengtu affords no adequate protection from direct hits.

Chungking is enduring almost daily barrage, but there they have sufficient shelter to give the entire population a fair degree of safety, in caves and well-built dugouts blasted out of the rock upon which the city stands. In Chengtu one cannot dig more than two or three feet before coming to water. If I chance to be at home during a raid, I go to a small room in the basement and hope for the best. At the hospital many of the patients hire bearers to carry them to the outskirts of the city. The rest are brought down to the ground floor of the four-story building. The inner corridor has stout brick walls, and several exits, and the foreign staff stay there taking their chances with the patients.

My daily route at the hospital has changed little: mornings spent in the op-

erating room, and afternoons occupied with duties connected with the reserve drug stock and the Central Supply department. For reasons of safety our stock is scattered around in nine attics, storerooms and godowns, which necessitates a good bit of listing and traveling about on the Canadian campus. The outpatient department of the new hospital on the university campus will begin this fall, first with a daily clinic for the university students, faculty and the dental clinic. Later, as equipment can be obtained, more units will be opened, but it is improbable that the inpatients' building will be occupied this year, unless bombing of the city hospitals forces our hand. The price of local material is so exorbitant that, unless the Red Cross can help us with sheeting, etc., it will break us to provide bedding and clothing. Also, we have only the few iron beds salvaged from the fire. Opening our new plant with wooden beds in a vermin infested country appalls us, although it may have to be done!

The picture in China is a dark one if one dwells only on the unspeakable disaster and suffering that this war entails. But we try to think more of the rays of glory that shine through, of a China growing into new stature through her pain, and finding her own soul. The women are mobilizing with a will; training for service at the front and behind the lines. In the towns and villages, all through the interior and into the far west, they are teaching new ways of thought and new ways of life, with Madame Chiang Kai-Shek a veritable dynamo of courage and inspiration.

THE TRUE SERVANT

By Mrs. Irvin Rowland

The servant of God must needs follow in the steps of his Master. He must lay his all upon the altar before he can be called a worthy messenger of God. His purpose is to live and spread the Good News of the Gospel.

Jesus, the founder of the kingdom of heaven, showed no preference in meeting the needs of man. He lived a simple life, dwelt among humble folk, and ministered to the rich, the poor, the educated, and the uneducated alike. He came to save the soul of man and every soul was precious in His sight. When He was criticized for eating and drinking with publicans and sinners, He replied, "They that are whole need not a physician; but they that are sick."

"I came not to call the righteous but the sinners to repentance."

Does not a doctor of medicine have certain ethical standards to live up to? Is he not expected to answer whenever he is called, regardless of the person's status in life? Are Christian workers not under much greater obligations? They are responsible to the One who gave the great commission, "Go ye into all the world."

This call may be near or far, in the city or the country, at home or a neighbor's house. Whenever there's a sin-sick soul the healing power of the Great Physician is needed. As Jesus went about doing good, He exemplified the spirit of His Father, and as we serve we must exemplify the spirit of Him, and not seek self appreciation or world recognition for our services.

Gather some profit to thy soul wheresoever thou be; so as if thou seest or hearest of any good examples, kindle thyself to the imitation thereof. But if thou observest any thing worthy of reproof, beware thou do the same.—Thomas a Kempis

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

FATHER of all mankind, throughout this day, and every day, help me to remember that a very real portion of Thy kingdom has been placed in my keeping. Therefore teach me to love Thee:

WITH ALL MY MIND—that I may think Thy thoughts after Thee, from dawn to dark, making beautiful and significant each decision of my daily living; help me to remove all prejudice and small-mindedness, O Lord:

WITH ALL MY HEART—that I may love those whom Thou lovest, feeling for even the most unlovable and difficult of Thy children Thine own everlasting mercy:

WITH ALL MY SOUL—that I may seek fresh ways in which we can all be one in Jesus Christ, our Lord, praying for Thy divine power to surge through my commonplace routine from morning till night:

WITH ALL MY STRENGTH—that I may work the works of Him who sent me while it is day, seeking to channel through every act Thy devotion to the needs of both my neighbor and myself. Remind me from moment to moment that this is not optional, but the last command of Jesus Christ, our Lord. Quicken me and use me this day, for Thy name's sake. AMEN.

* * *

November Program of Work

1. Business meeting. Election of officers for 1942.
2. Check Efficiency Aim.
3. Study program materials for 1942.
4. Make plans early in the month for a worthy Thanksgiving box for Methodist Home at Jackson.
5. Monthly program with items from The Methodist Woman.
6. As you finish your mission study send a report to Christian Advocate page.

* * *

Mrs. J. H. Brown Honored

Sunday, October 12, was a very eventful day in Sallis, Miss. The new Brown Memorial Methodist church, the gift to the congregation by Mrs. Montford Jones, of Berryville, Virginia, in memory of her mother, Alice McGee Brown, was dedicated.

The church is of brick with the newest type lighting and furniture.

Dr. R. T. Blackburn, district superintendent at Durant, Oklahoma, personal friend of Mrs. Jones, preached the dedicatory sermon, and the Rev. E. F. Tucker, of Calhoun City, Miss., former pastor, offered the prayer. The Rev. S. B. Potts is pastor of the new church.

In the afternoon an Anniversary Tea was given at the Oakes, the beautiful home of Mr. and Mrs. John Henry Brown, in honor of their sixty-first wedding anniversary.

The house was decorated throughout with gift baskets of dahlias, gladioli, tube roses and lillies.

The occasion brought together many relatives and friends of the couple.

Mrs. Montford Jones, Berryville, Va.; Dr. R. T. Blackburn, Durant, Oklahoma; Will T. Brown, of Chicago; Olaf Hoggard, Muskogee, Oklahoma; C. G. Brown, Muskogee, Oklahoma; and other relatives and friends from over the state attended.

Shinn-Turner

Of interest today is the announcement made by Mr. and Mrs. M. J. Shinn, of Concord, N. C., of the marriage of their daughter, Mavis, to Mr. Ruel Turner, son of Mrs. Ruel Turner, Sr., of Malvina, Miss.

The wedding was solemnized September 27, in Concord, at the New Gilead Methodist church, where the bride's parents were married thirty-seven years ago. Rev. E. E. Edwards officiated. A single ring ceremony was performed.

The bride, given in marriage by her eldest brother, Buren J. Shinn, was lovely in a white taffeta gown. Her finger-length veil was caught in a halo of seed pearls.

Miss Dulcie Shinn, sister of the bride, served as maid of honor. She wore a blue net gown over taffeta.

The bridegroom was attended by Mr. Ray Mitchel. Messrs. Howard and Harding Shinn, brothers of the bride, were ushers.

Mrs. Turner has been active in social welfare work in Mississippi for the past several years. This last year she was rural worker at the Malvina Community Center.

After a wedding trip to Florida, the young couple will be at home in Malvina, where Mr. Turner is engaged in farming.

* * *

Homecoming Day at Malvina Community Center

On Friday, October 17, open house was held at the Community Center for friends and sponsors. A cordial welcome was extended to friends from surrounding towns of the Delta.

The center was a spot of beauty, decorated in a profusion of Fall flowers. Many friends called even though they came in a down-pour of rain. After a social period in the recreation room, the following program was given in the assembly hall: Singing of America by all; address of welcome by Mrs. J. D. Dorroh; prayer by Rev. W. W. Jones; distribution of 1941-42 Year Book by Miss Brown and discussion of its program of work for the Center; work of W. P. A. library by Mrs. Rosa Bell Shelby, of Rose-dale, and Miss McDougal, W. P. A. workers; Mrs. W. H. Ratliff, of Sherard, brought conference news and an explanation of the financing of the Center; songs, America the Beautiful, and God Bless America, were sung.

At the close of this program, friends voluntarily laid a substantial offering on the altar as they passed into the recreation room, where hot tea, cookies and mints were served. The visitors then inspected the new kitchen, library, storage closets, improved seating capacity, freshly painted interior and rain-proof roof.

Guests came in spite of the rain, and a generous offering was taken by the resident worker and community sponsors as a mute expression of praise and approval of the work being done.

* * *

Carrollton and North Carrollton Woman's Societies Conclude Fall Study

The Woman's Societies of the Carrollton and North Carrollton Methodist churches

jointly conducted their study of the book, "A Christian Imperative," by Barnes, it being taught by Mrs. T. M. Dye, Jr. A large number of Methodist women of both churches met at the Carrollton church, October 20, for the fourth and final session, which was on the subject, "The Christian Way." Mesdames W. D. Neal, J. B. McBride, H. A. Lott and J. A. Speights gave interesting talks on topics relating to this subject. Mrs. T. M. Dye, Jr., gave a book review of the fascinating and thrilling book, "For the Healing of the Nations," by Van Dusen. A general discussion was followed by the inspiring devotionals conducted by Rev. T. M. Dye, Jr., concluding the course.

* * *

News Items

There are two news items that I am sure you will be interested in. One is that we are to be entertained in Oxford for our 1942 Annual Conference. The other very delightful news is that Mrs. Dan Comfort is back in the conference. We are glad that we can find her at Durant and that no longer does Kentucky claim her.

A PREACHER NEEDS—

The preacher of today needs the courage of a Luther, the compassionate spirit of a Phillips Brooks, the tireless industry of a John Wesley, the missionary passion of an Adoniram Judson, the force and fire of a Savonarola. And there can be no fire in the pulpit unless the preacher starts it and is willing to be consumed by the conflagration.

—Edgar L. Jones, in Exchange.

WATCH FOR DRAFT DODGERS

The Union Theological Seminary in New York City has been careful to avoid accepting new students who might be seeking to enter the ministry in order to escape military service.

Though theological students are granted deferments from conscription, officials at the school do not desire to take advantage of that ruling.

The Seminary has made an effort, says the Rev. Dr. Henry Sloane Coffin, president of the school, to accept only those students who show promise of becoming useful to the ministry. Great care, he says, is being taken to examine and reject those seeking to avoid the draft.

The Seminary's enrollment has shown no decline despite this new caution in the acceptance of students.

—Supreme Council Bulletin.

J. E. COCHRAN, EVANGELIST

I Have Some Open Dates for Revivals.

References Upon Request.

J. E. COCHRAN, Evangelist,
621 W. 2nd,
Shawnee, Oklahoma.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Spiritual Life Retreat

A Conference-Wide Retreat of the Woman's Society of Christian Service was held at MacDonell School, Houma, on October 20-22. Under the very capable and consecrated leadership of our new Spiritual Life Leader, Mrs. David Tarver, the hours spent in study, meditation, prayer and fellowship were truly an inspiration and challenge to all who were privileged in sharing this period. A wonderful privilege was ours in having Mrs. W. M. Alexander, Chairman of Spiritual Life for the Woman's Division of Christian Service, as our retreat guest and speaker.

Having for its theme, "Victory Through Faith," the following program was planned by Mrs. Tarver, assisted by Mrs. G. W. Dameron, Mrs. R. E. Smith, Mrs. George Sexton, Jr., and Mrs. J. B. Pollard, with Mrs. J. H. Thatcher in charge of the music.

Theme: Victory Through Faith.

Text: "This is the victory that overcometh the world, even our faith." (1 John 5:4.)

Theme Hymns: "Father, I Stretch My Hands to Thee." "Strong Son of God, Immortal Love." (The Methodist Hymnal—202, 206.)

Book for Study and Discussion: "This Is the Victory," by Leslie D. Weatherhead.

Monday, October 20 (Afternoon)

2 p. m. to 5 p. m.—Registration, Mrs. E. C. Gibson, Miss Ella K. Hooper and committee.

5 p. m. to 6 p. m.—Fellowship Hour.

6 p. m.—Supper.

7 p. m. to 8:30 p. m.—Song Service, Mrs. J. H. Thatcher. The meaning of Retreats, Mrs. W. M. Alexander. Closing Hymn and Prayer.

8:45 p. m. to 9 p. m.—Goodnight Service, Mrs. C. I. Jones.

Tuesday, October 21 (Morning)

5:45 a. m.—Rising Bell. Personal Meditations.

6:15 a. m.—Breakfast.

8 a. m. to 9 a. m.—Worship Service, "The Presence of Jesus," Mrs. J. B. Pollard.

9 a. m. to 9:45 a. m.—"This Is the Victory" (Weatherhead), Mrs. G. W. Dameron.

10 a. m. to 11 a. m.—Discussion of Theme Book, Mesdames G. W. Dameron, D. C. Metcalf, J. H. Thatcher, Wiltz Ledbetter and Glenn Laskey.

11 a. m. to 11:30 a. m.—"The New Order," Mrs. W. M. Alexander.

12:15 p. m.—Dinner.

Afternoon

1 p. m. to 3 p. m.—Quiet and Rest.

3 p. m. to 3:30 p. m.—"Stand Thou Still Awhile," Mrs. Hugh Hoff.

3:30 p. m. to 4:30 p. m.—"The Spirit Within the Wheels," led by Mrs. W. M. Alexander.

6 p. m.—Supper.

Evening

6:45 p. m. to 7:15 p. m.—Vesper, Mrs. David Tarver.

7:30 p. m. to 9 p. m.—Worship Service. Music. Message, Mrs. W. M. Alexander.

9 p. m. to 9:15 p. m.—Outdoor Meditation.

9:15 p. m. to 9:30 p. m.—Goodnight Service, Mrs. Ira Campbell.

Silence until benediction—Wednesday.

Wednesday, October 22 (Morning)

5:45 a. m.—Rising Bell.

6 a. m.—Personal Meditations.

6:15 a. m.—Breakfast. Directed Meditation.

8 a. m. to 9:30 a. m.—Love Feast. Experience-Sharing, Mrs. R. E. Smith and Deaconesses.

9:30 a. m.—Closing Thought and Benediction, Mrs. W. M. Alexander.

* * *

Worship Service

(Used in the Retreat)

Prelude—Quiet Music, Mrs. Thatcher.

Let us spend these opening moments in worship and meditation—The Scriptures, meditations and prayers are for our guidance.

The Scripture sentences:

My meditation of Him shall be sweet: I will be glad in the Lord. Ps. 104:34.

How precious also are thy thoughts unto me, O God! how sweet is the sum of them! If I should count them, they are more in number than the sand: When I awake I am still with Thee. Ps. 139:17, 18.

So teach us to number our days, that we may apply our hearts unto wisdom. Ps. 90:12.

Let us search and try our ways, and turn again to the Lord. Lamentation 3:40.

Examine your own selves. 2 Cor.

Search me, O God, and know my heart; try me and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting. Ps. 139:23, 24.

THE MEDITATION: If the mighty aspirations of our hearts are to find answer in Jesus Christ, we must have courage to make trial of His way of life.

We must live with Him, love Him, obey Him—trusting God with His trust, loving our fellows with His love, and looking upon life with His still, clear insight.

He said: "If any man will do the will of my Father, he shall know"; with which we ought to join the words which are the refrain of all His preaching: Why call ye me Lord, Lord, and do not the things I say?

THE PRAYER—(Praying audibly together.)

Our Heavenly Father, who by thy love hast made us, and through thy love has kept us, and in thy love wouldst make us perfect, we humbly confess that we have not loved Thee with all our heart and soul and mind and strength, and that we have not loved one another as Christ hath loved us. Thy life is within our souls, but our selfishness has hindered Thee. We have not lived by faith. We have resisted thy Spirit. We have neglected thine inspirations. Forgive what we have been; help us to amend what we are; and in Thy Spirit direct what we shall be; that Thou mayest come into the full glory of Thy creation, in us and in all men, thro' Jesus Christ our Lord. Amen.

Sing together—When Morning Gilds the Skies.—Hymn 31.

Poems for Meditation: Mrs. J. J. Davidson, Reader.

Gift of Gifts

Life is worthwhile, dear God,
To those who know this rich companionship
with Thee;

Each morning as the day flames forth—

Each evening in a sweet tranquility—
Ten million gifts spring from Thy hand.
Of upflung mountains, evening skies, a tree
Yet never one can quite compare with this—
The giving of Thyself to me.

The Prizes

Of all the prizes that earth can give this is the best;

To find Thee, Lord,
A living Presence, near and in Thee rest!

Companionship

Friends, fortune, fame
Or what might come to me—
I count all loss if I find not
Companionship with Thee!

The Presence

There is a place that passeth understanding.
There is a joy the world can never know;
There is a light—you will not find it burning
On any land or sea where're you go.

This joy of mine is not of earthly making,
Though you may find it in the sunset's blush;
Above the noise and dim of human striving
There is a Presence and a holy hush!

Message: "The Presence of Jesus," Mrs. J. B. Pollard.

Solo: "Still, Still With Thee," Mrs. David Tarver.

(Turn to Hymn 40 and follow the words.)
Closing Prayer (Together):

Grant, we beseech Thee, Almighty God, that the words which we have heard this hour with our outward ears, may, through Thy grace, be so grafted inwardly in our hearts that they may bring forth in us the fruit of good living, to the honor and praise of Thy name; through Jesus Christ our Lord. Amen.

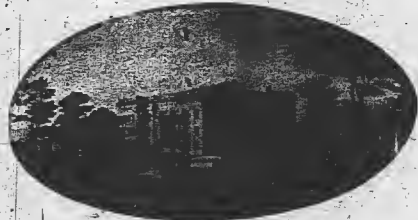
THE WORLD AND THE CHURCH

The time has come when many professed Christians do not differ, in point of conduct, noticeably from the average man of the world. The line between the church and the world is not drawn; frequently it is not even known. This means that, wherever such conditions prevail, the church is faithless, powerless and Christless. The friendship of the world is still enmity with God. God cannot give victory to a people who tolerate sin in the camp. Christ stands without, knocking at the door of all world-minded churches of the Laodicean type. No one can serve two masters. No man can fear God and follow the dictates of an evil world.

—Gospel Advocate.

Sometimes you will hear people blessing themselves for keeping their hands from pantry shelves they cannot reach. There is a deal of such virtue in the world. But untold virtue is not virtue at all. To see the "main chance" and set one's face against it; to refuse to claim the advantage life flings in your way; to hold back a passionate hand from the fruit within grasp—not as gratuitous martyrdom, but for the sake of one's soul—this marks a man.

—Dr. G. C. Peck



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOVEMBER 2, 1941

By Rev. W. C. Newman

SIN AND ITS CONSEQUENCES

Lesson Text: Galatians 6:7; 1 John 1:5-10; 2:1-6

Golden Text: If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.

The first recorded words of Jesus, the words with which he began his ministry, according to St. Mark, are the words "Repent ye, and believe the Gospel."

Not only the fact that Jesus laid the first emphasis of his preaching ministry on repentance, but in all he did and said, in his very character and attitudes, we are made to see that the chief business of religion and the greatest need of man is for the conquest and destruction of sin within ourselves.

Every Man a Sinner

One of the great discoveries of the last century was the discovery of the fact that the lines in the skin of the finger tips of men form a different pattern in every individual. This discovery has been of great use in seeking out and identifying criminals. But it has an implication even more profound—that there are vast differences between individual people.

But in one thing all of us are alike—all have sinned; all are full of fault; no man is guiltless. As the Scripture for today puts it, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

This ought to be a sobering thought for every one of us. Too many are concerned only with the sin of other folk, to gossip and condemn. But the sin that troubles me is my very own.

This, then, is the ego-shattering truth of this lesson—that every man stands in need of God's forgiveness, and that no man is so nearly perfect that he can afford to assume a self-righteous attitude toward his fellow man.

It would be a wholesome and profitable thing for each of us to sit alone and say sorrowfully, "I, too, am a sinner."

The Soul's Sickness

Haggard, in his most interesting book, "Devils, Drugs and Doctors," tells the thrilling story of the development of modern medicine. We are shocked to discover that so short a time ago many kinds of superstitious practices were used in the effort to heal the sick. Scientific treatment of disease is comparatively new.

Well, many of us are still practicing superstitions in the treatment of sin, the sickness of the human soul. We utter ancient shibboleths, magic words, which we fondly imagine may drive out the devils. And when these formulas fail many are ready to cry that religion itself has failed.

But there is no magic by which sin can be dispersed and the sickness of the soul cured. No emotional hysteria can in one brief instant wipe out the consequences of life-long evil, nor restore the broken relationships, nor sweeten the distorted memory. Sin is not some slight malady

to be so easily recovered from. It is a desperate malady, and its cure is sometimes slow and painful. And most of all the sinner, himself, must strive with all his might to be healed.

Forgiveness

Much of our preaching about sin and forgiveness rightly has to do with our securing the forgiveness of God for our transgressions. But there are some more difficult factors in forgiveness.

For one thing it is difficult to forgive one's self, yet this is an essential part of securing God's forgiveness.

By forgiving one's self I do not mean simply making excuses for our sins. We are all good at that. Nor do I mean condoning sin, making light of it, minimizing its seriousness. Nothing could be more disastrous than that.

Forgiving one's self involves being honestly penitent for all that is past, but willing to accept the fact of God's forgiveness, and to go on to a future of usefulness and service. How many have allowed the memory of past sins to frighten and dismay them into a life of defeat. Had St. Paul surrendered to such an attitude he would never have become St. Paul.

The Unforgivable Sin

A second factor in securing God's forgiveness is the matter of forgiving others. In fact this is so essential that Jesus made God's forgiveness of us absolutely conditional on our forgiving other people.

Nor do I speak simply of forgiving some person who has angered or injured us. I speak reverently of forgiving others as God forgives.

How quick we are to ferret out and magnify mistakes made by other people. We find ready excuses for our own sins, but none for the sins of other people.

But this very fact of our failure to forgive the sins of others makes it impossible for us to forgive ourselves. To forgive ourselves, while condemning the sin in other people would not only be illogical and unjust, it is impossible. We simply cannot accomplish that feat of spiritual gymnastics.

Here lies much of our trouble—we are not willing to forgive others. Yet here lay the beauty and greatness of Jesus. A woman of bad repute, a sordid past, socially unacceptable, won from him the kindest treatment. Church folk would not have allowed her in the church. But Jesus spoke to her as if she were the most gracious lady in the city.

We, too, must come to that—or else stand unforgiven before God himself. And that is not an easy thing to do.

The Sweet Relief of Being Forgiven

The most entrancing story in the Bible is that of Hosea, whose wife became unfaithful to him, left her home and children to walk the primrose path, finally winding up in being sold as a slave.

But Hosea, the injured husband, with forgiveness past all understanding, went and bought her with his own money, and received her again, not as a slave, but as his wife.

Later Hosea came to be able to understand and interpret the love of God as no

other Old Testament prophet. He had known God's sorrow, had manifested God's mercy.

Such is the love and forgiveness God offers to us all, wicked sinners as we are.

THE OLIVE BRANCH CHARGE. OLIVE BRANCH, MISS.

The three churches—Maples Memorial, at Olive Branch; Mineral Wells, and Barton—have completed all finances for the year two weeks before Annual Conference. All the checks have been mailed. The parsonage and the three churches have received some equipment and improvements. The budgets were increased ten per cent over last year, and with some funds on hand to begin another year.

The work has gone forward in many ways. We have received twenty-eight members and baptized seven babies. The educational work shows the greatest percentage of increase. The Church Schools show an excellent growth. The Olive Branch school has an increase over last year of sixty per cent in enrollment and attendance. The increase has been largely in the Adult Division, which has been over one hundred per cent in both enrollment and attendance. The resident church membership is 176, and the Church School attendance enrollment is 187, with an additional 17 in the Home Department and 18 in the Nursery Department. What church has a better record?

The Upper Room goes into most of the homes. We have forty-four church papers and magazines going into our homes. The Sunday bulletin is used. Many other materials are distributed. Much visitation is done. In addition, we mail to every home a Charge Monthly Bulletin, The Messenger, of from eight to sixteen pages.

The Maples Memorial church, at Olive Branch, is requesting the privilege of becoming a full-time church beginning with November, which is being granted. This church will increase its budget to include an amount now equal to what Mineral Wells and Barton pay to the ministerial support and all connectional funds. And probably more than that. Mineral Wells and Barton will be placed on an adjoining charge.

Truly the Maples Memorial church lives up to the name of "The Olive Branch." It has been a happy year of progress for the kingdom. Needless to say that both people and pastor look forward to another year together of continued growth in the kingdom.

E. L. JERNIGAN, Pastor.

Energy and invincible determination, with a right motive, are the levers that move the world.—Porter.

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THE CHRISTIAN FIRESIDE

THE WEEDS

By Rev. Vivian T. Pomeroy, D. D.

I cannot boast about my garden, for I did not make it. Someone else takes care of the flowers, and I do some weeding now and then. Beyond the garden are deep thickets and flowering meadows, and still farther away are the winding river and the marshes, covered with mysterious golden mists in the evening. At the mouth of the little river are the islands and waters of Boston Harbor, where the big ships go to and fro.

When I go out to work in the garden, I attack the weeds. At the beginning of the spring I knew my weeds. They sprang up everywhere—eager, spreading, thrusting weeds—behaving as though the whole garden were for them. Somehow those swift and saucy weeds stirred anger in my heart, although my most loving friends say I am slow to wrath. I became really bitter about the weeds. I got up early and weeded. I went out late and weeded. Even in my dreams I weeded. If I went away for a day, I felt that the weeds were stealing a march on me. I thought of all visitors to the house as possible weeders; but they never were. Many people will eat one's cakes and drink one's tea, but they never offer to help with weeding.

So, you see, I was all worked up about weeds. I would bend over them and wrench out their roots. I would twist their necks and fling them into my basket. About me the spring blossomed, but I was always bent at my weeding. Above me the birds sang, but I was busy weeding. I saw hardly anything in my garden but weeds.

Then one day I overheard somebody talking in my garden: "Yes," said the voice, "the peonies are ready to burst, the white roses are coming out, and the poppies are beginning to flame. Our lupins blossomed early, and before them the tulips were splendid."

I listened and repeated to myself: "Peonies . . . roses . . . poppies . . . lupins . . . tulips!"

I stole out into the garden. I lifted my eyes from the weeds and possible weeds, and I saw roses like the delicate cheeks of little angels, and poppies putting out their tongues at me, and the long straight lupins,

which seemed like sentinels in blue, standing erect as guides for a poor blind garden-er. The tulips by that time had gone.

I wandered around. The scent of the roses stole over the garden. The peonies were stirring into their gorgeous full blossom. And in my heart I told myself this: It is good to weed, to work about your weeds and to uproot weeds everywhere. But it is very foolish to lose all the beauty of the world by looking all the time at nothing but the weeds.—Reprinted by special permission of the author and The Christian Leader.

PRIVATE SMITH

"Come on, let's go to the pictures," said my friend, and as I assumed he would pay, I went.

We had to stand in a queue. In front of me was a Private in khaki, and with him was a girl.

She was rather pretty, and her hand was on his arm in something of a possessive manner.

He was quite ordinary—rather on the short side, tanned by the sun, tough, clear-eyed, and somewhat boyish. He had no stripe. He was, as I say, a Private, and nothing more.

"That," murmured my friend, nudging me and speaking in a whisper, "is Private Smith."

"Thanks," I murmured. And then, with a trace of sarcasm: "Really?"

"Fact is," went on my friend, "Smith was at Boulogne about the time of Dunkirk—got out of France by the skin of his teeth. I'm glad he's on leave again. Must have a word with him. He missed death by inches after tramping eighty miles on foot. Was one of the last men to leave the port under heavy fire—a second Dunkirk, in fact. He was just going on board when he missed his old school pal, an officer. He went back for him, found him huddled in a bullet-ridden street, and carried him on board. He ought to have been decorated, but in the scramble it was overlooked. . . ."

I was impressed.

"I say," I whispered, "are you sure of all this?"

My friend shrugged his shoulders. "The officer Private Smith rescued was my brother," he said simply.

Then he went forward to have a word with Private Smith—leaving me to pay for the tickets.—Methodist Recorder.

A STRAIGHT LINE

Robbie was working away at his drawing lesson. Presently the teacher came around to see what progress he was making.

"Look here, Robbie," she said, "that line isn't straight."

"No, it is not quite straight, I know," answered Robbie, "but I can fix that up later."

"A straight line never needs to be straightened," said the teacher quietly, as she turned away to look at the work of another pupil.

That simple remark the teacher made set Robbie to thinking. "A straight line never needs straightening." How much better, then, to make the line straight, rather than to draw a crooked line, which would have to be straightened afterward. Besides, a line that has partly been rubbed out and then

made straight never looks quite as well as one that is drawn perfectly true and straight the first time. When we speak the truth we do not have to stop and correct what we have said.—Selected.

Whatever happens, do not lose hold on the two main ropes of life—Hope and Faith.—Selected.



● Here's another set of Guess Again questions to make you sit up nights worrying. See how late you will have to sit up by placing a check in the box provided and then checking your answers with the correct answers provided below.

(1) A bondsman is (a) a person tied by rope; (b) one who acts as bail or surety; (c) a female tropical fish; (d) a foreign automobile. ☐

(2) The year 1900 can be associated with: (a) The 12th census of the United States; (b) the beginning of the Spanish-American war; (c) the invention of the first sail boat; (d) the birth of Theodore Roosevelt. ☐



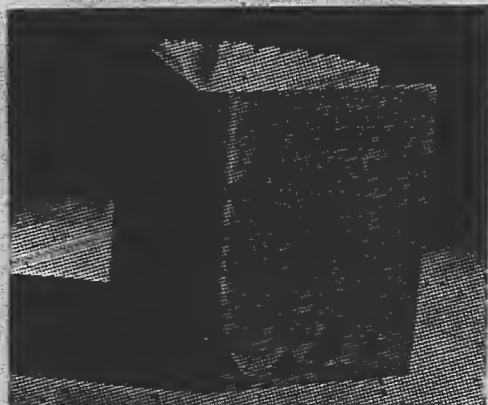
(3) The girls in the above picture are taking part in the following sport: (a) basketball; (b) soccer; (c) hockey; (d) track. ☐

(4) If someone referred to currency he would be speaking of: (a) the present time; (b) money; (c) a fruit from which jelly is made; (d) the tide of a river. ☐

(5) To take inventory is to (a) take out your favorite girl; (b) go for an auto ride; (c) count all the materials you have on hand; (d) take a horse to water. ☐

(6) If someone passed you some sodium chloride they would be passing you: (a) celery; (b) pepper; (c) sugar; (d) salt. ☐

(7) Victor Emmanuel is the king of: (a) Roumania; (b) Luxembourg; (c) Italy; (d) Bulgaria. ☐



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"GUESS AGAIN" ANSWERS

Tally
Score
Here

1. (b) 15 points.
 2. 15 more for (a).
 3. Add 20 points for (d).
 4. 10 for this easy (b) one.
 5. 10 more for simple (c).
 6. Take 20 for a salty (d).
 7. Remember him? 10 for (c).
- YOUR RATING: 90-100,
no worrying at all; 80-
90, stay up a few hours;
70-80, up till midnight; 60-70, no sleep
for you.
- TOTAL

COLUMBUS DISTRICT PREACHERS ENTERTAINED

Following a custom set several years ago, Dr. L. P. Wasson, district superintendent, entertained the preachers of the Columbus District with a luncheon. It was the occasion of the regular meeting of the District Preachers' Association, October 14, at Mathiston, Miss. All ministers of the Columbus District and their wives were the guests of Dr. and Mrs. Wasson.

Rev. J. D. Wroten, representing a committee previously appointed, presented on behalf of the ministers of the district a full dinner set to the Wassons.

Dr. J. R. Countiss and Rev. T. E. Gregory jointly offered the following resolution:

"Whereas, Dr. L. P. Wasson has faithfully, efficiently and fraternally served the Columbus District as its superintendent for the past six years; therefore be it

"Resolved, by the pastors at this district meeting, (1) that we record our sincere affection of Dr. Wasson and his devoted wife, and of our gratitude for the privilege of laboring with them in the Lord's vineyard; (2) that we express our appreciation of their fidelity and fellowship, and for their many courtesies; and (3) that we pray that the blessings of God may attend them wherever they may go, and that we commend them to the Christian fellowship of those with whom they may be associated."

The resolution was unanimously adopted, with many regrets that Dr. Wasson will retire from the Columbus District this year.

A TEXAS LETTER TO THE EDITOR

My dear Dr. Duren: As I go to conference this week, I am reminded that it is also "Advocate" time, and as I send my remittances around for the seven papers I take, I do not want to forget the good old New Orleans Advocate. I still read it first and I enjoy it a great deal. You are doing a good job.

As I close my first year here, I come to the close of the best year I have ever had. The people here are great, and they make a fellow work hard and like it. Here are some of the things that have been accomplished this year:

It has been necessary to hold two morning worship services throughout the year, and nearly every Sunday we have had chairs in the aisles at the second service in spite of the fact that we have already had a good congregation. Last Sunday we had many more than usual and chairs in the rear of the auditorium and down the aisles as well.

During the year we have received 413 members into the church, and there is a net gain of 234, and a present membership of 2,157. There have been 42 babies christened and 111 weddings performed.

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

In finances, all things are paid in full and there is a little left over. The pastor's salary was raised from \$5,000 to \$6,000, and paid every first and fifteenth without fail. That is a new record in my ministry. Our benevolent asking was \$2,910, and we accepted it and then paid \$3,060. We raised \$1,760 for the Compassion Day offering, and have secured an acre of ground near the naval air station on which we propose to put a church next year. We raised for all purposes the grand total of \$41,742.

The church has decided to add another worker to our staff and we will have a director of recreation next year to care for this great need in this military center.

It has been a glorious year, and I am still remembering that you had a great deal to do with this, for had you not placed me at First Church, I doubt that I ever would have had this chance. So, I must thank you again and again, and the next time I hit New Orleans, I must buy you a great big chicken dinner for all you mean to me, and that will be small payment, indeed.

So, keep the paper coming, and let's have some more of your fine editorial work. I do not know what all the fuss is about over Centenary, but I do know that our Christian colleges need to be Christian or else. I am now sending four children to college, two in S. M. U., one at Southwestern and one at Tulane. I have chosen the church college for most of them because I want a church college. So, stay in there and pitch, for we do need to keep our colleges Christian and Methodist.

Cordially,
WILLIAM H. WALLACE, JR.

WISE OR OTHERWISE

By Rev. James H. Felts

The omniscience of adolescents furnishes rib-tickling amusement to those who have passed that way and are ashamed of it.

Fear is not cowardice. Cowardice is the willful failure to do a fine thing because you are afraid to do it.

Unexpected visitors are occasionally like unexpected fleas—cause for much stirring, squirming, even scratching.

He preached. Few cared about it. He taught. It didn't register. He tried medicine. Few were his patients. Then he wrote a book entitled, "The Earmarks of Success." It went over big.

Henry Ford and son really said something when they advised intelligent young men to farm instead of attaching themselves to a pay roll. Intelligent farming is the one sure-shot avenue to food, raiment, happiness and independence.

After the flood experience, Noah felt like he needed a bracer. He landed in his tent sans clothes, sans decency, sans consciousness. John Barleycorn has no respect for time, place, person, position or moderation.

A well known D. D. said to me in New Orleans once, "Why not call me L.," indicating his given name. I replied, "Let me use a better name, one that indicates a closer relationship, Brother!" So I call him brother save when some formality is to be observed.

You may live under the same roof with others and be miles away from them. Even so, you may live in the world with God and never even know Him.

The man who looks the possibilities of tomorrow in the face intelligently is more

apt to have a good measure of success to-day.

True or false? It matters not where you get your ideas so you have them?

A WORTHWHILE SACRIFICE

To the wife of the Congregational minister in Scotland, Livingstone had explained that he wished to secure the services of a young native servant. The cost would be \$60 a year. The minister's wife was very poor, but with the heroism of the manse she resolved to raise the money, and did so. When Livingstone was under the paw of the lion, the servant so engaged levelled a gun at the beast and turned its attention from the missionary to himself. If it had not been for that intervention there would have been no commemoration of Livingstone, for it was after that date that the achievements which wrote his name deep on the annals of fame were accomplished.

—D. M. Pantou.

CHINESE GENEROSITY

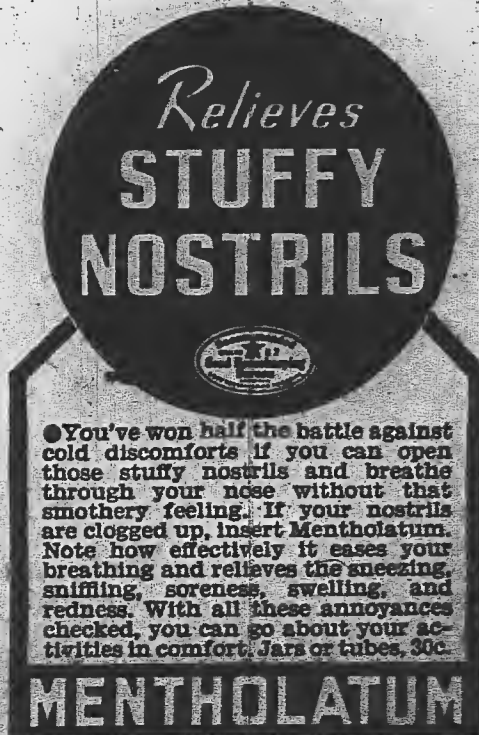
By W. W. Reid

It is a mystery to me how these American Chinese can respond so frequently to the demands of their Government, to the special demands of their friends, relatives, and particular churches of China, and so graciously to the World Service and other conference demands, and then keep up their current expenses in the amount they need to pay," says Dr. E. S. Lyons, superintendent of the California Oriental Mission. "My Chinese group here in Los Angeles is without any place of worship, but we took a collection for Overseas Relief."

Dr. Lyons has just sent a check of \$6.56 from his church to the Methodist Commission for Overseas Relief.

Rejoice in the Lord. This, after all, the only safe temper for tempted men. By preachers of a theology as narrow as their experience, it is often said that our guilt and native vileness, our unquestioned peril and instability, are such that no man of us can afford to be exultant in this life. But surely, just because of these, we cannot afford to be anything else. Whether from the fascination or from the despair of sin, nothing saves like an ardent and enthusiastic belief in the goodness and the love of God.

—George Adam Smith.



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NOSTRILS**

●You've won half the battle against cold discomforts if you can open those stuffy nostrils and breathe through your nose without that smothery feeling. If your nostrils are clogged up, insert Mentholatum. Note how effectively it eases your breathing and relieves the sneezing, sniffing, soreness, swelling, and redness. With all these annoyances checked, you can go about your activities in comfort. Jars or tubes, 30c.

MENTHOLATUM

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Oh Nations!

"Nations! Have we given answer to the challenge of the Lord,
That the pruning-hook and plow-share triumph over spear and sword?
Neighbor striving still with neighbor;
wrong is heaped upon old wrong;
Still we fling our own to Moloch—Youth to Greed—to make it strong.

"Ours a world that swings through spaces vaster than mere thought can hold,
Yet it swarms with warring races, murdering for lands and gold.
Let the ordered planets shame us, bend our haughty hearts to awe,
For the harmony of heavens with the universal law.

"Bring our standards, torn in battle, hold them up to greet the sun,
Fold on fold until the colors meet and melt and blend as one.
This—the rainbow of the promise! So the Lord shall call it good,
When these emblems of dissension fuse in human brotherhood."

—Dorothy Brown Thompson.

Young Women and Girls

To the presidents of local W. S. C. S., and the secretaries of Young Women's and Girl's Work of the Mississippi Conference:

Oh, women of Methodism,
Will we meet youth's challenge today?
Will we lift high the spirit of missions?
Will we lead them in Christ's way?

A wider opportunity for service than we have ever had before attained, is open to us today. Our new youth program is drawing young people into a closer identification with the missionary spirit and program of the Woman's Society of Christian Service, and truly can we say with our conference president, "the walls are being pushed back" as another step in the unification of Methodism integrates and strengthens our crusade for a Christian world order.

The Inter-Board Committee on Missionary Education, as authorized by our new Discipline, paragraph 1023-24, has prepared leaflets which explain the new plans for integrating the youth program of missionary education in the local church. Study these leaflets carefully and secure and study the following valuable material from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio:

1. World Friendship for Youth, price 20 cents.
2. Youth Division Manual for Use in the Small Church, price 15 cents.
3. Channels of Action (a two-part booklet of programs for the interest groups of girls to study the work of the W. S. C. S.), price 50 cents.
4. Let's Lift the Load and A Unified Plan for Missionary Education of Methodist Youth, free.

These valuable materials and periodicals may be secured from the Methodist Pub-

lishing House, 810 Broadway, Nashville, Tenn.

1. A Guide for Workers With Youth, price 20 cents.
2. Missionary Education of Young People, by John Irwin, price 60 cents.
3. Workshop, price 15 cents.
4. Highroad, price \$1.25 per year.

After you have studied every phase of the unified plan, and have become familiar with the program material, you will be ready to begin your work. The following outline of suggestions is given to you as a guide. Follow its suggested procedure, but supplement it with your own originality and initiative:

1. Offer your services and cooperation in beginning the plan in your church to your pastor, general superintendent of the Church School, Counselor of Youth Division, and members of the Church Board of Education and Board of Missions and Church Extension.

2. Represent our W. S. C. S. on the Joint Committee which will give adult guidance to the new plan. (See pages 17-18. of World Friendship for Youth.)

3. Help educate members of your local society and your local young people in the new phases of the program.

4. Cooperate with the youth division in securing pledges to the Methodist Youth Fund, and see that every month, without fail, half of the amount raised in your youth division for this fund is given to the local W. S. C. S. treasurer, who will in turn send this amount intact to our conference treasurer, Mrs. L. O. Todd, Decatur, Miss.

5. Arrange for a "special interest" group of girls and young women, according to the manual, page 26, and act as the leader of this group, as it studies the work of the W. S. C. S.

6. If you are asked, serve as adult adviser of the Commission on World Friendship.

7. Use the new report blanks which will be sent you to report the activities of the special interest group, keeping a copy on file and sending duplicates to the district and conference secretaries of Young Women and Girl's Work.

In our Mississippi Conference the success of the new youth plan for missionary education depends in a large measure upon you. As your conference officer, my only desire is to serve you and to draw the youth of Mississippi closer to the Christ who said, "Go ye therefore." The problems we face can best be solved by united effort. Let us accept the challenge of this widened opportunity, and work together with eagerness and enthusiasm, studying the new program literature carefully, making and putting into action definite plans for our work, and beginning the active organizational program immediately after the youth commissions are set up in your local church.

Let us pray constantly that we may have wisdom, insight and courage as we endeavor to open up to Mississippi's youth new visions of Christian service.

Faithfully yours,
MRS. GLENDELL A. JONES,
Conference Secretary of
Young Women and Girls.

Ovette, Miss.

Some Things Which We Must "Right Where We Live" to Build a Christian World Order

1. We must find ways to put the Christian order into operation in our homes—to make them places where the rights of others are respected; where there are attitudes of brotherly love toward all nations, races and classes; where the wages, hours and working conditions of those who serve are just; we must find a way to restore to our homes the sense of the presence of God, as one to be loved and trusted and served.

2. If we are to convince the world that a Christian order is worth anything, we must fill our churches for services; we must pray for our pastor as he brings his message; we must make of our church a fellowship as real and as attractive as the service clubs, the women's clubs, etc.

3. In a Christian world order there would be equal opportunities for all nations, races and classes, so we must work for equal opportunities in our own community for: (a) Education; (b) Hospitalization; (c) Housing; (d) Religious education.

4. We must work for legislation which will make our state a better place in which to live. There are several pieces of legislation in which we will be interested next year, and you might begin to talk with your own legislators about them now.

(a) We want to keep our supervisor of alcohol education in our state department of education, and we want the appropriation continued.

(b) We want our juvenile court law improved.

(c) We want the appropriation made for the establishing of the training school for delinquent Negro children.

This would be a good time to look at our own community with a "seeing eye," as we did when we studied "The American City and Its Church." Suppose you make a list of all the un-equal opportunities in your own community and then plan how you can begin a Christian order right where you live.

Coupons for the Methodist Home

This is the last week in October. How many coupons—Octagon coupons—are you going to send to our Methodist Home in Jackson????

Remember we want a share in that bonus which has been offered.

Patient—Tell me the worst, Doctor.
Doctor—No, I'll mail the bill to you.—Ex.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

HOSIERY
5 Pairs Ladies' Chardonize Hose, Postpaid,
Guaranteed, \$1.00. 1942 Catalog ready. Write
for one. L. S. SALES CO., Asheville, N. C.

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

To be a reasonable human being—with capacity for seeing something of God's purposes for the race—with power to forward them—with opportunities for love and sacrifice and prayer—oh! I am so glad that I was not a mere animal.

—Forbes Robinson.

THE PRAYER-ROOM TODAY

My God, forgive me that I have shrunk from so many ventures to which Thou hast called me, and withheld from Thee so often the obedience Thou hast a right to claim. Forgive me that through my own unbelief I have failed of so much of the good Thou hadst in Thy heart to give me. I thank Thee that undiscouraged Thou still dost offer me day by day the chance of showing the depth of my love to Thee, the reality of my trust, the completeness of my obedience. As each day comes to me, may I so live it as to win from it some new experience of Thy grace and power. Before I am called from this life's battlefield, make me more than conqueror. Teach me to live by faith, before I come where faith is lost in sight. Amen.

Have Faith in God

By Robert Witraker, in Watchman-Examiner

What is this faith in God of which we talk
For which we pray, that we may have the more?
Is it to fret when circumstances balk
Our pet desires? Is it to rant and roar
When we are winners, for an hour or day?
Is faith in God the will to have our way?

How shall we measure God, in terms of years,
With whom the centuries are as a breath?
Is the Eternal bounden by our fears?
By every joy in us that withereth?
Of what avail the Everlasting arms
If God is moded so to our alarms?

Do we not say that God is everywhere,
The universe his home-land? Say we, then,
Our bit of earth is his peculiar care
That faith is but a bankrupt thought again
If God enthrones not every partial cause
Above the movement of his spaceless laws?

How shall abide these three, faith, hope and love,
If every wish and whim that stirs in us
Measures our fellowship with things above?
If time and circumstance are regnant thus,
Where lives the comfort of his staff and rod
Except our faith is faith, indeed, in God?



WALLET OF THE WEEK



HISTORIC ST. PAUL'S CATHEDRAL in London is to be made the beneficiary of a nation-wide campaign among Episcopal women. This famous monument of the architectural genius of Sir Christopher Wren was seriously damaged by German air attacks and it is now proposed that the fund for its rebuilding to be raised by the Episcopal women of America shall be known as a special fund, the "gift from Washington Cathedral to the Cathedral of St. Paul's, London."

* * *

WIDESPREAD REVOLT against the vicious rule of Germany in the occupied countries is reported to be spreading in Europe. Uprisings are reported in occupied France, in Czechoslovakia, Poland, the Reich proper, Yugoslavia and Italy. The desperateness of the situation, as well as the desperateness of the Nazi conquerors, is indicated by the murderous reprisals for every tyrant-invader slain. The history of tyranny and repression is that they may be endured for a season, but the day of terrible reaction will come.

* * *

"UNIVERSITY PRISON CAMPS" in Germany are said to number more than one hundred. It seems that the men in these camps are making a virtue of their imprisonment by an effort to prepare themselves for the tasks which await them when peace comes. In one such camp there are more than two thousand enrolled. Some are studying law, some languages, some banking, and some freehand and architectural drawing. It seems that the teachers are prisoners who have university training in the lines of study being pursued.

* * *

AMERICAN DEFENSE ACHIEVEMENTS were dramatized in an address of Senator Tom Connally, of Texas, before the students of Baylor University recently. He said that we now have two guns for every soldier in the army; besides anti-aircraft and anti-tank guns—big guns and little guns, planes, tanks and ships of all kinds, and a great all-ocean navy. But, he said, the greatest defense has as its basis Christian ideals which make for interior fortification and morale which cannot be taken by assault.

* * *

THE CHURCH PENSION FUND of the Protestant Episcopal Church, now has assets of more than thirty-five million dollars and has disbursed more than nineteen million dollars in benefits. At the present time it has two thousand five hundred beneficiaries to whom a million three hundred and seventy-five thousand dollars is paid annually. In the last half-year reported the fund was increased by nine hundred thousand dollars, and forty-eight thousand dollars added to the sum available for pensioners.

THE PHILIPPINE ISLANDS are naturally nervous as the war situation in the Pacific grows more tense. They are taking nothing for granted as indicated by the extensive preparation being made for their own defense. The Government gives five and a half month's training yearly to forty thousand young Filipinos. The trainees engage in maneuvers adapted to the type of warfare to be expected in islands with their rugged mountains and tropical jungles.

* * *

DOROTHY BUZBEE, a student at the University of Alabama, was presented the B'nai B'rith annual Grover Cleveland Hall Memorial Award for student leadership in interfaith activities, according to an exchange. In the award a three-way religious relation resulted. The daughter of a Baptist minister was the recipient of an award established by a Jewish organization in memory of a Methodist. We are finding out that we can live together, think together and worship together.

* * *

THE OXFORD GROUPERS are about to be eliminated from the category of exemptions under the National Service Acts of England. It is said that the organization does not contemplate the formation of a new denomination and has so announced. It is held, therefore, that its workers are not entitled to exemption from military service. Eleven full-time workers were called recently and the refusal of exemption appears to be having widespread repercussions in the country. One hundred and sixty members of Parliament are said to have joined in the protest against the decision.

* * *

SOUTH AMERICAN COUNTRIES, despite their need for a great industrial expansion, are said to be averse to admitting Jewish emigrants at the present time. This is not because of any large Jewish population, for the Hebrew contingent in most South American countries is relatively small. Argentina, with thirteen million people, has only three hundred and sixty thousand Jews; Brazil, with forty-six million people, has seventy-five thousand Jews; Chile, with four and a half million, has twenty thousand Jews; and Uruguay has fifty thousand Jews in a total population of two million.

* * *

REVEREND DUNCAN C. HENRY, United Presbyterian missionary in Ethiopia, and his son, William, have been released from prison by the Italian authorities who held them in prison for seven months. The charge upon which they were incarcerated was the possession of a camera and that they had been in short-wave communication with the enemy. After all their sufferings have not been nearly so severe as that of Pastor Neimoller, whose offence was the refusal to permit the Nazis to dictate his interpretation of the Gospel for his people.

New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

CHRISTIAN COLLEGE ADMINISTRATION

We change our plan for this week and give instead what we feel to be the limitations upon the administration of a Christian college.

In recent weeks we have presented under three phases our conception of a Christian college. These phases have had to do with the handling of the funds which form the educational foundation, athletic excesses, and a surrender to the worldly view of social relations. Unless the practices of a church-related college in these matters are upon a plane which differentiates them from institutions recognized as secular and making no pretense to a special degree of Christian wholesomeness, we cannot feel that the sacrifices necessary for their support are justified.

The investment of funds which represent the giving of Christian people is a delicate and exacting responsibility. It is true of the handling of the moneys of even a business corporation. Certainly no board of trustees can afford to take liberties with funds collected under explicit charter restrictions. We know that the investment of endowment funds should be impersonal and exacting if they are to square with a Christian administration. No board can defend its reputation for a careful handling of trust funds when the transactions are such as a reputable bank would not approve. The church itself is derelict when it fails to demand jealous regard for the sacred offerings of its people.

STANDARD RATING

Another practice all too common with church-related colleges is a padding of financial statements and the misrepresentation of debts. It is not uncommon to hear that such must be done to keep a standard rating for the institution. Such an apology is lame and unworthy and we deny the legitimacy of false statements for that or for any other purpose. If a Christian church must stoop to falsehood, in the manipulation of its statements or otherwise, in order to keep a standard collegiate rating, then it needs a baptism from on high that its practices may be honest and its statements truthful at whatever cost.

CHURCH RESPONSIBILITY

There are schools which deny the right of founding bodies to interfere in their administration. Where there are no visitorial powers reserved to the founder this position is correct within certain limits, but by the same token it imposes upon the administration a responsibility for jealously adhering to the Christian concepts and values of which it is as truly the guardians as it is of the financial assets of the institution. We hold that the maintenance of Christian standards in campus life is not an

administrative detail. It is the moving inspiration in the establishment of a church-related college. We certainly cannot admit by implication or otherwise that a Christian church is under any obligation to maintain a competitive dance hall in order to keep students out of night clubs, nor that it must operate a supervised tavern to keep them out of socially disreputable places. It is not a mere administrative detail and the founding and supporting body is morally bound to deal with the issue.

EDUCATIONAL LEADERSHIP

We have a letter from the head of an outstanding small college which says: "I think unless our church colleges can be Christian that there is no place for them in our day." More and more there is a growing and insistent demand for a fearless facing of the truth by church-related colleges on all matters of administrative policy. There is a reason for it. We have in our files statements from three colleges which leave much to be desired. One is equivocation, another admits doing things in a way to avoid publicity, and a third involves an irreconcilable contradiction of two statements on the same point.

At the funeral of Bishop Warren A. Candler a few weeks ago, Bishop Ainsworth paid tender and beautiful tribute to a great friend, but he became sublimely eloquent in his description of the educational leadership of the fallen chief. He said: "He had a philosophy of life that was an interpretation of all life. Never did a man occupy the presidency of a college who so completely mastered the imagination of the students. Every bush on the campus was aflame with the sense of God, as the students lived under his influence as a preacher." Contrast that tribute with the picture of a chaperone conveying students through giddy and frivolous social activities. The cheapening of the moral character of campus social life is neither educational leadership nor Christianity, and no worthy church can afford to be a party to a program of cleaning up an unwholesome situation by adopting it.

THE PUBLIC DEMAND FOR CHRISTIAN COLLEGES

At the recent opening of Wesleyan College, Macon, Georgia, Bishop Arthur J. Moore, president, said: "We must strive by all legitimate methods to emphasize those conceptions of education which reach out after the eternal verities . . . there will be something lacking in our efficiency and in our happiness unless we have learned to bow down in reverent humility before the Eternal Wisdom." We have it upon authority which we do not question that Bishop Moore received approximately one hundred letters from parents who told him that they had made arrangements to send their daughters elsewhere,

but they had changed to Wesleyan because they believed he would run a Christian college. Compromising spirits may seek to capture our colleges for the world, but deep down in the hearts of church people there is a hunger for the old paths. There was no gloating over the passing of a century-old tradition when Wesleyan opened its doors to one of the largest student enrollments in its long and distinguished history.

Dr. Robert F. Davidson, a college professor, and a member of the Disciples church, said recently: "In its dealings with the faculty and students, in its recruiting policies, its athletic program and its financial investments, the church-related college must surely judge its practices by Christian standards." It is exactly that upon which we insist. Methodist benevolences are earmarked before a single penny is collected and we cannot betray our people without opening the way for denominational disaster. The time has come when our colleges must be Christian if they are to survive; they must be truthful in their financial statements if they are to be respected; and our people are entitled to the kind of college which we promise them in our publicity. We do not propose to be moved by soft and specious arguments about facts which have happened in homes surrendered to worldliness and sin.

TIME-TESTED VALUES OF SALVATION

The serious trends in Protestant Christianity seem to us to be revealed less by statistical tables than by a contrast with the growth of the groups which represent a theology outlawed, at least intellectually, a generation ago. We refer to the representatives of Fundamentalism. It is true that these groups have never become socially or culturally prominent, but it is also true that they have had steady growth and have developed loyalties which strongly commend them to people whom they have never enlisted denominationally. There are many people who are members of well-established churches who are at the same time making contributions to churches and schools which are dominated by Fundamentalist thought. These people do not inquire about their theology, but they are interested because of their sincerity and earnestness. It is reported that 331 of 575 American colleges have a decreased enrollment as compared with last year and that was to be expected. But we have not yet noticed the report of a single school of the Fundamentalist group whose enrollment is down, though there may be such.

It is easy to dismiss such things as being a loyalty built upon ignorance and prejudice. But John Wesley, touted as the apostle of education, was far more an evangelist of the time-tested values of salvation. So of all the great evangelists—Finney, Moody, Sam Jones, and the others. They differed in personality, but they were one in their advocacy of the values of salvation tested by time and experience. Professional evangelists today are often scoffed at by intellectuals, but they are doing more to redeem the statistical tables for unfruitful ministers than they are getting credit for. While there are sixty thousand American churches of the Protestant faith annually recording no additions on profession of faith and other thousands whose doors have been permanently closed, we certainly have less ground for criticism of an "outmoded" theology than we have incentive to take seriously the meaning of the successes of those who dare to preach the old-time gospel. We are persuaded that the tide will never turn until the great representative

churches of Protestantism in America have recovered for themselves and their pulpits the time-tested values of salvation.

A STATEMENT

Last week we published a statement regarding the substitution of \$90,000 of Conference bonds in default for funds of the College endowment. We had the information in a written statement from a member of the Executive Committee at that time whose name has been furnished the President. We certainly do not insist upon a statement of fact which may not be borne out by the record, and we make this explanation to correct any erroneous impression which our statement may have created. We had no intention to misstate facts and if such be the case we apologize and withdraw our statement.

Editorial Miscellany

EVERY MAN TO HIS JOB

By Dr. H. T. Carley

We don't know whether it is to be found in "Poor Richard's Almanac" or not, but it might very well be there—the rule, exhortation, admonition, or whatever it may be, "A place for everything, and everything in its place." Let us call it a rule, and say that it is a good one. If we had followed it faithfully through the years, we should have saved many valuable minutes and much wear and tear on our nervous system in looking for our hat. Instead of hunting it all over the house, we'd simply step to the nail, or peg, or shelf, or wherever it ought to be, and pick it up. We confess with shamefastness that we still have to hunt for it. It is only fair to add, however, that we have learned through the years a good many places in the house where a hat ought NOT to be. (The table in the sitting room is one of them.)

Another good rule is, "A job for every man, and every man to his job." The first part of it poses a problem in economics, the solution of which has been the hope, as well as the despair, of wise men through all generations; the second part has to do mostly with that streak of depravity in most of us that makes us think that we can do the other fellow's job better than he can do it himself. The classic illustration of this weakness—call it that—is the feeling we all have that we can edit a newspaper better than the man whose business it is to do it. Almost as classic is the feeling that we could preach a better sermon, without half trying, than the man who has been trained for the pulpit. (A sure cure in either case is to be called on to do it.)

But the easiest to do of all the other fellow's jobs is to coach a football team and call signals for it in a game. It doesn't make any difference whether we ever played the game or not—as we sit in the grandstand we just naturally know what to do and how to do it. We may be as ignorant of the rules as a Hottentot is of Hebrew, and we may never have had a football in our hands—but we know, just the same. When that quarterback called a line buck, it should have been an end run; when he called a punt, it should have been a pass; instead of a short pass, it should have been a long one; why doesn't the coach teach his passers to get the ball down where the receivers can get their hands on it? Why did he kick on the third down when he had only two yards to make for a first?

What poor blocking—none at all! The ends are playing too far out—too close in. Why didn't the runner keep going instead of cutting back? Why didn't he cut back instead of trying to go on around? And so on. Believe me, I'd like to run that team awhile!

But, when I come to think of it, those coaches and those players have spent weeks and weeks of the hardest kind of work trying to learn what to do and how to do it. They are as eager to do the right thing in the right way as I can possibly be. Maybe, after all, they know more about it than I do. It's their job.

What I need to be concerned about most is how I am doing my job.

SOUTH AMERICA IS MY PARISH!

By George P. Howard
Buenos Aires, Argentina

Arequipa—8,000 feet above sea level and high among the clouds—is the intellectual center of Peru. Many of the republic's writers and poets come from this ancient cultural city.

The local university was founded in colonial days by the Franciscans, and its official title is still: "The University of the Great Father Saint Francis." It would be hard to get all those college initials on a freshman's sweater! . . .

Recently I spent three days in meetings in Arequipa. . . . The Rector of the University was interested in my work and invited me to address the professors and students. It was arranged for the next day. The notices and invitations were sent out by the Rector himself, who is one of the two vice-presidents of the Republic. I spoke on "The Christian Foundation of Democracy." A very fine audience of students and professors filled the old, colonial hall. Six Roman Catholic priests were also present, all of them young men.

I addressed the Rotary Club at their weekly luncheon, was invited by the local missionary to speak each evening in the mission chapel, and also to address the boys and girls of the mission school. Six addresses in three days!

From Arequipa we flew to Bolivia. . . . In Cochabamba the Rotary Club and a local civic organization rented the largest theater for two addresses. On the second night the city was in darkness due to a breakdown in the lighting system. All the light we had was that of two candles on the platform table. The place was packed with an audience that behaved very considerably in spite of the darkness. It was a race between the candles and my address to see which would end first. Fortunately it was a tie, we both ended together!

The Director General of Education invited me to address all the secondary teachers of the city, and on his own initiative he sent out an invitation urging them to attend my theater meetings. In La Paz, the Municipal Theater was secured for three addresses and the interest and response could not have been better. Special services were held in the Canadian Baptist church, and there were the usual daily talks to the 600 students of the Methodist mission school.

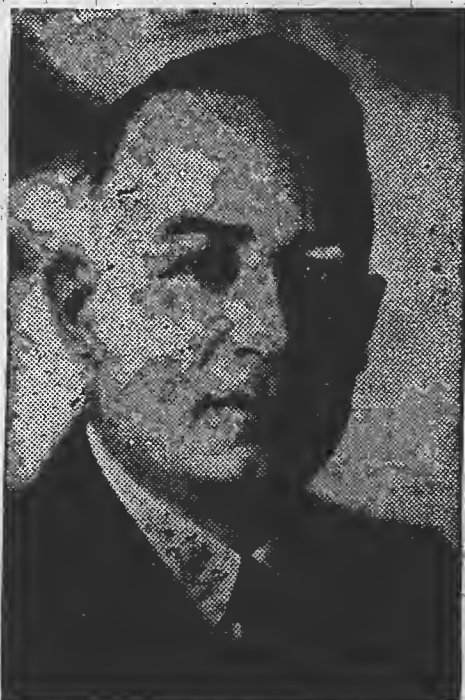
As I look back over the past two months I am struck with the wide variety of places in which I have been privileged to deliver my messages: an unfinished Pentecostal hall; a union church with 15 varieties of Protestants; schools and universities; theaters with and without light; Baptist, Methodist and Presbyterian churches; an Indian mud hut; a beautiful Spanish

Rotary Club luncheons; a social club with a roulette table in an adjoining room; a hall where a Y. W. C. A. was being launched; a book club attended by comfortable, well-fed women; homes of missionaries, sometimes with a cheerful fire in the fire-place; class rooms where eager groups of students fired their questions at me; a Y. M. C. A. gymnasium; and finally the table of an Argentine railway diner, where we talked religion for three hours! That is quite a parish!

NOME, ALASKA, CHURCH GROWS

By S. E. Evans

Installation of colored windows of ecclesiastical design in the Federated Church, Nome, Alaska, is reported by the pastor, the Rev. Wilbur P. Wood. The windows arrived in Alaska on the "S. S. Sutherland," and are now in the sanctuary. The women of the church have presented a new pulpit drape to the church. The congregation participated



BISHOP A. FRANK SMITH

in the observance of World Communion Sunday, on October 5.

Activities are being organized for the fall and winter and include the entertainment of soldiers stationed in Nome. "The Federated News," which contains items of interest to the parish members, is mailed bi-weekly throughout the constituency of 180 families. The actual membership of the church is about 80 members. The church is the only Protestant church in the town of 1,500 people, and while members of other denominations cooperate, they seem reluctant to transfer their membership into the church. The Methodist mission nearest the church at Nome is the Unalaska Mission, on the Aleutian Peninsula, 700 miles distant.

GEORGIA CHURCH FEEDS HUNGRY CHILDREN

By S. E. Evans

Feeding undernourished children of the community is a part of the program of Rosehill Methodist church, Columbus, Georgia, reports the Rev. Ezra M. Cox, who recently visited the church, of which the Rev. Norbert C. Lobell is pastor. Columbus is a cotton mill city. Near the mills is

a large cheap-rent district where many mill workers live. A number of school teachers, engaged in a discussion at Sunday school, ventured the statement that certain children in the neighborhood were not getting enough to eat and that this condition was being reflected in their school work.

Led by Theodore McGee, lawyer, and a steward in the church, church members set forth to do something for the children and planned to serve free lunches. They sought the cooperation of a Jewish merchant who buys up restaurant supplies and dishes and ordered 100 plates, glasses, knives, forks and spoons. They asked the merchant to give them the lowest price possible. The Jewish merchant replied: "It will be the lowest possible price. It will not cost you anything if you are feeding hungry children."

The church is now feeding more than 100 youngsters at daily lunch periods, and already a decided improvement has been noted in the health and scholastic standing of the group.

JOYS OF HUMILITY

By Mrs. Irvin Rowland

"Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud."

The humble child of God enjoys many blessings which the proud person can never attain. The Lord opens the windows of heaven and pours out His blessings upon the humble. He has the knowledge of peace with his Maker and feels a tie of brotherhood toward man. He can appreciate the best in his fellowmen which the proud dares not look for.

The humble one keeps his mind and heart in such a condition that he is ever in readiness to receive God's spiritual gifts. He can recognize beauty and love wherever he meets them because they always find a reflection in his own heart.

What is the reward of humbleness? That man shall be exalted by the Lord and in the eyes of men. The Lord will honor him as he shows himself worthy and he will gain the confidence and trust of men.

What can the proud look forward to? Only abasement in God's sight and in man's relations. Pride always precedes a fall from the false ideas and selfish hopes the proud display. Pride puffs up a person in his own estimation and lowers him in the opinion of others. Because he is so self-centered, he gradually breaks all cords of love and friendship; therefore, stranded by the spoils of his own devices, he brings his downfall.

The humble have all to gain and nothing to lose. Humility must always walk before honor. "God resisteth the proud and giveth grace to the humble."

Build yourself into the church. If you give of your means to defray its expense, you are a pillar, supporting God's house. If you welcome people into its membership, you are a door in the house of the Lord. If you teach a class in its school, you are a window, letting in the light.—J. A. Holmes.

In medicine, criminology, and everything else today preventive measures are recognized as the best of all. The negative provisions of the Decalogue and other statements of the law of God are simply preventive measures. They seek to avoid harm instead of offering repair for damage already done.—Clarence E. Flynn.

CONFERENCE NEWS AND PERSONALS

The editor appreciates a message of commendation from Mrs. M. L. DeFreese, West Monroe, La., and we are grateful no less for her approval of the Advocate and its editor.

Rev. H. A. Wood reports everything as going well at Carthage, Miss. The editor appreciates his loyalty and faithfulness to the Advocate.

The editor appreciates most sincerely a word of commendation from Bro. Fred L. Applewhite, of Lumberton, Miss. Bro. Applewhite has completed his Advocate quota.

Rev. S. A. Seegers is closing a good year at DeRidder, La. He recently paid a visit to the family of his brother, J. S. Seegers, Raymondville, Texas, and was accompanied by another brother, C. L. Seegers.

Mrs. J. A. Goad, whose home is in Starkville, Miss., has our thanks for cordial greetings and unfailing loyalty as a friend. Her late husband was a long-time friend of the editor.

Bro. Oscar McLendon, faithful layman of the Gilbert charge, Louisiana Conference, remembered the office and the editor a few days ago. Bro. McLendon is always a welcome visitor when he is in the city.

Mrs. J. E. Oakey, whose husband was translated on October 3, is moving from Forest, Miss., to 223 Keener Street, Jackson, Miss., where she will make her home with her daughter. We appreciate her good word for the Advocate.

Mrs. E. Heitman, Wesley church on the Springfield charge, paid the Advocate office an appreciated call a few days ago. Mrs. Heitman expressed appreciation of the splendid work being done by Rev. M. D. Felder, pastor.

Rev. F. W. Loy, retired member of the Methodist Church, spent a number of years in New Orleans as a pastor and district superintendent of the former Methodist Episcopal Church. He now lives at Terre Haute, Ind., and keeps in touch with Southern friends through this paper.

Rev. A. R. Beasley says that at the fourth quarterly conference for Hollandale, Miss., charge, all connectional claims were paid in full and \$1,100 has been spent on church and parsonage improvements during the year. Of course he is expecting to go back for another good year among those people.

Press reports last week carried the announcement of the transfer of Dr. J. Richard Spann, who for the past eight years has given effective leadership to the congregation at First Church, Baton Rouge. Dr. Spann has been stationed at Laurel Heights, San Antonio, Southwest Texas Conference.

Rev. H. E. Carter, superannuate of the North Mississippi Conference, is happy in his little home at Senatobia, Miss., which he is working hard to complete. Bro. Carter has not been in the best of health, but has kept at work. The editor appreciates his invitation to pay him a visit.

The death of Miss May Winans Dart a few days ago not only takes from the ranks of New Orleans Methodism another of the name which has contributed largely to Methodist progress in New Orleans, but it has in it echoes of other days. She was lineally related to Dr. Wm. Winans, one of the pioneer heroes of Methodism in this section.

Miss Tryphena Rogers, of Sallis, Miss., daughter of Rev. W. F. Rogers, late of the North Mississippi Conference, sends renewal of her mother's subscription, and says the paper is like a member of the family. She says that the preachers in that section will probably make good reports at the forthcoming session of the Conference.

Rev. Alonzo Early, retired member of the Louisiana Conference, has been living at Prairie Point, Miss., but is sojourning for a time at 2524 Gilbert, Shreveport, La. Bro. Early has been somewhat indisposed for part of the past year, but we are glad to report that he is better.

Rev. Robert A. Clark has now completed his second quadrennium at Union Avenue church, Memphis, and he has truly given eight years of fruitful labor to that congregation. When he went there in 1921, the church had 787 members. During the eight years he added 1,648 members, or an average of 206 members a year; 625 of the members added were on profession of faith, and the church now has a membership of 1,650.

Rev. Watt H. Royal, pastor of Mangum Memorial church, Shreveport, has been transferred to the South Texas Conference and located at First Church, Laredo, Texas, according to information reaching the Advocate office. Bro. Royal has done good work in the Louisiana Conference, particularly at Istrouma, where he built the church plant. Many friends will regret his going from us and wish for him an ever larger sphere of usefulness.

Rev. Hal S. Spragins, stationed at Whitehaven, Tennessee, in the Memphis Conference, will retire from the ministry at the approaching conference session. Bro. Spragins was long a member of the North Mississippi Conference and is completing his forty-eighth year in the ministry. We have never known a cleaner or more effective man than is Bro. Spragins, and we sincerely regret that the time has come for him to retire from the active ministry. He and Mrs. Spragins will make their home at Buena Vista, Miss., but they will spend a part of their time with their daughter, Mrs. J. E. Ruffin, in Memphis.

HARAHAN RESOLUTIONS

A set of resolutions drawn up and adopted on said date in the City Hall of Harahan, La.

Resolved, that in the interest of building the kingdom of God on earth and in promoting the fellowship of Christian brotherhood; also believing in the doctrines and usages

of the people called Methodists; we whose names are attached hereto, request the authorities of said church to arrange an early and suitable time for the perfecting of a church organization of the Methodist persuasion in our town, pledging our loyalty and support to the same.

Signed: Ira B. Hux, Ed. C. Brent, Box 5, Harahan; George Kirtland, Mrs. J. E. Dakin, Atto Venable, F. J. Mayo, Mrs. Mary Keilman, Mrs. J. B. Hux, Arline M. Brent, J. E. Dakin, E. Mayo, Mabel Hart, Mrs. Clive Davis.

Resolved, Second, that we greatly appreciate the initial services rendered, the surveys made, and the fine inspirational messages brought to us by the Rev. Elmer C. Gunn, D. S., and the Rev. Wm. B. Van Valkenburg, messages that have helped us to see the possibility of building the kingdom of God upon earth, and here in our own community. To them we extend our heartfelt thanks.

For the committee: J. E. Dakin, Ira B. Hux, George Kirtland, Mrs. J. B. Hux, Mrs. J. E. Dakin and Mrs. Mary S. Kielman.

Resolved, Third, that we request a copy of these resolutions be conveyed to Rev. Elmer C. Gunn, D. S., and to the New Orleans Christian Advocate.

J. E. DAKIN, Secretary.

October 24, 1941.

SINGING SUNRISE

By Arthur M. Shaw

God's face may be seen by our mortal eyes
And His voice in jubilant song be heard,
If we will but look at a fair sunrise
And list to the notes of the mockingbird.
Oakdale, La.

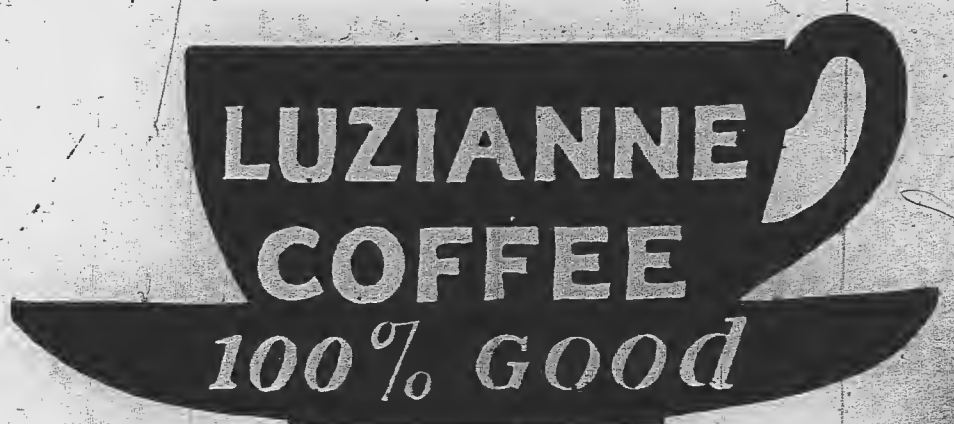
PERIL

By Arthur M. Shaw

When girls and boys are growing
Therein a danger lies—
They may become too knowing
Before they can be wise.

Yet we've no occult magic
To keep their souls in thrall;
For nought could be more tragic
Than not to grow, at all!

Oakdale, La.



"THE FOOL HATH SAID IN HIS HEART—"

From the Bureau of Census, in Washington, D. C., comes an astonishing report.

Within two years the production of fiction stories in the United States dropped fifty per cent.

During the same period the sale of the Holy Bible increased by two million five hundred thousand copies.

Of course there is no fundamental conflict between truth as interpreted in story form and truth in expository teaching. Jesus told excellent stories called parables. But it is a fact that most fiction stories today are frivolous. The trend revealed by the Census Bureau reflects a hunger for nourishment of the human spirit; a revolt both from the illusion of sugary romance and from the disillusion of "realistic" skeptics; a flight back to pure truth.

Perhaps Hitler may have had much to do with this, as he has had to do with so much else in the world!

Hitler, scourge of Europe, threat to human dignity and freedom everywhere, is the ultimate triumph of that cult of sheer reason which for more than fifty years we have been calling materialism.

Hitler is materialism incarnate. If materialism is right, then Hitler must also be right. Materialism says nothing can be admitted to exist which is not proved by its own standards of scientific research. No materialist has ever seen a soul; ergo, there is no soul. A materialist can look the universe in the face and not see God. For him, then, there is no God. No sign has reached him from the dead, hence there is no life after death.

What then?

Then, the materialist is forced to argue, man has no moral responsibility, unless he invent for himself a system of ethical culture. And we now see that such a system cannot restrain the lawless from doing their worst. With no moral responsibility, man is free to attempt any deed which he thinks he can get away with. Might becomes right. The fittest survive over the graves of the weaklings they slew. Such is the law of the jungle, and such is the law of Hitler. We see that law carried by fire and sword from the Mediterranean to the North Sea, materialism in full cry, atheism at last with its prophet made flesh.

Upon the hideous spectacle mankind looks and knows it is wrong. With renewed faith it comes to us that it can't last because it won't work. While materialism runs its course like a plague over the world, the earth still turns in its mysterious revolutions, obedient to an established and perfect rhythm. And as the world moves, the white spires of uncounted village churches, in Germany as well as in England, in Rome as in Omaha, still rise like pointing fingers to the God of the universe, whose course runs through eternity.

Once it looked as if rationalism would empty the churches under those spires—as if the faithful would forsake the altars of mercy to bow before the golden calf. But the people have seen what comes of paying tribute to the idol in the market place. They watch with horror the march of the Philistines. No more than the materialist can they see God, but in blood and death they can feel His presence; in agony they find that faith which is the substance of things hoped for, the evidence of things not seen.

So we are not reading so many frivolous novels and we are buying more Holy Bibles. We are turning back to the white spires. Has Hitler brought this about?

God moves in a mysterious way His wonders to perform!—Editorial in LIBERTY, used by special permission.

REV. W. D. MILTON, APPRECIATED

Whereas, the Jonesboro Methodist church has recently completed a building program initiated during the pastorate of Rev. W. D. Milton; and

Whereas, it is felt that his able leadership is needed in the organization of the church to meet the needs of the expanding program; and

Whereas, the Jonesboro Methodist church has made splendid progress during the pastorate of Rev. W. D. Milton; therefore be it

Resolved, that the Board of Stewards of the Jonesboro Methodist church petition the Bishop and the district superintendent to return Rev. W. D. Milton to the Jonesboro charge; be it further

Resolved, that copies of these resolutions be sent to Bishop A. Frank Smith, Houston, Texas, district superintendent D. B. Raulins, Ruston, La., and the New Orleans Christian Advocate, New Orleans, La.

(Signed) DR. A. A. MEREDITH,
Chairman, Board of Stewards

WISE OR OTHERWISE

By Rev. James H. Felts

I did my flying in my childhood dreams. Some of it was disastrous. I have no desire to have experience in the air today. With drunken driving and fool driving more and more prevalent, I am nearly "fed up" with auto driving.

Abe Lincoln is quoted as having said, "I shall never be old enough to speak without embarrassment when I have nothing to say." How embarrassed many of us must be these days.

A tailor-made suit, not paid for, may look better, but for genuine comfort give me a hand-me-down suit that I own every stitch of.

A sure mark of antiquated thinking is standing for honest-to-goodness service on a pay-as-you-go basis.

It's a poor church that struts like a peacock, roots like a hog, and lives like an eel just to maintain some doubtful theological concept.

The Church is God's schoolhouse, where we are taught; it is God's hospital, where the sick and distressed are cared for; it is God's recruiting station, where people are inducted into the Christ way of life.

A radio player said, "My breath came in pants." Perhaps his breath was trying to show his legs how to appear in public.

If "the goose that lays the golden eggs" for labor is not slain it will be no fault of racketeer leadership. They are working with the persistency of a good cause and the utter recklessness of a bad one.

Two girls met. One said, "Hello, Shape!" The other replied, "Hello, Mouth!" My, how they didn't love each other.

Before you substitute "luck" for hard licks and steady pulling, better study biography a little more and look at mushroom success a little less.

True or false? When a hen lays a little egg it is a sign that she needs rest?

ON BEING GOOD NEIGHBORS

If all that is being written today about good neighborliness between North Americans and Latin Americans could be collected into one volume, it would surpass the Encyclopedia Britannica in size, and in vagueness would equal our understanding of the theory of relativity. Sweetness and light have their places, vague goodwill is better than animosity, a dim understanding between peoples is better than complete ignorance, but if good neighborliness is to build inter-American solidarity we must find something to do about it.

The University Center in Nashville is doing something very definite about it. Scarritt College, Vanderbilt University and George Peabody College have granted scholarships to six Brazilian students to study and collaborate in the preparation of a Portuguese Word Book for language study. Our Government has helped provide transportation for the students, and the Institute of International Education has been cooperative, so that today the six Brazilian students have enrolled and are at work. Anna Rickli is a teacher from a mission school in Sao Paulo; Dina Rizzi is the supervisor of a mission school in Ribeirao Preto; Iolanda Leite is a teacher of French in a government school in Sao Paulo; Wanda Galvao teaches in a government secondary school in Amparo, Sao Paulo; Jorge Campello is educational secretary of the Y. M. C. A., of Sao Paulo; and Juvenal Silva is pastor from the Brazil Methodist Church. Under the direction of professors from the three cooperating institutions in Nashville, these young people are making records of proper pronunciations, and are building the basis of adequate language study materials for English-speaking persons who wish to study Portuguese. Through their interpretation of Brazil to college and community groups a better understanding of Brazil is developing. Through their contacts with college and community life they are absorbing impressions that will enable them to interpret us to their people.

A survey of university curricula has revealed the fact that many schools offer courses in Spanish but few teach Portuguese. Nearly fifty million South Americans, more than half the total population, speak Portuguese, not Spanish. They are Brazilians, traditionally our best friends south of the Rio Grande, yet we have neglected them and their culture. Portuguese and Spanish are alike, yet as different as French and Italian. Both languages are rich in vocabulary, idiomatic expressions, axioms and proverbs, as well as great literature. For generations Portuguese and Spanish will continue to be the language of our most important neighbors. So it was decided to make Nashville a center for the study of the language and culture of Brazil, as well as for the study of Spanish and Hispanic American culture.—Scarritt News Service.

AN EGOTIST WHO MADE A MISTAKE

Once there was an egotistical man—a very egotistical man. In fact, he was an inflated man. That is, he had inflated ideas of himself. He made a confession that he made just one mistake that he knew of. And what, think ye, was that mistake? It was simply this. He made the mistake of thinking that he was once mistaken. Some mistake was that—for a self-inflated man. We hope we shall never see his like again. Or have we ever seen him? We don't quite remember.—Selected.

NOTICE, MISSISSIPPI CONFERENCE

Please announce: The Board of Conference Claimants, of the Mississippi Annual Conference, will meet at Centenary church, McComb, Wednesday afternoon, at two-thirty o'clock, November 19.

Sincerely,
CLYDE H. GUNN,
Secretary, Board of
Conference Claimants.

W. F. BAGGETT IMPROVES

Rev. W. F. Baggett, a retired member of the Mississippi Conference living in Biloxi, has been able to return to his home following a stay in the hospital for the treatment of an infected hand. We are glad to report that he is much improved and we trust that he may soon be fully recovered. We have no information as to the cause of the infection, nor as to the length of Bro. Baggett's stay in the hospital.

REV. FLOYD O. LEWIS BACK AT POST

Dear Dr. Duren: Please report in the Advocate that I am back on my work after being gone for three and a half weeks. I am still weak and will have to take things slow for a while.

Also report that the Theadville church had the salaries paid for the year by the first Sunday in August, and the benevolences paid by the first Sunday in October. The other four churches are nearer paid up than at the same date last year.

Sincerely yours,
FLOYD O. LEWIS.

ORGANIZATION OF A NEW METHODIST CHURCH IN HARAHAH

Harahan City Hall, Friday, October 24, 1941

A petition and a declaration: We, citizens assembled hereby, declare:



REV. F. M. FREEMAN,
Louisiana Conference Host

Resolved, that in the interest of building the kingdom of God on earth, and in promoting the fellowship of Christian brotherhood; also believing in the doctrines and usages



NOEL MEMORIAL CHURCH, SHREVEPORT

of the people called Methodists, we, whose names are attached hereto, request the authorities of said Church to arrange an early and suitable time for the perfecting of a church organization of the Methodist persuasion in our town, pledging our loyalty and support to the same.

Signed: Ira B. Hux, Ed. C. Brent, Box 55, Harahan; Atto Venable, F. J. Mayo, George Kirtland, Mrs. J. E. Dakin, Mrs. Mary Kielman, Mrs. Clive Davis, Arline M. Brent, J. E. Dakin, E. Mayo, Miss Mabel Hart.

City Hall: Sunday, October 26, 3 p. m.

Resolved, Second, that we greatly appreciate the initial services rendered, the surveys made, and the fine inspirational messages delivered in our midst by the Rev. Elmer C. Gunn, D. S., and the Rev. Wm. B. Van Valkenburgh, messages that have helped us to see the possibility of building the kingdom of God upon earth, and here in our own community. To them we extend our heartfelt thanks.

For the committee: J. E. Dakin, Ira B. Hux, Geo. Kirtland, Mrs. I. B. Hux, Mrs. Mary S. Kielman, Mrs. J. E. Dakin.

Resolved, that a copy of these resolutions be forwarded to the Rev. Elmer C. Gunn, and also the New Orleans Christian Advocate.

J. E. DAKIN, Secretary.

In response to the above petition, Rev. Elmer C. Gunn, district superintendent of the New Orleans District, of the Methodist Church, has consented to meet with the citizens of Harahan to organize a Methodist church. This meeting will take place at 2 p. m., in the City Hall, on Sunday, November 9. The public is cordially invited to attend and witness these ceremonies.

Come one, come all, you are welcome. Harahan City Hall, Sunday, November 9, at 2 p. m.

NOEL MEMORIAL CHURCH

Noel Memorial church had its beginning in the year 1906. On December 6th of that year, Bishop Seth Ward appointed the Rev. R. H. Harp to the "Shreveport City Mission," which grew into the Noel Memorial church. For some years the membership worshipped in a small frame building not many blocks from where the present church now stands.

In the latter part of 1912, Mr. J. S. Noel purchased ground on which he erected a beautiful building in memory of his son, James S. Noel, Jr., who had died in 1901.

In looking over the records I find that in

1907, Noel Memorial reported a membership of thirteen people. From that small beginning the membership has grown to seventeen hundred and sixty-one, and we are worshipping today in one of the most beautiful buildings in the Louisiana Conference. We have recently erected a magnificent educational building in the rear of the church, which makes Noel Memorial one of the most complete church plants to be found anywhere.

Back in the beginning of this century there were two men whose names will forever be connected with the history of Methodism in the city of Shreveport—Robert James Harp, who died in Shreveport, July 24, 1914, and James Smith Noel, who died in the same city January 15, 1920. These two pioneer men, one by organizing Methodism and directing the spiritual life of a city the other by making a princely gift of a great church building dedicated to the worship of God, have made a real contribution to mankind which will go on doing good forever.

We are looking forward with pleasure to the coming session of the Annual Conference, and you can rest assured that this fine people will do all within their power to make this a happy occasion.

F. M. FREEMAN.

RESOLUTIONS OF APPRECIATION

In a meeting of the Board of Stewards of the West Monroe Methodist church, on the night of October 27, 1941, the following resolutions were adopted:

Whereas, during the past four years we have received into our church 378 new members, some by profession of faith in Christ, and others by letter; and

Whereas, four years ago, our church was under a burden of debt amounting to \$8,098, which debt is now liquidated; and

Whereas, during the past year, the sum of \$13,500 has been paid into the treasury of our church, this being the greatest amount ever collected by us in one year during the history of this church; and

Whereas, we have collected enough to take care of our entire budget for this year; and

Whereas, we have grown and prospered spiritually and financially under the leadership and guiding hand of our pastor, Rev. C. K. Smith; therefore be it

Resolved, that we extend our heartiest congratulations, our heartfelt thanks, our profoundest love and respect to Bro. Smith, and his beloved wife, "Sister Zoe," who has so patiently and faithfully labored with him, ministering to the sick and needy, and working in the different departments of our

church and Sunday school, wherever it has pleased God to use them as His humble, loyal servants; be it further

Resolved, that a copy of these resolutions be sent to the New Orleans Christian Advocate, New Orleans, La.; the Monroe News Star, Monroe, La.; and the Ouachita Citizen, West Monroe, La., to be published in their next issues.

Committee: G. W. Welch, Chairman;
R. M. McClendon, G. P.
Goodwin.

PREACHERS MEETING—HATTIESBURG DISTRICT

On October 31, the final meeting of the preachers and charge lay leaders of the Hattiesburg District, for the conference year, was held at First Church, Laurel.

Rev. W. B. Alsworth, district superintendent, called the group to order at 2 p. m. Rev. J. T. Leggett led in the opening prayer. Special prayer was offered by Rev. A. S. Oliver, on behalf of Rev. T. A. Cooper and his family. Just at the close of this petition, word was received by telephone of the passing of Bro. Cooper. Again the group was led in prayer, Bro. Alsworth voicing its desires.

Attention was called to the necessity of each pastor sending to Bro. Alsworth the names of the officials of his new Councils of Missions and Church Extension.

Instructions were given by the district superintendent for a report to be mailed to him by each pastor in time for Annual Conference.

The pastors were called on to state the prospects of their charges paying out in full by November 19. Most of them expect to reach this goal.

Emphasis was placed on the special offerings to the chaplain at the Sanatorium, Church School Day, Memorial Mercy Home, and the Golden Cross.

Bro. Alsworth made a closing statement concerning his years on the Hattiesburg District and thanked the pastors for their team-work.

A resolution of appreciation for Bro. Alsworth was read by Rev. J. W. Leggett, Jr., and unanimously adopted.

Bro. B. M. Stevens, of Richton, District Lay Leader, spoke of the financial condition and responsibility of the church during these days. Dr. Dewey Dearman, of Mississippi Southern College, also commented on church finances.

The meeting closed with the benediction offered by Bro. Alsworth.

L. M. REEVES, Secretary.

W. B. ALSWORTH APPRECIATED

Whereas, Rev. W. B. Alsworth has been district superintendent of the Hattiesburg District for the past six years; and

Whereas, the law of the church states that no district superintendent can serve more than six consecutive years; and

Whereas, Bro. Alsworth has provided the district with such efficient leadership during his superintendency; therefore be it

Resolved, First, that we express to him our sincere appreciation for his capable leadership, his brotherly spirit, and the effective manner in which he has discharged the responsibilities of his office; and

Second, that a copy of these resolutions be furnished Bro. Alsworth, the New Orleans Christian Advocate, and Bishop J. Lloyd Decell.

Signed: J. W. Leggett, Jr.; Mark F. Lytle, J. D. Slay, W. T. Ridgway.

FROM OUR MAILBAG

Dear Brother: I want to add my endorsement to your courageous expose of some things going on in our colleges that are reprehensible and foreign to the purpose which these colleges were founded to serve. I belong to the "common garden variety" of preachers who have no way of knowing about such betrayals of trust as you are now revealing. But I do know that there is a very pronounced feeling among our people that something is wrong with, not only our colleges, but other institutions. It would be a good thing if some one with the facts would let us know whether some of our hospitals, for instance, are really Methodist hospitals and are ministering to sick and suffering humanity any better, or differently from the private or State owned hospitals.

You should not have it all to do, but, believe me, there are not many like you now. We Methodist preachers are a timid lot and refuse to risk much these days. When we sing "Onward Christian Soldiers," we don't mean it very much.

(Note: This letter speaks for itself. We do not claim the credit given us, but we do not feel at liberty to change the letter. Editor.)

Letter from Texas

Dear Dr. Duren: I have kept up with your college articles and interestedly so. You are on an important matter and doing it in a splendid way. Trust funds are not always to be trusted with ecclesiastical bodies. Sad to say.

I am now trying to make the Conference keep faith with a bequest that it received in 1883.

Another of later date, "to the Board of the Methodist Episcopal Church, South," etc. A committee of lawyers sent report to the conference that says: "There being no word that indicates it was intended for the Conference."

Yet the Conference for five years used the income and continues to do so.

Good should come from your expose.

* * *

ATTENTION, GOLDEN CROSS

I desire to thank each of you who helped in the remittances made to the Conference Treasurer, since my last appeal to you through the Advocate, and if all the other 122 charges that have not remitted (and many of them are the larger churches) had made as large a remittance as those who have remitted, we would be past our goal of \$1,200, and I appeal to each pastor who has not sent to our Conference Treasurer a remittance for the Golden Cross that he do so before conference or not later than the first day to hand it to the Treasurer. The following charges have remitted to the Treasurer up to October 24, 1941:

Brookhaven District—Barlow, Bogue Chitto, Foxworth, Georgetown, Hazlehurst, Pearl River McComb, Nebo and Utica.

Hattiesburg District—Bonhomie, Bucatunna, Clara, Collins, Broad Street Hattiesburg, Court Street Hattiesburg, Heidelberg, Laurel First Church, West Laurel, Magee, Perry County Circuit, Richton, Sumrall, Williamsburg.

Jackson District—Canton First Church, Forest, Capitol St. and Galloway Memorial, Jackson.

Meridian District—DeKalb, Meridian East End, Hawkins Memorial, 22nd Ave., Poplar

Springs, Wesley, Newton, Pachuta, Philadelphia Sta., Quitman, Rose Hill, Shubuta.

Seashore District—Brooklyn & Band, Purvis, Van Cleave.

Vicksburg District—Fayette, Gibson Memorial Vicksburg, Yazoo City.

Please have your charge do something for the Golden Cross.

W. D. HAWKINS,
Golden Cross Director.

BOOKS

New Gateways to Creative Living, by Hornell Hart, Ph. D., Abingdon-Cokesbury Press, 1941, pp. 197, price \$1.75.

Here is a fascinating book. Dr. Hart felt a stimulating impulse of life and caught a vision of a life-goal, and set out to create a highway upon which people may travel to reach the desired end. In doing so he sought to analyze human, social and material problems in their practical relationships, and to offer a formula by which others may work cooperatively, and become creative in life.

His illustrations are as fascinating as fairy tales, his method as interesting as adventure, and his reasoning as convincing as logic.

The theme is challenging to later youth and young adults, and will be especially interesting to the college-trained group. From beginning to end he keeps clearly in mind the one central thought: "Creative Living." He appeals to all to recognize the reality of both the inner world and the outer world, and to unite the forces of both for creative living.

The chapters are: "Creative Living in a Destructive World"; "Science and the Inner Gateway"; "The Creative Universe"; "Our Gateway to Creativity"; "A Basic Analysis of the Problem"; "Gateway to Inner Harmony"; "Inner Self Healing"; "Energy and Happiness"; "Approaching the Gateway to Social Harmony"; "Entering the Gateway to Social Harmony"; "Old Gateways to Cosmic Power"; "New Gateways for Cosmic Power."

In these his theme is so connected that his reasoning seems to unwind as smoothly as does the ribbon from the spool. The style is easy; and when the reader finishes the book he feels the impulse and desire to try to live such a creative life through active, positive, creative cooperation with life forces, through all avenues which are now or may become open to him.

The earnest, serious-minded non-churchman, as well as professedly religious folk, will find the book profitable reading.

St. A. S.

GIVES WEALTH "BACK TO THE LAND"

By S. E. Evans

When W. I. H. Pitts, Methodist layman of Waverly Hall, Ga., retired from the lumber business, in which he had made a considerable fortune, he said: "The Lord has given me the special gift of making money and now I want to return some of my wealth to further the work of the Lord."

A \$600,000 foundation was instigated, the proceeds to be given to small colleges in small communities "close to the land," for Mr. Pitts says that he made his money from the land and he wants it to go back to the land. He also has made provision for an annual gift of \$100 to the local Negro Methodist church, recognizing the part that Negroes have played in his business and eager for them to have a part in perpetuating his wealth.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

A Prayer for Armistice Day

"O God, our Father, we have sought to serve both God and Mammon, for we have used Thy gift of scientific knowledge both to cure and to curse mankind. With one hand we have sought to bear our brothers' burdens, while with the other we have sent instruments of death to increase their misery a hundred fold.

"We have grown rich through the blood of others. We have loved money more than man so that in the midst of bounty, poverty is everywhere present.

"Our bewildered youth vainly seek to face the future with certainty, but the battlefield may end their lives or social conditions may deny them the privilege of honest employment. Losing hope, they seek escape through drugs, drink or profligate living, for we have not helped them to find the confidence and security that come from a knowledge of God's plan and their part in it.

"Self-interest and self-will are destroying the foundations of our homes, for we have not made God's will the center of our lives. The earth is soaked with the blood of our fellows, for we have placed our own security and the desire for profit above the righteousness of our pledged word. There has been compromising silence when we should have thundered out the judgments of God, for we have feared what man might do unto us.

"We have been blind to our nation's part in the guilt of the world, for we have listened to man rather than God.

"We have allowed racial and class discrimination to build barriers between us and our fellow men, though Thou hast made all of one blood.

"O, most merciful Father, forgive us for these, our transgressions, our lack of vision and responsibility, and grant us, we beseech Thee, Thy mercy and Thy pardon. Amen."

—1941 World Day of Prayer Program.

Summary of Zone Christian Social Relations Institutes

BROOKHAVEN DISTRICT

Northern Zone

With Mrs. J. Frank Decelle presiding, the institute proved to be "one of our very best zone meetings and more real interest shown than in any of our meetings this year."

The meeting was very informal and those present entered into the discussions following each topic.

Mrs. E. E. McKeithen led the devotional period, and Rev. J. W. Sells, in a very splendid way, presented "A Co-ordinated Program of Christian Social Relations in the Local Church." Mrs. C. E. Mullins presented the C. S. R. study, "The Christian Family."

The group decided the "lack of just plain fellowship" was the outstanding problem in their zone.

The meeting was held at Lake Chataqua, with 35 present.

Southern Zone

Mrs. Sylvester Cotten presided at the institute held with the Topisaw society, 57 members of the zone being present.

Mrs. Eva Whittington led the devotional, and Mrs. Luke Alford, speaking of "The Place of C. S. R. and L. C. A. in the Local Society," placed quite a bit of emphasis on the bigness of the job as well as the privileges enjoyed in doing it.

Mrs. Russell Foreman presented the seven areas of work with the poster of the seven-pointed star, and Rev. W. S. Cameron ably discussed "A Co-ordinated Program of C. S. R. in the Local Church."

Following the discussion of a number of social problems, the group decided to work for the establishment of a training school for delinquent Negro youth.

Central Zone

The society at Oak Grove was hostess to the Central Zone, with Mrs. F. E. Applewhite presiding and 46 members present.

The program as outlined was presented, and three-fourths of the societies reported that they were studying "The Christian Family."

No reports from the Eastern and Northeastern Zones.

HATTIESBURG DISTRICT

Zone No. Two

With Mrs. F. A. Haden presiding, the meeting was held in Ellisville, and 54 members were present.

Mrs. Paul Arrington, a member of the National Committee on C. S. R. and L. C. A., presented "The Place of C. S. R. and L. C. A. in the Local Church," and "A Co-ordinated Program of C. S. R. in the Local Church" was given by Rev. M. F. Lytle.

Mrs. Mollie Garner, a member of the conference committee on Local Church and Community Cooperation, and Mrs. H. Ogden, a member of the conference committee on Alcohol and Other Narcotics, told of plans in their areas, and a number of secretaries of C. S. R. and L. C. A., in the local societies, told of their work.

Zone No. Three

The Williamsburg W. S. C. S. welcomed the members of this zone into their church, which has recently been much improved—newly ceiled, with attractive lighting fixtures and new pews.

Mrs. W. U. Corley presided, and 47 members were present, among them Mrs. D. P. Yeager, wife of the host pastor, who was out for the first time since a very serious illness.

Rev. L. M. Reeves led the devotional and, with the seven-star poster, Mrs. Stanley Wilson, conference secretary of C. S. R. and L. C. A., presented "The Place of C. S. R. and L. C. A. in the Local Church." Mrs. E. E. Deen spoke of "A Co-ordinated Program of Social Action in the Local Church."

Miss Mary Thornton Lindsey, city missionary in Hattiesburg, explained how a part of the Compassion Day offering is being used to give spiritual assistance to the soldiers

and their families, stationed at Camp Shelby.

No reports from Zones 1, 4, and 5.

JACKSON DISTRICT

Zone No. Two

Byram and Spring Ridge were co-hostesses to this meeting, with Mrs. Gycelle Tynes presiding, and 47 members present.

The topics on the planned program were capably presented and were followed by a discussion period when each society represented presented definite problems in the area of C. S. R. and L. C. A.

Zone No. Three

With Miss Louise Tucker presiding, this meeting was held with the Flora W. S. C. S., and 39 members were present.

Dr. T. M. Brownlee, district superintendent, presented "The Local Church Serving the Community," and the discussion of "Major Social Need in This Area," was led by Mrs. Danner.

The inspirational address, "Enlarging Our Horizons for a New World Order," was given by Rev. M. H. Wells.

Resolutions of sympathy and love, in the passing of Mrs. W. H. Parman, were read and adopted.

Mrs. Hugh Montgomery was elected secretary of the zone to fill the unexpired term of Mrs. Parman.

No reports from Zones 1, 4 and 5.

MERIDIAN DISTRICT

Betty Hughes Zone

With the newly elected leader, Mrs. W. T. Blanks, presiding, and 41 members present, the Betty Hughes Zone met with the Pleasant Ridge W. S. C. S.

Mrs. Stanley Wilson, conference secretary of C. S. R. and L. C. A., led the discussion of "The Place of C. S. R. and L. C. A. in the Local Church," and Rev. W. H. McRaney spoke on "A Co-ordinated Program of Social Action in the Local Church."

During the discussion period concerning "Major Social Problems in This Area," Miss Mary Stennis, welfare agent for Kemper County, presented to the women many areas of need "right where they live."

Mrs. Reuben Moulds brought the inspiration with "Enlarging Our Horizons for a New World Order."

Zone No. Three

Philadelphia W. S. C. S. was hostess, Mrs. W. K. Prince presided, and 40 members were present.

Mrs. George Jones led the worship period, and Hon. Clayton Lewis, attorney for Neshoba County, spoke on "Delinquency and Crime."

Following an outline which had been sent to each society, "Social Problems and Opportunities in Our Zone," the members entered into a discussion period, out of which came a decision to work for a training school for delinquent Negro youth in Mississippi.

Zone No. Four

Thirty-one members were present at the meeting held with the Poplar Springs W. S.

(Continued on page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Woman's Society of Christian Service Hostess to Beautifully Planned Event Honoring New Members of Society and Methodist Church, Clarksdale, Mississippi

The Woman's Society of Christian Service of the Methodist Church, on Monday, entertained with a Fellowship Tea honoring the new members of the society and church.

This lovely function was held in the handsome parsonage which has been recently decorated. The spacious rooms were never lovelier with fall flowers at vantage points and floor baskets of bright autumn glow.

Mesdames Caffey and E. E. Moore greeted the guests at the door and directed them to the stairs, that they might view the fresh and lovely upper floor.

Mrs. Lamar Sellers was chairman of this event, with the assistance of Mesdames E. P. Moore and Topp circle members.

Mesdames Talbert and Ratliff presided at the tea and coffee service. The beautiful center piece of pastel asters was the gift of Mrs. H. H. Hopson.

During the hour Miss Marcia Shell contributed a group of vocal numbers, and Mrs. Sherrill Entekin played several piano numbers to the enjoyment of those present.

About one hundred guests called during the afternoon.

* * *

Malvina Community Center

A lovely poster greets you as you step into the screened front porch of the Center. It is orange, green and white as to colors. A program of games and fun has been outlined and eats characteristic of the night will be plentiful. Mrs. Ruel Turner (Miss Mavis Shinn) has charge of the games. Mrs. Charles Roberts will see that the decorations are suitable. Miss Carrie Brown, resident deaconess, is general manager. Later we shall tell you what a good time we had.

* * *

Greenwood Zone—Minter City

The Greenwood Zone of the Woman's Society of Christian Service, met at the Minter City Methodist church, on Thursday, October 23, with Mrs. J. M. Hooper, of Sidon, chairman, presiding. At the roll call the following societies reported: Glendora, Greenwood, Itta Bena, Schlater, Sidon, Minter City and Cruger. Schlater invited the members for the next zone meeting.

The devotional was given by the Rev. W. C. Galceran, Jr., of Minter City. Mrs. C. V. Maxwell, of Pickens, District Secretary, reported on Coaching Day, which was recently held at Drew, followed by a piano selection by Mrs. D. E. Reynolds, of Glendora.

Mrs. A. Y. Sturdivant, Minter City, brought an inspiring message on "Hang Out Your Lights." In line with Officers Training Day, Mrs. Joe Pugh, Itta Bena; Mrs. J. E. Ross, Minter City; and Miss Mills, Greenwood, gave instructive talks on points of the local organizations.

The Nominating Committee reported on the nomination of Mrs. V. H. Hughes, Greenwood, for Zone Chairman during the coming year, and she was unanimously elected by the members.

The meeting was closed with a talk by Mrs. C. V. Maxwell, on "Unity."

The ladies were invited into the church parlor for the social hour, where the table was in yellow, overlaid with a lovely lace cloth and centered with a beautiful arrangement of yellow chrysanthemums.

Mrs. J. F. Rogers served delicious chicken salad, and Mrs. F. P. Pleasants, Sr., presided at the coffee service. They were assisted by Mrs. W. C. Galceran, Jr., and several of the other ladies of Minter City.

* * *

Clarksdale Scarritt Associates

Mrs. J. M. Wells told of the fine work that is being done at Scarritt College in training the lay workers of the church, and explained that many worthy workers, lacking necessary funds, are afforded the opportunity to prepare themselves by gifts from our women just for this. A gift of one dollar makes the donor a Scarritt Associate. A free-will offering was taken so that all those who wished to do so might give to this cause. Fifteen dollars was given.

* * *

Life Memberships—Mrs. James S. Wilburn

To Presidents:

Because of illness, Mrs. C. A. Parks, Chairman of Life Memberships, resigned, and your president has asked me to get out this letter in regard to Life Memberships.

I know that in many societies, plans are made in the beginning of the year to honor one or more members in this way, and the fund is included in the budget. This is a very fine thing to do. However, I realize that often, for various reasons, after the pledge has been paid there are surplus funds and there is no better way to use this money than to put it into Life Memberships. It is not only a gracious gesture to thus honor those who have given freely of their time and talents, but it is a most generous gift to missions. We are assured that every cent of Life Membership money is expended for missions.

Presenting Life Memberships to babies, also, may serve a double purpose. The gift not only advances the cause of missions, but may inspire interest in missions in the little recipient at an early age. This is also a fine way to cultivate these young mothers.

One society has a member who gives a Life Membership to each child as he comes into the Junior department of the Church School.

Many children and loyal women have been honored in this way, but think how many more there are whose hearts would be made glad by such a gift.

Let every society plan to have at least one new Life Member this year. Adult, \$25; Junior, \$10; Baby, \$5. The challenge to missions has never been so great, and voluntary giving strengthens our faith and belief in the great commission: "Go ye into all the world and preach the gospel to every creature."

Sincerely,

MRS. JAMES F. WILBURN

Pickens, Miss.,
October 27, 1941.

Dear Co-Worker:

It was a joy to receive many encouraging reports from all over the conference, and we believe progress is being made in the Methodist Youth Fellowship. Interest is growing in the Girls' Interest Groups. We are delighted with the creative work you are doing.

In your plans for the new year, see that one of your very best is elected Secretary of Youth Work. One of the greatest responsibilities and opportunities of Christian forces today is to build a loyalty to the Kingdom of God in the hearts of our young people. We can do much in our local churches in assisting in the organization of the Methodist Youth Fellowship.

The program material for the Girls' Interest Groups is called "Channels of Action," price 50 cents. Each secretary should also have "Intermediate Manual," 2003-H, price 15 cents; "Senior and Young People Manual," 2002-H, price 15 cents; and "World Friendship for Youth," price 20 cents. Order from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

A new leaflet is being prepared, which will, by question and answer method, clear up many of our problems. It will be ready soon.

Sincerely,

MRS. R. R. SCOTT,
Conference Secretary, Girls'
and Young Women (Youth
Fellowship), North Mississippi
Conference W. S. C. S.

* * *

Clarksdale Cooperation in C. S. R. Activities

Mrs. Mobley, of the Presbyterian Church, presented a plan for the religious education of the Negro youth of our city, whereby a board made up of the chairman of Social Relations in the Woman's societies of the various churches would direct the work. The society voted to endorse this work and cooperate in carrying it on.

This is God's way. In the darkest hours of the night, His tread draws near across the billows. As the day of execution is breaking, the angel comes to Peter's cell. When the scaffold for Mordecai is complete, the royal sleeplessness leads to a reaction in favor of the favored race.

Ah, soul, it may have to come to the worst with thee ere thou art delivered; but thou wilt be delivered! God may keep thee waiting, but He will ever be mindful of His covenant, and will appear to fulfill His inviolable Word.—F. B. Meyer.

J. E. COCHRAN, EVANGELIST

I Have Some Open Dates for Revivals.

References Upon Request.

J. E. COCHRAN, Evangelist,
621 W. Ross,
Shawnee, Oklahoma.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

(Note: Copy for this page failed to reach us.—Editor.)

DO WE LIVE AS GOD WOULD HAVE US LIVE

By Willie C. Page

Do we live as God would have us live,
As the golden hours go by?
Are we kind, faithful, forgiving and true,
Willing to do the humble tasks that about us lie?
Do we love our neighbors, forgetful of self?
Give good measure, overflowing, pressed down?
Do we lift our skirts, go the other way,
When we see some one with sorrow cast down?

Have we listening hearts attuned to hear
The cry of sorrow where're it be?
Do we, with scornful pride, hold high our heads.

As did the old-time Pharisee?
The world is so full of beauty and cheer,
Let us scatter gladness and joy wide,
By loving and serving with mind and heart,
Knowing the Father our footsteps will guide.

Lexington, Miss.

REV. D. SCARBOROUGH

Saturday, September 25, at 1 o'clock in the afternoon, just as he was talking over old times with some of his former classmates from Centenary College, and was in the act of rising to go in with them to lunch at the home of his sister, near Columbia, Miss., the Rev. D. Scarborough, beloved Methodist minister of Eagle Pass, Tex., succumbed to a sudden heart attack.

The news of his death was a shock to his family and to his many friends in Eagle Pass and other towns, as he had always been in good health despite his advanced age. Special prayer services were held for him the following day at Columbia, Miss., and at Meridian, Miss., where as a young man he had held his first pastorate. Also recognition was given to him at churches in California, Arizona, and Texas, where he had seen long service.

The last rites for Bro. Scarborough were held Tuesday afternoon, at 4:30 o'clock, in the First Methodist church, Eagle Pass, Tex., where he had served for three years before being retired.

The Rev. Daniel Scarborough was born in Marion county, Miss., April 6, 1868. He was licensed to preach by the quarterly conference at Columbia, Miss., March 17, 1888, at 20 years of age.

In September of the same year he entered Centenary College, at Jackson, La., where he was a charter member of the Delta Sigma Phi fraternity, which afterwards was merged into a chapter of the Kappa Alpha fraternity.

He was admitted on trial in the Mississippi Conference, December 9, 1893, and was ordained local deacon on the following Sunday by Bishop Key. The next day he was appointed to the Southside church, in the city of Meridian, Miss. During his pastorate there, he was happily married to Miss Eugenia Flanagan, of Morton, Miss., on Dec. 24, 1894. Their union was blessed with six children, five of whom, Mrs. Julia Seymour, Grace, Cecil, Linton Dubose and Eula Mae Scarborough are living.

In October, 1912, he was appointed by Bishop Waterhouse to Spurgeon Memorial church, in the city of Santa Ana, California.

In the fall of 1915, Bishop Lambuth appointed him presiding elder of the Arizona district, which embraced the entire state, and during the four years in this district he and his family resided at Phoenix, Arizona.

In 1919, he was transferred to Texas, in whose churches he served until the time of his superannuation in October, 1931. This service extended to churches in seven towns: Midland, Victoria, Alice, Kenedy, Mercedes, Floresville and Eagle Pass.

During his 42 years of service, he engineered the building of six churches and five parsonages, and the repairing and enlarging of several others. He received 2,060 persons into the church, and raised for all purposes \$185,000. He performed marriage ceremonies for over 1,000 couples.

Besides his immediate family, he is survived by three brothers living in Mississippi.

WHEN ONE MAN FOUND CHRIST

By Fred M. Pyke
Peking, China

My attention was drawn to a robust figure in a front seat at Asbury church, Peking, this morning. . . . He was good to look upon, ruddy withal, and with iron grey hair falling in waves from a good forehead. . . . He is there regularly every Sunday morning, and I have no doubt that pastor Howe wishes he had a score like him in his congregation.

His name is Ho Ting Hsuan, and he is one of five brothers who came from a small village northeast of Peking, near the Great Wall. His uncle was a soldier in the days of the Empire. Fifty years ago he was converted and left the army to return to his village with the news of the Savior.

Here he interested the head man of the village in a small school for the village youth. The head man did not become a Christian, but he supported the soldier in all his efforts to improve local conditions.

Five men went to college from that little school. Four of them went to the Great Northeast of enterprise and opportunity in Manchuria, and built up a splendid department store in Harbin. Profits each year run into six figures. The fifth went abroad, and after taking high honors in an American university, returned to be chief secretary of the Chinese foreign office, where he remained many years. All five are Christians.

Recently the son of the head man, himself

a leader in the village and a scholar, has accepted the claims of Christ and been baptized. May he be a power for good in the community and the church of his choice!

METHODISM IN SARAWAK

By W. W. Reid

Bishop Edwin F. Lee, of Singapore, was one of the personal guests of His Highness, Sir Charles Vyner Brooke, K. C. M. G., the Rajah of Sarawak, at the recent one hundredth Anniversary Celebration of the Brooke rule in Sarawak, Borneo. On this occasion the Rajah voluntarily surrendered his historic position as an absolute ruler and authorized the setting up of a constitutional government in which all national groups are to be represented. It is interesting to Americans to recall that the first recognition of Sarawak as an independent state was made in 1841, by U. S. President James K. Polk. The Sarawak Government has generously cooperated with the Methodist Mission through the years, because of the outstanding missionary service of the late Rev. James M. Hoover, who gave nearly thirty-five years of pioneer work in that country.

MY CREED

I hold such creed to be earth bound and futile

Vain breathings of a sentimental clod,
That fail to turn the face to Christ the Savior,
Or point a hungry heart to God.

I also would be true for those who trust me,
And I, too, would be pure and strong and brave;
But how be all of this, or friend to friendless,
While heedless of the One who died to save?

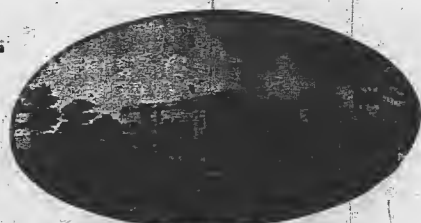
My heart is hungry for a Presence,
Some Living One to lift me from the sod;
My creed must tell of more than human doings,
My creed must lift my lonely heart to God!

—Bishop Cushman, in The Pastor's Journal.

Gushing visitor—And has your baby learned to talk yet?
Proud parent—Oh, my, yes—we're teaching him to keep quiet now.—Selected.

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Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON NOVEMBER 9, 1941

By Rev. W. C. Newman

REPENTANCE AND FAITH

Lesson Text: Luke 15:11-24

Golden Text: Repent ye, and believe in the gospel.—Mark 1:15.

The necessity and nature of repentance is a subject that occupied our spiritual forefathers' time and thought about religion to a large degree. The chief business of religion was to save men from the condemnation of God for their sins, a thing which could be accomplished only with much agonizing and prayer. And repentance was a serious and often terrible ordeal—the cost of that salvation.

A too Comfortable Religion

But if the religionists of that generation were too pre-occupied with the peril of their sins, resulting in morbidness and distorted personalities, we of this generation have taken the whole matter too lightly. Sin, to us, is a thing of no consequence, and the sinner, rather than being the object of concern, is quite often the life of the party, a quite delightful person who entertains and amuses, and sometimes arouses in us a bit of envy.

The boy in the parable which forms our lesson for today may have thought nothing of the deeds that wrought his downfall, but when he found himself in a pig sty there was nothing laughable about it. And a religion that would shrug it all off neither deserves nor can hope to win the respect of God or man.

Who is to Repent—and for What?

Now what I have said about the seriousness of sin will meet with almost universal approval among the readers of such a paper as this. It is a dreadful thing, they will say, and we shudder at the thought of the broken lives it causes. Certainly the sinner ought to repent.

But I am not so sure who is the sinner! And I notice a strange tendency to discount my own sin and magnify the sin of my fellow man, implying that he is the one in need of repentance.

What were the causes of the Prodigal's lapse into evil? Did his home meet the needs of his youth with religious training and atmosphere? Did some designing older person lead him into the road that led to that "far country"? Was the church which he attended a strong, vital Christian community? Was drunkenness a characteristic of that land in which he lived as it is in ours?

You see it is quite often either one or all of these institutions which are really at fault in the moral bankruptcy of a young man or woman. And it is quite often the people who make up these institutions who need most to repent.

Recapturing One's Self Control

In the same manner many of us have confused repentance with mere sorrow for the results of our sin. Almost anyone will be regretful, even bitterly sorry, when his sin gets him into trouble. But it is not to be thought of as true penitence.

Repentance is that process of straight thinking and courageous acting whereby a person who is conscious of wrongdoing sets about to regain control of himself. And the accompanying emotional disturbances are only the by-products, not the real article.

So when the Prodigal "came to himself," realized the true nature of his plight, he thought himself of his good home and his former life of respectability, he did not simply sit down and moan to excite the pity of passers-by. He got up and set off to the long and arduous journey back home.

Is Confession Necessary?

A relatively new order of religionists has arisen in recent years which lays great em-

phasis upon the public confession of one's sins. The members of that group are expected to relate with astonishing frankness the story of their moral mishaps.



CLOSE to all of us is the threatening spectre of tuberculosis. No respecter of persons, it lurks in every corner, may strike at any moment. More people between 15 and 45 die from tuberculosis than from any other disease.

Yet tuberculosis can be driven from the face of the earth. Since 1907 your Local Tuberculosis Association has helped reduce the toll of tuberculosis by 75%!

By buying Christmas Seals you will help us complete the job—and make this a safer world for yourself and your loved ones.



Buy
**CHRISTMAS
SEALS**

phasis upon the public confession of one's sins. The members of that group are expected to relate with astonishing frankness the story of their moral mishaps.

That this kind of thing can easily degenerate into boasting and dramatizing one's self can be quickly seen.

But it is doubtful if one ever succeeded in this conquest of sin in his own soul without looking honestly at that sin for what it really is. The Prodigal did not hesitate to confess to his father, the one most deeply concerned in the matter.

Nor should we! God is our Confessor; to lay our souls bare before him in honest confession is a healthy and essential process.

Faith: Accepting Forgiveness

But just as we are to have no hesitancy in coming back to the Father, whose will has been violated, we are to have no doubt as to His attitude in the matter. He will forgive. That is the truth Christianity proclaims. There is hope for every sinner—not sinners, for sinners may be miraculously changed by meditation, but that God will forgive him with the same re-

METHODISTS ARE GOOD LIVERS

The latest figures from the statistical office of the Church, compiled by the Rev. Thomas P. Potter, continue to bear out the traditional longevity of the ministry.

Of a given 195 deaths reported at 1941 Spring Conferences, nearly three quarters of these Methodist ministers had attained the three score years and ten distinction, and forty per cent of them were over 80 when death came. There were two centenarians, one reaching 102, the other 101. Fourteen were in their nineties. The average age at death was 75.

—Methodist Information.

WHEN WINTER COMES

By William D. Gray

When winter comes an' th' snow's a flyin' a lot of people will be sighin' "My summer's wages gone." The poor an' needy will be sayin'—an' per chance they will be prayin'—"Hard times a comin' on."

But today, while th' sun is shinin', is no time to be reclinin' in one's easy chair. If we would be up an' doin' an' our duties be pursuin' We'd have no time to spare.

An' when th' snow it comes awhirlin' an' th' wind it comes a hurlin', We can sit by th' kitchen fire, and stick our toes out in th' ashes, and look out thru th' window sashes, An' have our heart's desire.

But there're many who'll be sufferin' an' one should make a free-will offerin' to the hungry, sick an' lame; These things, then in mercy given, will spur you on th' road to heaven, and help to win th' game.

We do not know but that th' morrow will come an' bring its load of sorrow, an' stay with us awhile.

So, don't forget your weaker brother; divide your treasure with another, an' it will make you smile.

Hornbeck, La.

This is God's way; He does not allow us to store up manna for the morrow. For those who trust Him He finds both the morrow and the manna.—Joseph Parker.

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THE CHRISTIAN FIRESIDE

MISS PEFFITT

By Rev. Vivian T. Pomeroy, D. D.

This is a story some of you are going to find hard to believe; but it truly happened, and was told to me by a friend of mine who is a very important person indeed at Milton Academy.

Not so long ago this friend drove down to the Blue Hill Bank. In the car, enjoying the ride, also sat Miss Peffitt. Miss Peffitt is a coal-black cocker spaniel. She has a great deal of beauty—melting brown eyes and much charm—and, if a little plump, well! I for one hold that figures are none the worse for that.

The business at the bank was completed, the errands in the village were finished, and on the way home my friend began to talk aloud to Miss Peffitt.

"Miss Peffitt," he said, "have you ever thought of opening a bank account? Do you ever think of the future? Or are you content to be merely an improvident little person living from day to day? Do you see others carefully planning for their old age, and you, Miss Peffitt, are careless and light-hearted, only trusting others to care for you?"

All this time Miss Peffitt sat with her large brown eyes fixed on her master's face; never for a moment was she distracted.

"Think on these things, Miss Peffitt," said her master, gravely. "I fear you are nothing but a dashing little dog, not serious enough, not concerned about tomorrow."

By this time the car had swung into the driveway and, as it stopped and the master opened the door, Miss Peffitt leapt out in great haste and disappeared round a corner of the house. Before her master had time to go indoors, she was back, leaping and tossing her head, most excited. In her mouth she was carrying a strange object. She laid it at her master's feet and stood looking at him, wagging her tail. He picked up the thing. He could scarcely believe his eyes. But, believe it or not, it was an old damp leather wallet. He opened it. Inside were coins amounting to forty-three cents. Miss Peffitt's savings!

Where the wallet came from the master did not know. Where Miss Peffitt had hidden it, he could not tell. He spoke to the children of neighbors and others. No one

had lost a wallet with forty-three cents. So it must be Miss Peffitt's wallet. She has it still. It now contains ninety-seven cents—or did when I last heard. For Miss Peffitt's story has stirred some hearts to generosity, and when she pays visits to people, her wallet sometimes goes with her.

Why have I told you the story of Miss Peffitt? To encourage you to save your pennies and dollars? Oh no, indeed! Others may teach you that far better than I. I have told you this to show that we never know everything about another person, or even about ourselves. For the really exciting thing about life is that, just when you take everything as being just so, the Miss Peffitts of the world come dancing up and say to you: "Now you see! You were quite wrong. There is more to me than you thought."

And this is a very good thing to know.—
Reprinted by special permission of the author and The Christian Leader.

A RAY OF HOPE

By Floyd Shacklock

"One by one the lights are going out," were the famous words of Lord Grey, England's foreign minister in 1914, when the declaration of war was finally issued. During that fateful first week of August, the staff of the foreign office had worked night and day upon the stream of cables pouring in from all over Europe. Persistent efforts had been made to avoid war but, working steadily through the night, Lord Grey turned discouraged from his desk to look over the sleeping city of London.

Dawn was breaking and, one by one, the street lights were being put out. "Yes," he said to himself, "the lights are going out all over Europe. When will they be relighted?" Many people are repeating these discouraged words today. The lights are going out; when will we see them relighted?

"It is better to light a candle than to curse the darkness," is the reply of the Methodist Committee for Overseas Relief. "There is not enough darkness in all the world to put out one candle beam."

Misery seems to know no limits; it is true. Hunger is leaving its mark on millions of children and their mothers. Countless families have been thrown from their homes; perhaps never to return. Disease follows hungrily in the wake of malnutrition. Terrible as are these physical sufferings, the deepest hungers are spiritual—the suffering of the war includes the loss of faith in mankind, the loss of hope for the future. Deep, black despair is the abiding lot of many war sufferers who have known months of brutality.

As we save the lives and faith and hope of these war sufferers today, we are kindling beacons for tomorrow. The peace of the future will require the valiant efforts of those who are suffering today. Theirs will be the task, in each country, to build the new society. The future of the Christian Church, too, depends upon these sufferers whose souls are in anguish today. Will they be still alive, still hopeful, ready to build the peace, when the war is over? Ours is the task of helping them, now in their suffering as well as later in reconstruction.

It is appropriate that Methodist churches all over the country are remembering the hungry, the homeless, the orphaned and the

despairing—remembering them at each Communion table. "As the Father hath loved me, so I have loved you: continue ye in my love . . . This is my commandment, that ye love one another."

Once is not enough. Our thoughts, our gifts, our prayers must continue as long as our brothers and sisters overseas suffer.



● There are 20 meanings of the word "knot," and one of them is a measure of speed. So speed up your mental processes and swing into this one—mark your choices for your rating.

(1) Mark Twain once had one of his characters call another a "logarithm," which was amusing because it is (a) a fancy word for dunce; (b) a mathematical term; (c) a beat of music; (d) ☐ a kind of type.

(2) Everybody agreed that the smallest state was Rhode Island, but when it got to the second-smallest it was either (a) Connecticut; (b) Vermont; (c) Delaware ☐ or (d) New Hampshire.

(3) Water doesn't usually run up hill, but Joe said it did in (a) the Adirondacks; (b) an aqueduct in Rome; (c) in a siphon; (d) ☐ in parts of Latin America.



(4) The creature above is easy enough to name, but would you describe it as (a) a pachyderm; (b) a reptile; (c) a ☐ mammal; (d) a fish.

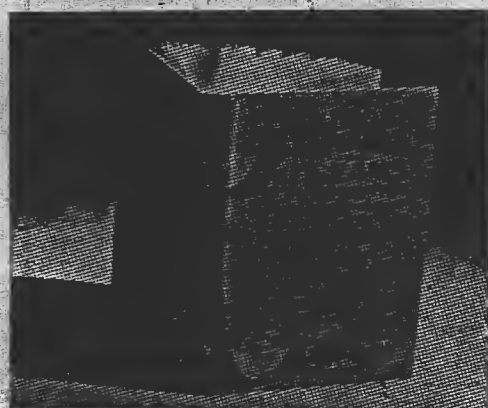
(5) The discus thrower is famed as Greek art, and the thing he's throwing, is it (a) round like a ball; (b) flat like a plate; (c) sharp like a spear; (d) ☐ square like a box.

(6) A football gridiron is so-called because (a) it's rectangular in shape; (b) it is torn up by the players' feet; (c) it has white stripes across it; (d) it has goal-posts like handles at both ends. ☐

(7) Joe said a corsage and a cortege both had flowers in them, but the latter was: (a) only worn at funerals; (b) a group of flower-laden horses; (c) a funeral procession; (d) a pall of flowers to go over a coffin. ☐

"GUESS AGAIN" ANSWERS

	Tally
	Score
	Here
1. (b) for 25 knots.....	
2. (c) for 10.....	
3. (c) again for the same.....	
4. (c) right back for 15.....	
5. (b) for 10 pts.....	
6. (c) for 15.....	
7. (c) again for 15.....	
RATINGS: 90-100,	
mighty fast; 80-90,	
speedy; 70-80, fast	
enough; 60-70, speed up!	
TOTAL	



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JAMES G. HOLCOMB

Whereas, it has pleased Almighty God, in His infinite wisdom, to remove from our midst, on October 14, 1941, our esteemed friend and brother, James G. Holcomb, member of the quarterly conference of Pearl River charge; and

Whereas, in the passing of Brother Holcomb, we have lost a good friend, loyal member and citizen, and his passing will be keenly felt by the members and neighbors; therefore be it

Resolved, that we, the members of the Fourth Quarterly Conference, extend our deepest sympathy to the bereaved wife and family; be it further

Resolved, that a copy of this resolution be sent to the bereaved family, a copy spread on the minutes of our quarterly conference records, and a copy sent to the Christian Advocate for publication.

GERTRUDE SWENSON,
Secretary.

JOEL E. OAKEY

At his home in Forest, Miss., on October 3, 1941, Joel E. Oakey was called by the heavenly Father to take up his abode with Him in the Holy City. He was born October 14, 1855, in Salem, Va. His father, Wm. Oakey, was born in Gloucester, England. His mother was born in Lynchburg, Va.

When a young man, he went to Mobile, Ala., and lived there until the yellow fever scare in 1905. He married Mamie Campbell, in Mobile, March 28, 1882. She died on August 5, 1890. To this union one son, Edwin, now living in Pasadena, Md., was born. On June 17, 1896, he was married to Eva Campbell, at Harpersville, Miss., by the Rev. Irvin Miller. To this union three children were born: Rev. Rufus Wm. Oakey, Milledgeville, Ga.; John F. Oakey, Atlanta, Ga.; and Mrs. M. S. Corley, Jackson, Miss. He is survived by his wife, four children, and six grandchildren. While we reverently bow to the will of Him, "who doeth all things well," we long for the sound of the voice that is hushed and the touch of the hand that is still."

He united with the Methodist church in early life. I never knew a finer Christian character and a more faithful servant of God and the church. He was a member of the Board of Steward for nearly 50 years in Mobile and Forest; always active in all the work of building the kingdom of God, until

ill health in his declining years kept him from active service—he set a beautiful example, never doubting, always trusting, and remained steadfast to the end, as was exemplified the morning of October 1st, about one hour before he had the fatal cerebral stroke—in his prayer he thanked our Father for the promise of the home over there, with its gates of pearl and streets of gold—the Holy City—which is Thy home and ours, and he closed his prayer by saying, "Father, I will soon be over there with Thee and our loved ones gone on before." Truly he left a priceless heritage to his children.

His funeral was conducted by his pastor, Rev. J. H. Morrow, and the Revs. J. G. Gallo-way, D. M. Mounger and A. B. Wood. Interment was in the Eastern Cemetery.

"Gone but not forgotten,

The people whom you have blest will live and lighten

The path that weary earth-bound folk must tread.

The thoughts of your sweet mind will always brighten

The lives of others. You cannot be dead, You are transplanted—just across the way.

And we will meet you smiling there some sweet day."

ONE WHO LOVED HIM.

MRS. A. DEWEESE

The Woman's Society of Christian Service, of the Philadelphia Methodist church, has sustained a great loss in the home-going of a beloved member, Mrs. A. Deweese.

Her gentle spirit, her devotion to Christ, her loyalty to her church, her deep interest in every phase of the work of the Society, and her beautiful Christian character have been a benediction to all who knew her. She was an inspiration to all who associated with her. We shall ever cherish her memory. We count it a rare privilege to have been a co-worker in the kingdom of God.

The Society keenly feels its loss. In our hearts we treasure her memory as something precious and beautiful. May we be submissive to God's will, knowing that He doeth all things well. We shall always enshrine her in our hearts as one of God's truest and best.

Resolved, that the memory of her life, which has been a living testimony of her love for Christ, her church, and her friends, shall remain with us, and her presence at our meetings shall be greatly missed.

Resolved further, that a copy of these resolutions be sent to the family, a copy to the New Orleans Christian Advocate, and that they be entered upon the permanent record of the Society.

"Beautiful life is that whose span
Is spent in duty to God and man.
Beautiful calm when the course is run,
Beautiful twilight at the set of sun,
Beautiful death with life well done."

Respectfully submitted,

Mrs. J. F. McCauley, Mrs. Hugh Castle, Mrs. J. C. Garrett, Mrs. George Mars, Mrs. L. G. Atkinson, and members of the Woman's Society of Christian Service.

MRS. T. M. WHITE

Her gentle spirit
In Christ, Mrs.



T. M. White, went home to be with the Father.

She had lived her 82 years in the old home of her father, near Fredonia church, five miles east of Como. How fitting that the call came early in the morning while she was walking in her flower garden, which she loved so much and cared for with her own hands.

The church has lost one of its best friends and supporters. She loved the church, and I don't think I ever knew one who loved all the preachers as she did. She was always glad to have them in her home, where she had the spirit of both Martha and Mary, to serve and sit at their feet to learn.

The last time we talked with her, after getting us comfortably seated, she said, "Now tell me about the conference and all the preachers."

She was almost always in her pew at church. Just one week before she went away she was at church, praying and contributing of her means to the support of the church and pastor.

We laid her away in the church yard under a bank of flowers.

In the absence of the pastor, the writer, being a former pastor, conducted the services.

She leaves five children, two boys and three girls, all grown and in homes of their own; several grandchildren, and a host of friends to mourn her going.

To the precious children and friends we would say, let us live as she lived. Then we can say, goodbye, dear mother, we'll see you in the morning.

H. E. CARTER.

Anyone, however eloquent, can teach others the truth and beauty of his religion better with his life than with his lips.

—Selected.

EYE COMFORT

The cleansing and soothing action of

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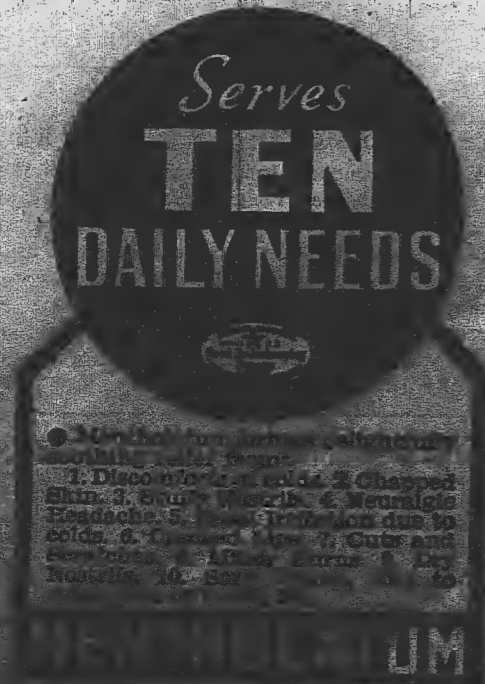
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For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis



CELEBRATE FIFTY-NINTH WEDDING ANNIVERSARY

Rev. and Mrs. J. F. Waltman quietly observed the fifty-ninth anniversary of their wedding at their home here, Sunday, Oct. 12. Guests for the day included: Mrs. L. A. Trainor, Mr. and Mrs. Joe Trainor and children, Mr. and Mrs. Roger Harbin, Miss Elma McCurley, Mr. and Mrs. Roy L. Bennett and three sons, and Mrs. J. L. Johnson, all of Shreveport.

Rev. J. F. Waltman was born in Shubuta, Miss., December 18, 1861, and Miss Eudora East was born in Hazlehurst, Miss., September 6, 1866. They were married at Natchez, Miss., October 12, 1882.

Bro. Waltman was licensed to preach under the Rev. M. L. Burton (deceased), who was pastor of Wesley Chapel church, in Natchez, and for six years he served as president of the board of stewards and local preacher, delivering his first sermon across the "Father of Waters," at Vidalia, La. During these six years, he completed his ten years service as foreman of the spinning room, at the Ross Lee Cotton Mills. While in this service he instituted a playroom for children (ranging in age from 9 to 18), who were employed in the mills from 6 a. m. to 6 p. m. Play to them was almost unknown. He had a large space cleared and the children were given a chance to enjoy games throughout the day.

In 1898, Rev. and Mrs. Waltman moved to Louisiana, and he joined the Methodist Conference, serving that body for 37 years, making a total of 41 years in ministerial work. He was truly an itinerant preacher, always accepting any work assigned to him without complaining. During the first part of his ministry it was horse and buggy days, and many times he has ridden all night asleep in his saddle, with his Bible and hymn books in his saddle bags, his horse bringing him safely home from successful revivals held many miles away.

In November, 1932, Bro. Waltman was given the superannuate relation at the conference in Monroe, La. He then moved to Shreveport, where he stayed only eight months, then moving to Hallsville.

In the book of the family tree, written by Mrs. Lora S. La Manse, of Lake Walls, Fla., Bro. Waltman is shown to be the 415th minister in his direct line. He is the direct descendant of Count Valentine Waltman (an heir to the Spanish throne) and Countess Barbara Waltman (German Countess). There are also many other noted ancestors.

Rev. and Mrs. Waltman are the parents of five children (one died at eight): Mrs. L. A. Trainor, Shreveport, La.; Mrs. L. C. Prothro, Duberly, La.; Rev. B. W. Waltman, Elkhart; W. L. Waltman, Alexandria, La.;

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and Joe Waltman, Little Rock, Ark. There are eight grandchildren and eleven great-grandchildren.

They are both enjoying good health and are still quite active. Bro. Waltman is a regular attendant at all church services, and is teacher of the Men's Bible Class at the local Methodist church.

WILL LOVE WIN?

By Rev. C. P. Powell

I believe it was Henry Drummond who wrote a book on love, as the greatest thing in the world. If this estimate is correct, sin must be the worst. Love the highest, sin the lowest.

But will love win over everything else? Paul says where sin abounds, grace doth much more abound. He is certainly stressing the fact concerning the power and strength of sin and grace.

One of the distinct Scripture commands is to so establish an attitude of love toward all persons as to stand the test from either angle, friend or foe. To be a soul-winner for Jesus is much more than just simply saying so. Many years ago when the old-time singing meetings were in progress, a song they would often sing it was good to listen to and to have a part singing it, "I Want to Be a Soul-Winner for Jesus." These words have clung to me, they are still impressive. I want to be a soul-winner.

How is it to be done? How is this love to be applied so as to lift people out of the mire? Who is to do it and whose job is it, anyway? I study the program of our great church and as far as possible carry it out. It seems to me that our organization is complete in every detail, but are we, through the power and love of God, saving the people from sin? Are we applying this love so as to lift people out of the mire? Yes, God's love will win; but a man must know God and the power of His great love to be a soul-winner.

So in these days of war and strife and all these things that seem to hamper and cause us to wonder what is next, would it not be a good thing to examine our hearts, take an inventory and see if we, as leaders, preachers, disciples of our Lord, are lifting men and women out of sin, out of the mire unto God, by the uplifting power of Jesus' love? Love will win.

NATURE . . . AND HUMAN NATURE

By Charles L. Swan
Siroucha, Central Provinces, India

We are living beside the Godavery River, India. It rose thirty feet last week, after the monsoon rains began. But this is not unusual.

We are living beside the densest jungles in India—a nice, safe place in these days of tigers who do not walk on four paws. Our newspaper gets here three days late, and it doesn't matter much anyway. Our vegetable market sells the saintly onion only, and our meat market is a herd of goats. Our little world has a pretty uncomplicated economy.

But there the simplicity theme stops. . . Human nature resides here with all its wonderful capacity for going wrong or climbing high. Fear is here, and stupidity, anger and greed, slavery and injustice; each day provides something to prompt a quotation from Micah or Ezekiel. And here are quiet places where some hope is being born which may flower into a moment of courage or generosity.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

C. S., in Meridian, Mrs. W. P. Lang presiding.

"The Place of C. S. R. and L. C. A. in the Local Church," was given by Mrs. J. Pearson, and Rev. T. O. Prewitt, with clever question and answer arrangement presented "A Co-ordinated Program of Social Action in the Local Church."

No report from Zone No. 4.

SEASHORE DISTRICT

Coast Zone

Meeting with the Logtown W. S. C. S., this zone had 49 members present. Mrs. T. Robin presided.

Mrs. R. D. Ford led the devotional and Mrs. J. O. Ware told "The Place of C. S. R. and L. C. A. in the Local Church." Rev. P. O. Nix spoke on "The Local Church Serving the Community," and Mrs. C. C. McDonald led the discussion of "Major Social Needs in This Area."

Zone No. Three

The North Biloxi W. S. C. S. was hostess, Mrs. John Cirlot presided, and 39 members were present at this meeting.

Rev. D. W. Ulmer talked of "The Church Serving the Local Community," and Mrs. H. W. Van Hook and Mrs. D. E. Vickers led the discussion of "The Place of C. S. R. and L. C. A. in the Local Church."

Misses Ida and Katherine Shannon, returned missionaries from Japan, were present and told of conditions there.

Mrs. A. F. Bradley, of the Coalville W. S. C. S., was appointed chairman of the zone.

No reports from the North Zone and the Tri-County Zone.

VICKSBURG DISTRICT

Zone No. One

This zone met with the Catchings W. S. C. S., and 48 members were present.

In reporting the meeting, Mrs. McN. McGough, the leader, says: "It was the best meeting I have had since I have been zone leader. Although we were unable to get but one speaker, the attendance was good, the discussions interesting, and Dr. R. L. Hunt was most inspiring. I feel sure that everyone went away from the meeting with renewed determination to do more about Christian Social Relations work."

No reports from Zones 2, 3, 4 and 5.

In the time of Dr. Joseph Parker, a Mr. and Mrs. Richards, wealthy Americans, had settled in London and become pillars of the City Temple. Their daughter, Mrs. Craigie, became famous as John Oliver Hobbes. She joined the Roman Catholic Church, adding to herself the names, Mary Teresa. Joseph Parker therefore received a letter of explanation from her signed Pearl Mary Teresa Craigie. She received a reply signed "Joseph Matthew Mark Luke John Parker."—Ex.

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New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

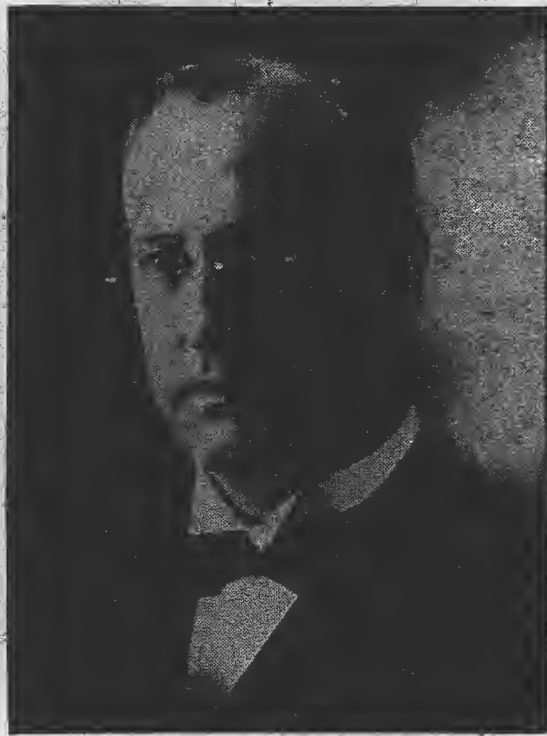
In the heart of a world which is partly blind, brutal, hostile, in the midst of a creation which resembles sometimes an abandoned sanctuary, he who prays attracts the redeeming Spirit. He allows God to act.

—Wilfred Monod.

THE PRAYER-ROOM TODAY

Almighty and most merciful God, in whose goodness we have again been permitted to awake to the light of day, awaken, we beseech Thee, our hearts to seek Thee and our souls to pray. O Lord our God, have mercy on our frailty, forgive our neglects and our withholdings. Preserve us from the corruption of a perverse and unbelieving world. Save us from becoming lukewarm and faithless in prayer. Attune us to Thy blessed Will. Teach us the way of intercession, and sustain us that we may not grow weary in the holy work. Give us grace that, through obedience of Spirit, we may make straight in the desert a highway for our God. And Thine be the Kingdom, the power, and the glory, for ever. Amen.

Mississippi Conference Number



BISHOP J. L. DECELL
President of the Conference



Bishop Titus Lowe
Guest Bishop and Conference
Preacher



WALLET OF THE WEEK



PETROLEUM, according to a recent writer, was a Spanish discovery of the sixteenth century. The writer claims that it was discovered on the little dry, sterile and desolate island of Cubagua, which lies between Trinidad on the east and Maracaibo on the west. It was discovered by three Government officials who were gathering mother of pearl near a village called Cadiz. They reported the discovery of what appeared to be a black, oily sap flowing from the face of a rock, and they collected a barrel of it and sent it to Spain between 1523 and 1525.

* * *

THE WINTER WAR FRONT is expected to reach from the Caspian Sea to the Nile, according to a hint in Prime Minister Churchill's greeting to Indian troops beginning their maneuvers. Supplies for the hard-pressed Russians are expected to be carried over the railroads of Iran, and in Tobruk, the besieged garrison of British, Poles and others are being helped by fierce bombardments of enemy positions by the British navy and the sinking of supply convoys by British air attacks. Such is war of the modern type.

* * *

BRITISH PATRIOTISM has been strikingly revealed by twenty-three months of the war with Germany and in two special ways. In the "Small Savings Campaign," British workers have taken from their weekly pay envelope the sum of four billion dollars to help win the war. The response in the campaign was never greater than in the days following Dunkirk and the Nazi poundings in the fall of 1940. The second instance was a contribution of one hundred thousand dollars salvaged by the melting down of the "jewels" of British Masons.

* * *

THE PRE-KONIAGS is a name given to a race of cannibalistic peoples whose fossil remains have been found on Kodiak Island in the Aleutian Peninsula. This long-vanished race is said to have used human skulls for drinking cups and was apparently remarkably healthy. The remains show few broken bones and no tooth decay. The one constitutional trouble with which they were afflicted, senile arthritis, has dogged the steps of man ever since before there were authentic recordings of facts and events.

* * *

THE ALASKA INDIANS made the early days of American occupation of the newly acquired territory a time of terror. The Tlingits lured the crew of more than one trading vessel to a terrible fate. The Indians were armed and possessed the courage and cunning of their race. The most mysterious and stunning surprise of all their encounters with trading vessels came when they attacked the crew of the sloop, Thornton, on June 13, 1868. The sailors were armed with revolvers and repeating rifles, and the Indians "couldn't understand a gun that continued to spit death forever without reloading."

THE GELATIN CAPSULE is a commonplace with those who are under the necessity of taking unpalatable and nauseous medicines. They are now used by the millions and they may be had for a nominal cost. But in 1833 the first capsules were made by hand by a French pharmacist named Mothos. If our capsules had to be made by hand now, the man power required would give it the proportions of a war industry and the cost would cause the little cases to be ranked as a major luxury.

* * *

THE MOVIE BANK NIGHT swindle has been ended in Lexington, Kentucky, by a court ruling which denied their constitutional right to operate. Attorney-General Meredith, is expected to put an end to this nuisance for the entire State. Although only five years old, bank night has quickly attained the proportions of big business. It is one of the lottery disguises which are employed to beguile wage-earners and those of the lower income groups who can least afford to indulge in any form of petty gambling.

* * *

THE PAPER INDUSTRY is said to be the eleventh largest business in the nation. Paper, invented by the Chinese, takes its name from papyrus and was designed to serve peaceful ends. In the evolutions of modern warfare, however, it has come to have a major rank among war materials. In 1941 nearly half of the wood pulp paper went for war purposes, and in 1942 it is expected that sixty per cent, or four million tons, will be diverted to war industries. It serves in almost every requirement from army records to explosives.

* * *

PIECES OF EIGHT were silver coins which were minted by the Spanish authorities in Mexico in the early days of American history. The coins were worth about eight English shillings and constituted the principal coinage in use by the piratical adventurers of that day. They followed the Spanish galleons as far west as the Philippine Islands, Malacca and the ports of China, where they were exchanged for silks and spices. The coinage of the pirates became a medium of general exchange and was for a time the unit upon which American Continental currency was based.

* * *

UNNECESSARY IRON RAILINGS in England are to be requisitioned by the British Government. This source of scrap is expected to yield five hundred thousand tons and will be forged into tanks and "tommy guns." Railings, posts, chains and gates necessary to public safety, of unusual historic or artistic merit, or which may be necessary in the confining of cattle, will be excepted from the order. All other material will be taken and this includes railings and fences around churches and cemeteries. Where this metal cannot be donated, it will be paid for at the rate of twenty-five shillings per ton.

New Orleans

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

NORTH MISSISSIPPI CONFERENCE

First Day

The third session of the North Mississippi Conference of the Methodist Church, convened in the Methodist church, Greenville, on Wednesday evening, November 5, 1941, with Bishop W. W. Peele presiding. The Bishop gave a brief but fitting and effective study of the third chapter of the Epistle to the Ephesians, in which he emphasized the sufficiency of God. The treatment was marked by simplicity and grace and set forth the ideas: 1. We must have faith in a God big enough to account for the world. 2. We must have faith in his power to cope with sin. 3. We must have faith in a God of absolute and final control. The Bishop observed that the era of chaos now prevailing in the world is not due to the fact that God has let us down, but rather to the fact that we have let go of God; and our God is adequate and available.

The secretary of the previous Conference called the roll and more than one hundred and fifty preachers answered present. Rev. R. G. Lord was elected secretary. Seven preachers, and the wife of one preacher have died during the year. Nominations for vacancies on boards and for annual committees were made by the secretary of the cabinet, the character of the preachers passed, and the district superintendents made reports for their districts. A new feature was the introduction of a lay report from each district and a report of the women's work. Messages were sent to Bishop Hoyt M. Dobbs and Rev. J. J. Brooks, the latter having answered every roll call for the past seventy-two years except the one today. The superannuates were recognized at the bar of the Conference, announcements were made, and the Conference adjourned to meet at nine o'clock Thursday morning.

Second Day

The Conference opened with the administration of the sacrament of the Lord's Supper. Various routine matters were transacted. Millsaps College was represented by Dr. M. L. Smith, President, and that was followed by a resolution regarding the New Orleans Christian Advocate, which was offered by Dr. V. C. Curtis. The resolution, pending its adoption, was discussed briefly by Mr. J. W. Reilly, Chairman of the Publishing Committee; W. L. Duren, Editor; and Dr. A. T. McIlwain. Bishop Peele also made some remarks reinforcing the appeal for support of the Conference organ. Dr. J. G. Snelling presented his work.

The hour having arrived for presentation of the laymen, this work was presented by J. H. Sherard, Conference Lay Leader, and J. H. Sherard, of Paducah, Kentucky. The Conference adjourned at 2:30 p. m.

Afternoon session

Following the preliminaries of opening, Dr. V. C. Curtis spoke in the interest of the Board of Missions, who was followed by Ezra Cox, and Rev. R. G. Moore, speaking in the interest of Lewis Memorial Hospital in Africa.

The work of the Conference Woman's Society of Christian Service was represented by Mrs. W. H. Ratliff, the president.

Mr. Fred McDonald addressed the Conference in the interest of the Methodist Home in Jackson.

A resolution offered by Rev. T. M. Bradley suggesting that the appointment of District Superintendents be upon the basis of four years in and four years out was adopted. It is not to apply to those now in office.

Resolutions on student work were offered by Rev. S. H. Caffey, and Miss Ethelene Sampley, of W. S. C. W., and Rev. Howard Patrick, Director of Wesley Foundation at State College, spoke to the resolution.

After announcements the Conference adjourned. Rev. Roy L. Smith, Editor of the Christian Advocate, brought a stimulating and inspiring address at the evening hour.

Friday Morning Session

Conference convened at the appointed hour, with Bishop W. W. Peele in the chair. After preliminaries of opening were past, various questions regarding the classes were called and answered. Dr. Roy L. Smith was presented and spoke in the interest of a better circulation of Christian literature and especially the Christian Advocate. Then followed various resolutions and reports, some of which ended in negative votes by the body. At 11:15 a. m., Dr. M. Leo Rippy addressed the Conference regarding the work of the World Service Commission. After other routine matters had been disposed of, announcements were made and the Conference adjourned to meet at 2:30 p. m.

Friday Afternoon Session

The Conference met pursuant to adjournment. Following the opening exercises, Rev. W. M. Williams, chaplain of the State Sanatorium, made an address in behalf of his work. Rev. T. B. Thrower presented Reports for the Board of Hospitals and Homes. Rev. J. D. Wroten made a brief address in the interest of Memorial Mercy Hospital, and Mr. J. H. Sherard spoke in behalf of the Methodist Board for orphans at Jackson.

At 2 o'clock the work of the Board of Education was featured with Dr. M. Leo Rippy. At the conclusion of the address, various reports were presented and after routine matters were concluded, the Conference adjourned. Rev. Roy L. Smith brought a concluding address at the evening session.

Saturday—Morning Session

The Conference met at the appointed hour and proceeded to the transaction of business. Four ministers were received on trial: W. A. Tyson, Jr., Z. A. Jumper, H. E. Finger, Jr., and T. A. Filgo. The class for Full Connection was addressed in a forceful and impressive message by Bishop Peele. This was followed by the Memorial Services. Seven preachers and one preacher's wife died during the year. Fitting memoirs were presented, several brief tributes were paid by those present, and Bishop Peele delivered an appropriate sermon, using for his text, John xi. 24, 25. He began with the striking observation that while Jesus was much thronged he experienced always the loneliness which comes from being misunderstood. This he applied specifically to His attitude toward death, which the Bishop said was not a passing into oblivion, but a leap into the light—a meeting of the Master face to face and the realization of life in its completeness. The names called at the memorial service were: P. F. Luter, J. J. Garner, R. H. Gladney, J. W. Raper, W. W. Mitchell, J. T. Lockhart, C. A. Northington and Mrs. W. W. Milligan.

Afternoon Session

The afternoon session was devoted to hearing various reports of committees and boards and other matters necessary to the completion of the work of the Conference session. The evening hour was devoted to the cause of Conference Claimants and the editor of this paper was the speaker. On Sunday morning the Bishop preached at the Methodist church, the pulpits of other churches were supplied by visiting ministers. The Deacons and Elders were ordained, the appointments were read, and the Conference adjourned *sine die*.

(Continued on page 16)

BISHOP PEELE

The presidency of Bishop Peele over the North Mississippi Conference was in every way fortunate and a blessing to the Conference. Since he was a practical stranger to the Conference, it was natural that there should be a restrained enthusiasm on the part of the Conference and on his part a consciousness of uncertainty as to the problems which he might meet. Suffice it to say that all tension was removed at once. By his charming personality and his gracious manner, he captured the Conference as few have done before him. He met every problem with such candor and Christian considerateness as to disarm all reserve and the entire Conference took him to their hearts at once. We never knew an instance of greater unanimity and perfect friendliness regarding an administrator than that which prevailed at the recent session of the North Mississippi Conference. Sharing in this happy conquest was the no less charming wife of Bishop Peele, and when she and the Bishop may come Mississippi way again, they are assured of an enthusiastic welcome.

DR. WEATHERHEAD NOT COMING

American church people will be greatly disappointed that Dr. Leslie D. Weatherhead will not be able to fulfill his engagement with the National Preaching Mission on account of ill health. Miss Maude Royden with whom Dr. Weatherhead was to have been associated has already

arrived and has taken up the three-months lecture tour which is to cover the cities of the East and Middle West. Dr. Weatherhead is pastor of the ill-fated City Temple in London and is one of the most widely known ministers of the present day.

Editorial Miscellany**A NICE NAP**

By Dr. H. T. Carley

The other day we were taking a drive down the Manchac road—just taking a drive. We had no special object in view except to get a breath of fresh air, perhaps make a friendly call on a genial acquaintance who has a business establishment at Manchac, and see how repairs, now under way, were progressing on the road that has been pretty rough for a long time. To be sure, we had our casting rod in the car and a fishing license in our pocket; and we occasionally glanced at the canal to determine, if we could, the stage of the water and its fitness for piscatorial exercise. We remembered that in the stretch along which we were driving we had caught some nice black bass last spring; but we had the fishing outfit in the car largely as a matter of habit—and the license in our pocket—just in case.

As we drove leisurely along—you can't drive fast and watch the water—we observed an old Negro man hobbling along with the aid of a stick. Being in no hurry and having some degree of curiosity concerning his state, we stopped and asked him whither he was bound. With the utmost politeness—and a sparkle of expectancy in his eyes—he said he was on his way to New Orleans for medical attention. He said he had "flamatory rheumatiz"—and then we noticed that one of his legs was almost twice the size of the other. He said also, in answer to our inquiry, that he had caught a ride from Bogalusa to Hammond and had walked from Hammond to where we found him—some eight or ten miles. It was late in the afternoon of the coldest day we had had so far this fall. The old man was thinly clad—and a night in the open would mean much suffering to him; if not worse. We told him we were not going to the city, but would give him a lift as far as we were going—some five miles further. He accepted the offer gratefully.

So when we got to Manchac we let him out—and we got out, too. We saw our genial friend and told him how we happened to have the extra passenger. He called the old man over, took a look, and said, "Maybe we can help him out." He watched the road, soon hailed a passing truck, said something to the driver, and motioned the old Negro to get in. I think I saw him hand him a coin, too. So the needy one was on his way.

Well, what difference does it make? The old Negro probably would have got to New Orleans anyway—maybe not that night, but within a day or two. He might have had to go hungry for awhile and spend a cold night in the open. He was a stranger, anyhow.

We think it made this difference—Bill slept well that night. We don't know that he ever thought of the old man again—but we know his conscience didn't hurt him for what he had done.

When we help others, most of the time we are helping ourselves.

CENTENARY METHODIST CHURCH

The history of Methodism in McComb begins soon after the establishment of the I. C. R. R. Shops, 1871, in an unsettled pine land section of South Mississippi, within three miles of the town of Summit, which was already an old and thriving cotton market. Col. Henry S. McComb, then president of the N. O. G. N. R. R., came by train to Summit, thence by horse and buggy to the spot which he selected as the site for a roundhouse and shops for the new railroad being constructed through this part of the country, from Chicago to New Orleans. Thus began the present flourishing McComb City, named for its founder, now with more than 10,000 inhabitants.

Within a short time after the town was incorporated, in 1872, a small band of loyal Methodists, impressed with the obligation of preserving the faith, organized the First Methodist Episcopal Church, South, with the Rev. E. R. Strickland as pastor. They worshipped in a small two-story building (the lower story was a blacksmith shop), located on the corner of Canal and Front Streets. A complete list of the charter members is not available, yet today Centenary church numbers among her members children and grandchildren of those devout pioneers of Methodism in McComb.

In 1876, through the generosity of the Presbyterians, the Methodists were privileged to unite with them in a "Union Sunday School," and likewise granted the use of their building for preaching services twice a month. The first definite organized effort to build a church was under the pastorate of Rev. J. T. Nicholson, who served from 1881 to 1885. The church was begun in 1884, and that year being the Centenary of American Methodism, it was called Centenary church. The building was a wooden structure situated at the intersection of

City Hall now stands, was completed in 1890, and the following year the McComb charge was made a station, and Rev. M. L. Burton appointed pastor, serving from 1891 to 1894.

Centenary's membership grew to such proportions with the passing years that a more commodious building was needed, and it was during the pastorate of Rev. N. B. Harmon, 1903 to 1906, that a beautiful brick edifice was erected on the spot where the first church stood. This building served the congregation for twenty years as a house of worship, and then arose the problem of inadequate room, and unsatisfactory Sunday school facilities to accommodate a rapidly increasing membership. It was impossible to enlarge the church because of no available space adjacent the lot where it stood. Therefore, it was necessary to purchase another lot elsewhere and build another church.

The present church building, which was completed in 1926, during the pastorate of Rev. J. L. Sells, is situated on Delaware

Chambers was pastor of Centenary, he organized the present La Branch St. church, in 1902, and the main part of the building now used was completed in 1904. Adequate



H. L. DANIELS, Pastor
Pearl River Avenue

Church School rooms have been added and numerous other improvements made recently to accommodate the rapidly increasing membership which now numbers 300. The Rev. W. S. Cameron is the pastor. The Pearl River Avenue church was also organized, with 40 members, by Rev. John W. Chambers, in 1903. The congregation first held "open-air services," then accepted the hospitality of their Baptist neighbors and pastor to worship in the Baptist church until their own church was ready for occupancy, which was in 1909. The membership is now 559, and the Rev. H. L. Daniels is their pastor.

The Board of Stewards of Centenary church are as follows: J. B. Alford, L. W. Alford, Norman Alford, M. E. Badon, E. P. Beacham, W. L. Brock, Dorian Bunch, C. E. Carnes, W. T. Denman, Dr. D. C. Easley, J. O. Emmerich, J. Dock Frith, J. Dock Harrell, W. F. Hinton, Jr., W. F. Hinton, Sr., E. P. Jones, Robert Taylor, Fred Bickham, L. E. Plantz, Warren Ellis Robertson, A. H. Jones, Geo. W. Maxwell, R. M. McEwen, Alva McEwen, Howard M. McGehee, Lloyd B. Price, C. R. Robinson, George Sabine W. L. Taylor, D. N. Terrell, R. L. Thompson, H. J. Vest, H. E. Wardlaw, T. G. Westbrook, T. B. Wilkins, A. E. Williams, G. B. Willingham, J. G. Martin and Guy Norton.

The Trustees are: W. T. Denman, J. O. Emmerich, A. H. Jones, T. B. Wilkins, Guy Norton, J. W. Alford, W. L. Catchings.

All who so worthily labored for the preservation and upbuilding of Methodism in McComb deserve appreciation, but it is with a reverent feeling that the Methodist people of McComb gratefully acknowledge and pay tribute to the work and leadership of the late Stanford Hibbert, whose name was pre-eminent throughout the history of Centenary church. Mr. Hibbert was Centenary's first Sunday school superintendent, and he served faithfully and continuously for 47 years. Mr. Hibbert's wife, the late Hattie Hibbert, was a devout co-worker with him. The honorary title of Superintendent of Centenary Sunday School was conferred upon him when he retired.

(Continued on page 12)



J. L. CARTER, Pastor
Centenary, McComb

Ave., and is a beautiful and imposing architectural product. Its appointments are useful and most attractive. The main auditorium has a seating capacity of about 900. The pews, altar and sacrament table are a memorial to the late Thomas Scott, (uncle of Rev. O. H. Scott), and his wife, the late Mrs. Edna Scott, and were made possible through the generosity of the latter. Both died before the church was completed.

The church has a magnificent pipe organ, installed at a cost of \$10,000, and largely a gift from the ladies of the Cecilian Circle, a local organization, which has for its main objective the accumulation of funds for building purposes or other local needs. It was organized in 1902, by the late Miss Cecile Beall, for whom it was named. The funds raised at that time were applied on the first brick church. Mrs. Dorian Bunch is the present efficient president, and the membership aggregates more than 100 women, many of whom are also active members of the W. S. C. S.

Besides the one thousand and fifty-five members on the roll, Centenary church, McComb has two other Methodist churches, which in the past were offshoots of Centenary.



R. H. CLEGG
District Superintendent

what is now South Broadway, Third Street, and Main Street. The Methodists held their first service in their own church, April 1, 1885.

The first parsonage, located where

Centenary was built while Rev. John W.

CONFERENCE NEWS AND PERSONALS

Mrs. F. E. Alford, who has been living in Memphis, Tenn., is now permanently located at Duncan, Miss. We are glad to know that Mrs. Alford enjoys the paper and does not wish to miss a single copy.

Rev. C. J. T. Cotten, Gonzales charge, will be able to go to Conference with a good report. He wound up the work for the year on the first of the month, with every obligation met.

Rev. P. W. Sibley, pastor at Walker, La., says that they have had a very successful year. Every claim has been paid and twenty-five members have been received into the church.

Rev. Roy Wolfe's report to the fourth quarterly conference, held on Nov. 4, was that Prentiss charge had paid everything in full, including the full apportionment on Benevolences given by the Conference.

Rev. Ira E. Williams has transferred from the Mississippi Conference, where he was pastor of Main Street church, Hattiesburg, and is now located at 1901 N. Douglas, Oklahoma City, Okla., according to notice asking for change of address.

Rev. Jesse F. Watson, who was stationed at Eunice, New Mexico, last year, was sent to Mountainair, New Mexico at the last session of his conference. We appreciate Bro. Watson's invitation to visit him in this pretty mountain town next summer.

Rev. J. H. Morrow, pastor at Forest, Miss., has had a good year. The people have responded in a wonderful way, and a new record was established when the work for the year was closed on the first of the month with everything in full.

Homecoming Day was observed at Gentilly Methodist church, New Orleans, on November 9. The pastor, Rev. Don Harwell, spoke at the morning service on "The Church of the Living God," and the evening service was in charge of the Young People's Choir, George Christensen, Jr., director.

Rev. W. H. Giles, pastor at Homer, La., spent ten days in Many last month with Rev. R. T. Pynes, in evangelistic services. While there he visited daily with Rev. J. B. Williams, one of our most beloved superannuates. Bro. William's age and health make him quite feeble, but his mind is clear and his heart is happy.

MISSISSIPPI ANNUAL CONFERENCE, NOVEMBER 19-23, 1941

Wednesday

7:30 P. M.—Organization. Address by Bishop Titus Lowe.

Thursday

8:45 A. M.—Sacrament of The Lord's Supper. Minute Business.

11:45 A. M.—Address by Bishop Titus Lowe.

12:30 P. M.—Lunch.

2:00 P. M. to 3:13 P. M.—Business Session. Minute Business and Anniversary of Board of Education.

3:30 P. M. to 5:30 P. M.—Board, Committee and Commission Meetings.

7:30 P. M.—Address by Bishop Titus Lowe.

Friday

8:45 A. M.—Business Session. Minute Business.

11:45 A. M.—Address by Bishop Titus Lowe.

12:30 P. M.—Lunch.

2:00 P. M. to 3:15 P. M.—Business Session and Anniversary of Board of Missions.

3:30 P. M. to 5:30 P. M.—Board Committee and Commission Meetings.

7:30 P. M.—Address by Bishop Titus Lowe.

Saturday

8:45 A. M.—Business Session. Minute Business.

11:45 A. M.—Memorial Service—Chas. A. Schultz.

12:30 P. M.—Lunch.

2:00 P. M.—Business Session. Minute Business.

7:00 P. M.—Ordination of Deacons and Elders. Conference-Wide Rally for Young People. Address by Dr. M. L. Smith. Sacred Concert by Millsaps Singers.

Sunday

9:00 A. M.—Love Feast—conducted by W. M. Sullivan.

10:45 A. M.—Morning Worship. Sermon by Bishop J. Lloyd Decell.

2:30 P. M.—Concluding Business Session. Reading Appointments. Benediction.

Conference-Wide Young People's Rally

The program for the Mississippi Annual Conference has as a special feature on Saturday evening, at seven o'clock, a Conference-Wide Young People's Rally. Bishop Decell will ordain the deacons and elders as the first feature of the program. Dr. M. L. Smith, president of Millsaps College, will deliver an address to the young people, and the Millsaps Singers will give a sacred concert as the closing section of the evening program. It is expected that 1,500 young people from all points of the conference will attend this service. Bishop Decell has requested the cooperation in this matter from all district superintendents and pastors of the conference.

J. L. CARTER.

OLLA METHODIST CHURCH

I want to say that as we come to the end of this conference year, we have been very busy on the reconstruction of our church throughout the year. God has greatly and wonderfully provided finances for this worthy cause above our expectations. The church will be completed within two or three weeks, and will be a two-story brick veneer, of which the Louisiana Conference will be proud. This church will be clear of debt when finished, for which we are thankful to God and the good people who contributed to this cause and made it possible.

tributed to this cause and made it possible.

We also had an old-time Holy Ghost revival this summer that lives on today in the hearts of the people.

CHAS. L. MOORE, Pastor.

LOUISIANA STATE UNIVERSITY METHODIST STUDENT CENTER

The Methodists of Louisiana State University and the surrounding community have a new church, which was organized September 8, 1941, by the Rev. J. H. Bowdon, district superintendent of the Baton Rouge District. This church serves not only the students, faculty, and staff of the University who wish to join, but also the Methodists of the adjacent community who are not affiliated with another church. Both Church School and worship services are held regularly each Sunday in the Music and Dramatic Arts Building on the University campus.

The minister, Rev. Benedict A. Galloway, is a graduate of L. S. U. and Duke University Theological Seminary. He came to the charge September 15, and immediately initiated a very active church program and visiting campaign. This has resulted in a charter roll of approximately 200 regular and affiliate members. The latter group is composed of students or others who retain their membership in their home church, but who also take an active part in and enjoy the program and blessings of the University church. The attendance at the worship hour for the past three Sundays has averaged better than 250.

The choir, with unusually fine facilities and unlimited talent, is under the direction of Mrs. Ralph Steele, a graduate of the University School of Music.

The Rev. Harvey D. Watts, director of the Wesley Foundation on the campus, is serving as Church School superintendent. All age groups are included in the school, which has a membership of approximately 125. The University students, who are attending in increasing numbers, already form one of the largest departments of the Church School.

A REPORT TO THE NEW ORLEANS CHRISTIAN ADVOCATE

The revival services held in the Philadelphia Methodist church were most helpful and were characterized by a real spiritual



uplift to the membership of all the churches of our city.

There were many reconsecrations and new covenants made with our Lord.

Bro. John M. Neal was at his best. The weather was ideal, and the attendance was good by all denominations. Two services were held daily. Several additions to the church were much credit to the Loyalty Committee of sixty members, which visited the membership of our church. They planned, worked, and prayed for a real revival in our church.

The singing of Bro. Dement and his leadership at the devotional exercises added so much.

The leadership of our beloved pastor, Bro. H. C. Castle, and his lovely family, has been an uplift to our church, and he is to be congratulated on securing the services of such an able minister as Bro. John M. Neal.

The year's work closes with a fine spirit of fellowship in the church. The finances for the current year are being raised easily. A full report will be made on the finances, and a petition for the return of the pastor and his family has already been presented at the fourth quarterly conference.

MRS. JOHN McCAULEY.
(Reporter)

CRADLE ROLL, EAST END, MERIDIAN

The Cradle Roll department of East End Methodist church, of which Mrs. C. M. Martin is superintendent, went "over the top" in its gift and pay-up day.

The department was asked for \$25, but through the kindness of mothers and friends of Mrs. Martin and the babies, the offering totalled \$107.50.

Sammie England, a young member of the department, was introduced to the congregation by Mrs. Martin. A generous gift was given the department in memory of a Cradle Roll baby who has gone home to heaven.

Little Sue Smith, a three-year old member, presented the money in a pretty basket, with these words: "A basket full of money."

Mrs. Martin thanks all who made it possible for them to have such a good report.

DAVIDSON MEMORIAL METHODIST CHURCH

The newly organized Davidson Memorial Methodist church, of Lafayette, La., had its beginning in an afternoon Bible study class conducted by the pastor of First Church, Rev. Virgil Morris, in the home of Mrs. J. J. Davidson, 206 Sixth Street, on November 10, 1940. Services were conducted in Mrs. Davidson's home regularly each Sunday afternoon until June 29, 1941.

On June 26, at the home of Mr. and Mrs. W. E. Ainsworth, 120 Rousome Street, it was decided by the group to organize into a congregation, and Rev. B. H. Andrews, Lake Charles district superintendent, was present on June 29, to effect the organization. At this time the following officers were elected: Stewards: Veranzo Grey, Gabriel Beadle, W. E. Ainsworth, Mrs. W. E. Ainsworth, Mrs. Crow Girard and Mrs. Anna Givens; Recording Steward, Mrs. Edgar Connolly; Trustees: W. E. Ainsworth, Veranzo Grey and Gabriel Beadle. The trustees were authorized to purchase a piece of property on Jefferson Boulevard, but plans did not develop according to schedule and the property was not purchased.

It was then decided to rent a house as near to Jefferson Boulevard and as possible, and to discontinue

such time as the property could be obtained. Because of the scarcity of available places, a suitable location was not obtained until August, when the pastor and district superintendent purchased a place on their own initiative, at 202 Surrey Avenue, from the First Baptist Church, which had formerly operated a mission in the building. Services in the present location began the last Sunday in September, with thirty-nine present for the 9 a. m. services. In the meantime the consent of the District Church Locations Committee was secured to purchase the building, the Church Extension Section of the Conference Board of Missions and Church Extension promised favorable consideration, and the quarterly conference of the charge, on October 15, 1941, authorized the trustees to purchase the property.

The church was named Davidson Memorial Methodist church, in memory of J. J. Davidson, Sr., a long-time member and official of First Methodist church, whose home was in the section of the city where the new church is located, and whose memory is revered by all who knew him. The name was chosen by unanimous vote of the assembled group at the first service conducted in the present location, and ratified by the quarterly conference conducted October 15, when incorporation under that name was authorized, and the existing stewards and trustees named directors.

Services are conducted each morning at 9 a. m., by Rev. Virgil Morris. Sunday school meets at 10 a. m., under the superintendency of Mrs. W. E. Ainsworth. Young People's services and evening worship services are conducted by Rev. E. H. House, assistant pastor.

WALKER CHARGE

Since the close of this conference year necessitates the removal of Rev. J. H. Bowden as district superintendent of the Baton Rouge District, we desire to express through this resolution our regret in losing him, and our prayer for Godspeed in his new field of service.

Bro. Bowden has been a faithful, capable leader, an inspirational preacher, and a competent manager of our district.

Resolved, that a copy of this resolution be sent to Bro. Bowden and the New Orleans Christian Advocate.

Signed: Steve Graham, Melvin Wesley, Shell Sibley, Monroe Sibley, J. F. Carpenter, I. T. McLin, Willie Milton, Mrs. Wiley Stafford, Mrs. J. C. Holden, J. C. Holden, Connie Milton and R. A. Sibley, stewards; P. W. Sibley, pastor in charge.

RESOLUTIONS OF APPRECIATION—T. M. BROWNLEE

Whereas, Bro. T. M. Brownlee has served as district superintendent for the past six years; and whereas, under the rules of the church he will again enter the pastorate; and whereas, during his stay as district superintendent, the Jackson District has prospered spiritually, physically and financially; and whereas, he and Mrs. Brownlee have endeared themselves to the entire district by their fine spirit, good humor and generous spirit of service; now therefore be it

Resolved, by the Fourth Quarterly Conference of the Capitol Street Methodist church, that we express to Bro. and Mrs. Brownlee our love and admiration and assure them that wherever they go our love

and good wishes go with them; be it further Resolved, that copies of these resolutions be sent to the presiding bishop, to the New Orleans Christian Advocate, Bro. and Mrs. Brownlee, and a copy kept for the minutes of this meeting.

Unanimously adopted, this the third day of November, 1941, by the Fourth Quarterly Conference of Capitol Street Methodist church.

RESOLUTIONS

Desiring to express our appreciation for the services rendered to this charge, we hereby are grateful for the untiring efforts and work done in the past six years by Rev. W. B. Jones, district superintendent of the Meridian District, Mississippi Annual Conference of the Methodist Church.

Therefore be it resolved, that we regret the laws of the Methodist Church make this, his sixth year as district superintendent, the last year of the present term of service of Bro. Jones as our district superintendent.

Be it further resolved, that we appreciate the excellent service rendered by Bro. Jones to this charge and to the district, in the capacity of district superintendent. We especially wish to state that we have noticed the way and manner in which he has presided over the conferences, giving evidence of his love, sympathy and Christian spirit manifested towards the ministers and members of his conference.

In token of our appreciation, be it resolved, that a copy of these resolutions be given Bro. Jones, a copy spread upon the minutes of the quarterly conference, and a copy sent to the New Orleans Christian Advocate for publication.

Done this, the second day of November, 1941, by the Fourth Quarterly Conference, in session at Salem church, of the Pachuta charge.

D. A. McKINNON,
Recording Steward.
R. E. ALSWORTH,
Pastor.

RESOLUTIONS OF APPRECIATION—DR. GROVER CLEVELAND TERRELL

Whereas, on September 26, 1941, the spirit of Dr. Grover Cleveland Terrell returned to the God who gave it; and

Whereas, Dr. Terrell was a faithful member of the Prentiss Methodist church and the quarterly conference of the Prentiss charge, always doing his best at whatever task he was called upon to perform; and

Whereas, his faith in Christ, his loving and kind spirit and his love for the Master's work were always an inspiration to those who knew him; and

Whereas, by his wise council and liberal gifts of that which God blessed him with in material things, he was always able to make a large contribution to the upbuilding of Christ's kingdom; therefore be it

Resolved, First, that this, the fourth quarterly conference, now in session, bow in submission to the Father's will, thanking him for his long and useful life;

Second, that we extend to the family our deepest sympathy and assure them that their sorrow is ours also; and

Third, that a copy of these resolutions be placed in the minutes of the quarterly conference, a copy sent to the family, and a copy sent the New Orleans Christian Advocate for publication.

Signed: G. W. Holloway, Roy Wolfe, W. A. Boyles, D. W. Dorris, Belton Turnage, Committee.

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Annual Conference

19, 1941

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MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

The Restless Soul

"The soul of Jesus is restless today;
Christ is tramping through the Spirit world,
Compassion in His heart for the fainting
millions;
He trudges through China, through Poland,
Through Russia, Austria, Germany, France,
Holland;
Patiently He pleads with the church,
Tenderly He woos her.
The wounds of His body are bleeding
afresh
For the sorrows of His shepherdless people.
We besiege Him with selfish petitions,
From the needy we bury Him in piles of
carved stone,
We obscure Him in the smoke of stuffy
incense,
We drown His voice with the snarls and
shrieks of our disgruntled bickerings,
We build temples to Him with hands that
are bloody,
We deny Him in the needs and sorrows of
the exploited least of His brethren.
The soul of Jesus is restless today,
But eternally undismayed."

C. R. MITCHELL

January Meeting of the Southeastern Jurisdiction W. S. C. S.

The W. S. C. S. of the Southeastern Jurisdiction will meet in Nashville, Tenn., January 27-30, 1942.

At the same time the Missionary Council of the Southeastern Jurisdiction will also meet in Nashville.

These will be great meetings and many of our women should plan to attend.

The delegates to the W. S. C. S. meeting from the Mississippi Conference are Mrs. Paul Arrington, Mrs. D. L. St. John, Mrs. W. F. Mahaffey, Mrs. E. V. Perry, Mrs. T. H. Fore and Mrs. Stanley Wilson, who were elected at the Charter Meeting, in Natchez, to serve for this quadrennium.

State Convention of W. C. T. U.

The fifty-fifth annual convention of the Mississippi Woman's Christian Temperance Union, was held in Tupelo, October 23-25, 1941.

The sessions were held in the beautiful auditorium of the Tupelo High School, with Miss Susie V. Powell, state president, presiding.

With the theme: "For the Common Defense," a program most interesting and constructive was presented.

The exhibits were outstanding, one of them being loaned by the State Highway Department, showing pictures of cars wrecked and causing deaths because of drunken drivers.

In her message, Miss Powell reminded the women that in no other country today can women meet and speak as they can in this country. She spoke of the bill written by the late Senator Sheppard (S. 860), which is still "in committee," and urged that letters be written, especially to our new senator, Senator Dpxey, concerning it. She warned the women to be alert—to work for the maintenance of our liquor law, our supervisor of narcotic education, for education

of our young people concerning the evil of beverage alcohol, for teacher training in this area for our public school teachers.

Miss Powell stressed the need for the strengthening of the local W. C. T. U. units and the organizing of new units.

The convention elected her to serve again as state president.

In a broadcast from Italy a few days ago, the statement was made that the United States is a nation of drunkards. Before we laugh at this statement, let us look around us.

The W. S. C. S. stands ready to cooperate with the W. C. T. U. in its program.

Zone Three, Meridian District

The W. S. C. S. of Union was hostess to the fourth quarter's meeting of Zone 3, Meridian District, and Mrs. W. K. Prince presided.

With Mrs. R. H. Day, the president, in charge, the W. S. C. S. of Decatur, presented the planned program on "Literature and Our Life."

Six of the ten societies of the zone were represented, and among the visitors were Mrs. J. C. Porter, the district secretary; Mrs. W. T. Blanks, leader of the Betty Hughes Zone; and Mrs. J. B. Pearson, Conference Secretary of Wesleyan Service Guilds.

Miss Catherine Ezell, the conference rural worker, was present and told of the work being done on the DeSoto charge.

All of the societies represented reported having observed the Week of Prayer, and that the offerings for 1941 are the largest they have ever received.

Mrs. Jasper Blount, of Decatur, was elected zone chairman for 1942.

Check the Efficiency Aims, 1941

1. At least ten monthly meetings based on the prescribed program materials of the Woman's Division of Christian Service.

Did you have (or will you have) ten programs from "Investing Our Heritage" and "Proof Sheets of Power?"

2. Net increase in membership. (Base increase on figures from report of quarter ending December 31, 1940.)

How many members did you have on December 31, 1941? Do you have any over that number now? If not, can you not check over the women belonging to your church and interest some of them? Why not invite them in to enjoy some of your study programs this month—they might see that our programs are really interesting and timely.

3. A Spiritual Life Committee functioning in the society.

Have you followed any of the suggestions which Mrs. E. E. McKeithen has sent to your society? "Two or three" can start a Spiritual Life Group, then that group can "pick up and go" to hold prayer services in the homes of the shut-in members, etc. This can be the group to plan the prayer services for Armistice Day, for the World Day of Prayer, etc.

4. Committee promoting study and activity each quarter in some area of Christian Social Relations and Local Church Activities.

Under "study" there comes one program each quarter in the regular program material which is C. S. R. and L. C. A., so if you use the material, regularly, you always make a study in "some area" of C. S. R.

Of Course, the "activity" grows out of the study—if you studied the February program from "Investing Our Heritage," which concerned interracial cooperation, did you help the Negroes of your community in any of the ways suggested at the close of the program? When you had the June program on "Alcohol and Other Narcotics," did you follow it with any action in your community? The September program from "Proof Sheets of Power" would result in more local church activity, etc.

5. Three study courses, selected from list of approved courses.

Did you have three study classes this year? This point cannot be met if the texts were not selected from the approved list—for instance, if a book was used for the Bible study, which is not listed, the class will not count on this point. If you had a mission study, a Bible study and a C. S. R. study—or, if you had two mission studies and a Bible study, you can claim this. We hope to have four classes a year in the future. Many societies have had four this year.

6. Net increase in subscriptions to "The Methodist Woman" and "The World Outlook."

This point spoils the record of many societies, yet we cannot be intelligent members of the W. S. C. S. without these two magazines. Many women spend more for the picture show in one week than the "Methodist Woman" costs per year, and more at the beauty parlor in a month than the two magazines cost together!!! In small societies, pass around the hat and send in several subscriptions for the society.

7. Observance of the Week of Prayer, as planned by the Woman's Division of Christian Service.

Since the date for the Week of Prayer was changed after many of the societies had planned their year's work, it can be observed any time during the fourth quarter. The offering this year should represent some real sacrifice.

8. Increase in offerings sent conference treasurer.

This may be more on your conference pledge, it may be a Life Membership, an increase in your Week of Prayer offering, etc. A lovely custom is to give a Life Membership for Christmas to some woman who has devoted her life to missions, or for a society to honor the faithful labors of a member in this way.

It is not too late for any society to reach all eight of these aims.

A household was disturbed by a raid in the night. "Hurry up, Mother, let's get downstairs," called the husband. She began to move, but not quickly enough. "Come on! Come on!" called the husband again. "All right," she answered, "but I must find my teeth." "Heavens, woman!" replied he. "It's bombs they're dropping, not sandwiches!"—The Christian World, London.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Lula—Week of Prayer

The Woman's Society of Christian Service of Lula, Miss., met at the church Monday morning at ten o'clock, October 20, 1941, for the observance of their annual "All-Day Retreat." Sixteen members of the society attended, and of the sixteen, twelve participated in the services. The morning session was led by Mrs. T. G. Wilsword, and the afternoon session was led by three different women, Mrs. C. W. Poland, Mrs. E. L. Payne and Mrs. E. J. Marley.

Luncheon was served at the church, and at the close of the day of prayer an offering was taken for the Home and Foreign Mission projects selected for this year.

Each individual left the church with a feeling of security and with the desire in her heart to daily pray for the peace, health and comfort of their friends both at home and abroad.

MAUDIE CARTLEDGE PAYNE.

Spiritual Life Objectives for the Fourth Quarter

1. The Spiritual Life Committee in the local church should cooperate with the pastor in seeking to promote the wide observance of the World's Communion, October 5. (This is repeated that it might remind you to report on it.)

2. The Spiritual Life Committee has large responsibility in helping to plan for the observance of the Week of Prayer and Self-Denial, October 27-31, 1941, urging the use of printed material which has been used for the all-day retreat.

3. The Spiritual Life Committee should cooperate with the Department of Christian Social Relations and Local Church Activities in the observance of Armistice Day, promoting especially prayer services in the interest of a just and lasting peace throughout the world.

4. The Spiritual Life groups and fellowships should pray definitely that divine guidance may be given in the elections for officers of the new year.

* * *

Dear Fellow-Workers:

It seems to me as I study and work in the Wesleyan Service Guild that the field grows larger and larger. Did you know that one out of every six Methodist women go out from their homes every morning to some sort of gainful employment? What a group for service if we can reach them!

LOOKING FOR BIGGER YIELDS?

Look for this Sign

Tennessee Basic Slag provides phosphate and lime plus other soil-building elements. Look for this sign—then ask your dealer for our free booklet on Basic Slag. Or write us.



TENNESSEE COAL, IRON & L.

Birmingham, Alabama



UNITED

Conference Meeting

At our conference meeting of the Woman's Society of Christian Service, we are to have a part on the program, at a time when employed women can attend. Mrs. Warden, our Jurisdictional Secretary, writes me that she can be with us as our speaker if our meeting is in March. A six o'clock dinner has been suggested with a part of the evening service. The conference will be held at Oxford. Many of you, I am sure, will be able to drive there, returning to your homes the same night, thus imposing no extra burden of entertainment on the Oxford women. Let us begin to plan right now. Send me any suggestions you may have for the meeting.

Supplies

The Southeastern Jurisdiction Wesleyan Service Guild is sending an up-to-date mimeograph with enough supplies to last a year, to Collegio Isabella Hendricks, Brazil. Three cents per member will pay for this much needed piece of equipment. Will you not include this amount in this quarter's report? Send the money through your local W. S. C. S. treasurer, to the Conference Treasurer, designated under Supplies, to go to the Mimeograph Fund for the Collegio Isabella Hendricks, Brazil.

Finances

Have you collected your 25 cents per member for the Cultivation Fund? If not, please do this during this fourth quarter. Keep 10 cents per member in your own treasury, and turn over 15 cents per member to your W. S. C. S. treasurer, to be sent by her to the Conference Treasurer, marked "Cultivation Fund of the W. S. G." This money is to pay the expenses of our organization. The North Mississippi Conference has met our expenses this year, but we must pay our own way hereafter, and this is the way it is done, out of our Cultivation Fund.

It will soon be time to make our pledges for next year. Decide what your pledge is to be to Missions. You may select any of the eight projects as outlined in the Handbook for 1941, or you may send your money in under the head, "Undirected." You may rest assured it will be used for the forwarding of God's Kingdom. Remember we do not pay dues, we make pledges. Try to get each member to make a pledge, preferably monthly. From this amount you estimate how much you will turn to the mission field and how much you will use for your department of Christian Social Relations and Local Church.

I copy the following from a letter from our National Secretary, Miss Norris: "After January 1, 1942, the W. S. G. and the W. S. C. S. will be two SEPARATE but COORDINATE groups and part of the Woman's Division of Christian Service. The W. S. G. is autonomous and merely channels its funds for Missions and Cultivation through the treasury of the Woman's Society."

Word comes from the national headquarters that the date of the annual report of the Guild will be changed from January to December 1. Only ten units sent in reports October 1. May we make this yearly report December 1, 100 per cent. Blanks will be sent you.

I wish I could visit each of your units, but since I can't, write me plans and suggestions that I may pass them on to the other units.

Sincerely yours,

MRS. JASPER WEBER,
Conference Secretary Wesleyan Service Guild.

Mathiston, Miss.,
October 25, 1941.

* * *

How Does the Unit of the Guild Work?

Membership

Any employed woman may become a member of the Guild, through the contribution of prayer, service and money.

There are no dues except as set by the local unit, but there is a Cultivation Fund of 25 cents a member annually, 10 cents of which is retained by the local unit.

Officers

The officers of the local unit are president, vice-president (who is program chairman), recording secretary, corresponding secretary, and treasurer.

Program Committees

1. Enrichment of Spiritual Life.
2. Practice in World Brotherhood.
3. Promotion of Christian Social Relations and Local Church Activities.
4. The Highest Use of Leisure.

Executive Committee

The officers and committee chairman form the executive committee of the unit.

Plan of Work

The unit of the Guild holds nine meetings, or more if desired, during the year.

Projects

Eight projects of the work of the Woman's Division of Christian Services have been chosen for special consideration because of their great interest to employed women.

Budget

To the eight Guilds and other projects, and to the work of Christian Social Relations and Local Church Activities, it is the privilege of the unit to make gifts.

Edward—Golf is pie for me.

Irving—Yes, I see you just took another slice.—Selected.

J. E. COCHRAN, EVANGELIST

I Have Some Open Dates for Revivals.

References Upon Request.

J. E. COCHRAN, Evangelist,
821 W. Ross,
Shawnee, Oklahoma.

CENTENARY METHODIST CHURCH

(Continued from page 5)

own request, in 1928. Mr. W. T. Denman succeeded him and most capably filled the office of superintendent until a year ago, when he asked to be relieved of the arduous duties of superintendent. He agreed, however, to serve as assistant to Superintendent J. W. Alford, who is beginning his second year as superintendent. Thus only three superintendents have directed the affairs of Centenary's Church School.

Centenary Church School is graded in all its departments, using graded literature of the Methodist Publishing House. Centenary has a local "Board of Christian Education," with a unified educational program. The membership consists of 66 officers and teachers, and 408 active members, making a total enrollment of 474. The general officers are as follows: J. W. Alford, superintendent; Mrs. Hamp Wilson, secretary, Division superintendents; Miss Olive Hay, Children's Division; Miss Jessye Shamburger, Youth Division; Robert Taylor, Adult Division.

The Epworth League is fully organized with Mrs. J. L. Carter the Senior Department Counselor; and the Intermediate Group, with Mrs. Blanche Abney, Counselor. The total enrollment is 77 members.

Centenary church sponsors one Boy Scout Troop, and with Mr. A. Marx as Scoutmaster, participates in the various scout programs and activities.

Centenary church has three organized choirs. Mrs. C. R. Robinson is the church organist and director of the Adult choir, with Ottis Wood serving as leader. The Young People's Choir is directed by Mrs. Agnes Nelson, assisted by Ottis Wood; and the Children's Choir is under the supervision of Mrs. J. L. Carter. All are rendering excellent service.

The Woman's Society of Christian Service is one of the most potent factors in Centenary church. Under the efficient and deeply spiritual leadership of the president, Mrs. R. E. McInturff, the work, which was first organized here in 1899 as "The Woman's Home Missionary Society," then in 1900 as "The Woman's Foreign Missionary Society," is going forward. These two organizations were combined in 1911, and have been most active in the work. Three members of Centenary's Missionary Society have served as conference officers as follows: Mrs. J. K. Dunn (now Mrs. W. O. Sadler), as Conference Treasurer, District Secretary, superintendent of Supplies; Mrs. T. R. Ratliff, Conference Auditor; and Mrs. L. W. Alford, Conference President.

The first missionary conference of the W. S. C. S., following the new set-up, met in Centenary church, last April. All the local members seemed to derive a great spiritual uplift and a renewed determination to "Go Forward" from the "Great feast of good things" the various sessions served. The Centenary organization is composed of approximately 125 members, divided into 6 Circles and a Wesleyan Service Guild, all fully organized and taking the study courses prescribed.

Mention has been made of the Cecilian Circle and the work it is doing. It contributes to the social as well as to the financial needs of the church.

Methodism in McComb has had the following young men licensed to preach: Rev. Clarence M. Crossley, 1890, died April 5, 1935; Rev. Robert L. Webb, 1892, now preaching at Berkely, Calif.; Dr. Robert L. Williams, 1924, registrar and instructor at

University of Michigan; Rev. Oliver H. Scott, 1925, pastor of Gibson Memorial church, Vicksburg, Miss.; Rev. Earl B. Emmerich, 1926, pastor of Parker Memorial church, New Orleans, La.

From La Branch Street church have been licensed these: Rev. B. L. Sutherland, September, 1909, pastor of Galloway Memorial church, Jackson, Miss; Rev. Alton McKnight, 1925, now connected with the Louisiana Conference; Rev. William Morrow, 1925, pastor in New Jersey; Rev. Frank M. Casey, 1925, pastor of Foxworth charge.

From Pearl River Avenue church have been licensed the following: Rev. G. Elliott Jones, pastor at Bogue Chitto, Miss.; Rev. Everett Felder, student at Millsaps College, Jackson, Miss.

Missionaries that served in foreign lands were: Earl B. Emmerich, licensed to preach in 1926, and his wife, Katherine Sells Emmerich, who was a member of Centenary church at the time she entered Scarritt Training School, Nashville, Tenn., after finishing McComb High School. Rev. and Mrs. Emmerich spent five years as missionaries in Korea after they were married at Long Beach, where her father was presiding elder of that district. Centenary church considers them as "her children."

The pastors who served Centenary church and the years of their service are as follows: Rev. E. R. Strickland served during organization period; Rev. Geo. F. Thompson, 1876-1877; Rev. Louis Kendall, 1877-1879; Rev. W. W. Hopper, 1879-1881; Rev. J. T. Nicholson, 1881-1885; Rev. J. W. McLaurin, 1885, to April, 1887; Rev. J. D. Crymes, April, 1887, to end of conference year; Rev. T. W. Adams, 1887-1888; Rev. B. S. Raynor, 1888-1890; Rev. J. W. Ellison, 1890-1891; Rev. M. L. Burton, 1891-1894; Rev. J. M. Morse, 1894-1898; Rev. I. L. Peebles, 1898-1900; Rev. John W. Chambers, 1900-1903; Rev. N. B. Harmon, 1903-1906; Rev. J. T. Leggett, 1906-1907; Rev. W. M. Sullivan, 1907-1911; Rev. P. D. Hardin, 1911-1912; Rev. T. B. Clifford, 1912-1914 (he left the charge before close of 1914, and Dr. I. W. Cooper supplied the vacancy); Rev. G. H. Galloway,

1914 until his death, May 31, 1916; Rev. J. M. Gwin, served until close of 1916; Rev. J. Lloyd Deceh, 1916-1919; Rev. H. M. Ellis, 1919-1920; Rev. J. L. Sells, 1923-1926; Rev. C. C. Evans, 1926-1928; Rev. L. L. Roberts,



W. S. CAMERON, Pastor
LaBranch St.

1928-1930; Rev. B. M. Hunt, 1930-1934; Rev. Otto Porter, 1934-1938; Rev. Ira E. Williams, 1938-1939; Rev. J. L. Carter, 1939, who will serve as host pastor for the 129th session of the Mississippi Annual Conference, which convenes with the Centenary church of McComb, Nov. 19-23, 1941.

The other McComb churches and those of surrounding sections will assist in entertaining the conference delegates.

MAGNOLIA METHODIST CHURCH

The 130th anniversary of the founding of the Magnolia Methodist church has been celebrated throughout this year and was climaxed on last Sunday, November 2, with



Picture is scene taken in the Magnolia Methodist church, Magnolia, Miss., November 2, 1941. The two children about to be baptized are Jerry Young Felder and Nancy bara Felder, children of Mr. and Mrs. V. Y. Felder, of Magnolia, and the seventh generation of Peter Felder, the founder of the Magnolia Methodist church.

a service at which two children, Jerry Young Felder and Nancy Barbara Felder, seventh generations of Felders in the church, were baptized.

The pastor of the church, Dr. G. F. Winfield, has throughout this year carried out a program commemorating the anniversary of this historic church.

During the first week in January of 1941, a series of prayer meetings were held each evening at which a minister and a layman spoke on prayer. These services were very valuable to the congregation.

On May 11, another impressive service was held at which time children of three families long connected with the church were baptized. Anna Kathryn Galloway and Joseph Carre Galloway, children of Mrs. J. C. Galloway and the late Mrs. Galloway, and grandchildren of Rev. G. H. Galloway, who was pastor of the Magnolia church 57 years ago; William Emmett Causey, son of Mr. and Mrs. H. B. Causey, and fourth generation of the Goza family in this church; and Carolyn Allen, daughter of Mr. and Mrs. Prentiss Allen, and member of one of the oldest families in this section, were baptized by the pastor, Dr. G. F. Winfield.

The second week in September was observed as Homecoming Week, at which time former pastors preached at morning and evening services, and visiting ministers and laymen spoke on the general theme, "The Methodist Church at Work." Bishop J. Lloyd Decell preached one evening, and his theme was, "Housing the Church Family." Dr. Fagan F. Thompson, of the Galloway Memorial church, at Jackson, Miss., was present throughout the week and taught the congregation the use of the new Hymnal.

Because of the 130 years of service rendered to this church by the Felder family, it was fitting to bring this 130th anniversary celebration to a climax with the baptizing of Jerry Young Felder and Nancy Barbara Felder, children of Mr. and Mrs. V. Y. Felder, Jr. Jerry Young was baptized by the Rev. W. M. Sullivan, who married Miss Julia Felder and is thus connected with the family, and Barbara received the rites at the hands of Dr. Winfield. The Bible used in the service is more than one hundred and fifty years old and has been in the Felder family for almost all of that time, and the discipline used is more than a hundred years old. Two pieces of china more than seventy-five years old and relics of the Felder family, were used as Baptismal bowls.

Peter Felder, ancestor of these children, donated the land for the site of the first log "meeting house" of this congregation. This structure was built in 1811, six years before Mississippi became a state, and forty-five years before a railroad came to Pike county. Peter Felder was the grandson of Hans Felder, who was born in Zurich, Switzerland, about the year 1701. He had two sons, John and Peter Felder, who figured in the founding of Felder's Church and Camp Ground, a historic spot where people from all over south Mississippi have gathered for camp meetings every summer for more than half a century.

Gabriel Nolly Felder was the son of John Felder, and Ira L. Felder was the son of Gabriel Nolly Felder. Vernon Y. Felder, present member of the Magnolia Methodist church, is a son of the late Ira L. Felder, and V. Y. Felder, Jr., is a son of Vernon Y. Felder. During all these generations this family has remained faithful to the Methodist Church, and many of them came from all over the county for the services at the Magnolia church on last Sunday.

Eighty-five years ago the Magnolia Methodist church was moved from the original site, which was about two and a half miles

west of Magnolia, to a lot in what is now the northern part of Magnolia. The land for a church, parsonage and cemetery was donated to the congregation by Ansell Prewitt. His wife was one of the charter members of the church, and a number of his grandchildren are devoted members of the Magnolia Methodist church today.

In 1898 work was begun on the present church building, and in April, 1900, Bishop Charles Betts Galloway preached the dedicatory sermon at a beautiful and impressive service.

During the years of its existence, the Magnolia Methodist church has drawn its ministers from some of the state's greatest families—the Galloways, Watkins, Jones, Hawkins, Harmons, Decells and others. The long and splendid career of this historic church makes it deserving of the celebration that Dr. Winfield planned and carried out throughout the year.

NOTICE, MISSISSIPPI CONFERENCE

The Committee on Conference Relations and Ministerial Qualifications of the Mississippi Conference, will meet in Centenary church, McComb, at two o'clock, Wednesday, November 19.

All candidates for Admission on Trial and any others having business with this committee are urged to be present at this time.

C. C. CLARK, Chairman.

BOARD OF MISSIONS, MISSISSIPPI CONFERENCE

The Mississippi Conference Board of Missions and Church Extension will meet in Centenary church, McComb, on Wednesday, November 19, at two o'clock.

B. M. HUNT,

Chairman.

J. W. MOORE,

Secretary.

MISSISSIPPI ANNUAL CONFERENCE

The Annual Conference Commission on World Service and Finance will meet in Centenary Methodist church, McComb City, Miss., on Wednesday, November 19, 1941, at 2:30 p. m.

C. W. WESLEY, Chairman.

REV. R. M. BROWN'S RETURN REQUESTED

Dear Bishop Smith:

The Board of Stewards of the Arcadia Methodist church unanimously passed a resolution asking that our pastor, Rev. Robt. M. Brown, and District Superintendent Dr. D. B. Raulins, be returned to their respective places for the coming year.

We trust that you will see fit to return them for another year to their present places.

J. H. WATSON,

Secretary-Treasurer, Arcadia Methodist church.

PERSONAL NOTES

Hon. Hugh N. Clayton, of New Albany, Miss., has been named associate editor of this paper for the North Mississippi Conference, and has signified his willingness to serve. We are fortunate and happy to have his name at the masthead as the editorial spokesman for that great Conference.

The Lewis Memorial Hospital representatives carried publicity regarding a whirlwind campaign to raise six thousand dollars for the completion of the hospital in the Congo. It became necessary to call off the campaign, but despite the postponement, the treasurer of the fund received approximately fifteen hundred dollars as a result of the unsupported publicity carried in this paper.

Our good friend, Mrs. C. M. Martin, of East End church, Meridian, continues to do a splendid work as head of the Nursery Department of her Church School. She has the loyal cooperation of those whose children are under her care.

Rev. Virgil Morris, pastor at Lafayette, says that he feels that he is handing in the best report ever this year. He has done an excellent work in that important educational center of southwest Louisiana.

Rev. O. S. Lewis, Court Street, Hattiesburg, reports a year which has been both happy and successful. His financial report was ready three weeks before the time of the Conference.

Bro. O. S. Lewis sends us the first direct information concerning the death of Rev. T. C. Cooper, retired, who had been in ill health for some time. His death followed an operation which failed to accomplish its purpose. His remains were buried in the little cemetery of his home church, Bethel, near Collins.

Mrs. W. W. Nelson, whose late husband was a member of the Mississippi Conference, is convalescing from a serious operation which she underwent in the Methodist Hospital at Hattiesburg, more than two weeks ago. We are glad to report that she is making good progress toward recovery.

RESOLUTION

Whereas, Dr. A. M. Freeman has served this church for the past two years, and during this time progress has been made in all its activities, a steady growth in membership, increased attendance at the regular services of the church, and every department of the church has been influenced by his energetic leadership. The financial obligations have been met fully and promptly. His wife has participated in various departments of the church and brought to its problems a fine leadership and inspiration, and this conference wishes to express its appreciation to them both for their faithful and unstinted service.

Therefore be it resolved, that if, in the judgment of the presiding bishop and his cabinet, Dr. Freeman should be assigned to this church for the coming year, it will meet the wholehearted approval of this conference, and we believe that the program that he has so widely set in motion will continue to develop, and further growth be recorded in the church as a whole.

Under the leadership of Dr. W. L. Doss, our district superintendent, the church has had the advantage of his ministry and counsel, and we wish to express our appreciation of his service, and we hope that for the balance of his tenure in this office he may be permitted to serve the Monroe District.

Be it further resolved, that a copy of this resolution be furnished the Monroe News Star-Morning World, and the New Orleans Christian Advocate, and be recorded in the minutes of this conference.

Unanimously adopted by the fourth quarterly conference of the First Methodist church, Monroe, La., November 7, 1941.

THE CHRISTIAN FIRESIDE

ON THE BEACH

By Rev. Vivian T. Pomeroy, D. D.

I was sitting peacefully in the sunshine upon a sandy shore when I first saw Christopher. He must have been nearly two years old, and he was extremely plump. His round legs were brown, his round arms were brown, and the curls upon his round head were bleached white by the sun. He staggered to and fro upon the beach, in and out of pools, with a rather large pail. He was deliciously wet, and his blue waders were splashed to his fat waist, although indeed he can hardly be said to have had a waist.

Close by in a comfortable rock chair sat Emma, his nurse, also fat, also with bleached hair, though in a neat pug, also with little or no waist. Now and then Emma would look up from her magazine, called *Real Romances*, or something of the kind, and say, "Christopher, come back! Not so near the waves." And Christopher would waddle back and splash a little water over Emma, who was so good tempered that she only said, "No, not so much on me, please. Throw it on the sand." And then Christopher, thinking perhaps I was sand, would throw some on me, which Emma, already deep in *Romances*, did not see.

Presently Christopher grew a little tired of carrying water, and a new and bright idea popped into his head. Near me lay a vast quantity of round white stones. Christopher staggered up, filled his pail with stones, struggled up from his seat in the sand, and tried to carry his pail to where Emma sat. The pail would be lifted up ever so little, and Christopher's fat arms would strain, his chubby fingers hold and pull. Up came the pail. Christopher would hold it, wobbling for a moment, straighten himself, stagger forward, and—over would go the pail, over would go Christopher, and all the stones would tumble out. Then Christopher would look, and laugh, and plop down, and fill the pail again, and pull, and wobble, and stagger—and over would go the pail, and all the stones spill out.

I gave up reading. I simply had to watch Christopher. The same thing happened again and again. Christopher, aged nearly two, plump and brown, had filled his pail and

spilled it nearly twenty times, and was just beginning to discover that a pail half full might be better, when—kind Emma looked up again. She must have finished a chapter in *Romances*. She saw what Christopher was trying to do. She struggled up out of her chair and came over to him. Very kindly and firmly she filled the pail, and carried it to just the place where Christopher wanted it.

But I was watching Christopher. I saw his face pucker up—and pucker and pucker—and suddenly he burst into yells. Loud, angry, disappointed yells!

"Well, well, well," said kind Emma. "That's a terrible noise to make. Come now! You must be needing some nice milk and a cracker." And she led Christopher away, Christopher crying, struggling, clinging to his empty pail. And Emma brought out nice milk and crackers, but Christopher went on crying, and the cracker got damp, and Christopher threw it away in a temper. "Naughty! Naughty!" said Emma.

And I—how could I interfere? Yet I knew what Christopher wanted. He wanted to explain that he would rather learn to carry half a pail of white round splendid stones himself than have it done for him by all the kind Emmas in the world. And no nice milk and crackers would ever make up for that.

And, as I left the beach, I smiled at Christopher as if to say: "Cheer up, Christopher! You'll do it yet. I feel like that, too. You are quite right to think that no kind Emmas and no milk and crackers should make us want less to do what we can do for ourselves."—Reprinted by special permission of the author and The Christian Leader.

WISE OR OTHERWISE

By Rev. James H. Felts

A strong, active, and effective pastor said to me recently, "You are the only superannuate I know who is active and happy, holding your heart and head interest in such a way as to be the talk of the brethren." Shocked with surprise, I said, "It is a poor gospel that is for the other fellow only." After considerable thinking, I remained fixed in the idea that the gospel is for preachers and people alike.

A Christian? Why, my dear, a Christian is a woman who tries to keep her backyard as clean as the front.

It is reported that a strict member of the Methodist Church was standing by the bedside of his dying mother-in-law. She said, "Goodby, my son, I will meet you in heaven." He replied, "That settles it," and stopped going to church.

Even a kindly superannuate is likely to know war and rumors of war if and when he is full of watermelon, soft peaches and cream, fried chicken, corn bread and butter, and all of it topped off with cold butter-milk. Go away, fly!

"Hair is a crown of glory on a woman's head, a sign of manhood on a man's face," and a sign of unprintable language on a ball of butter.

A Platonic Christian is a believer who never "trembles," or has moist eyes, or knows the joy of unselfish service.

Trained thinking, trained delivery, and

trained hearing constitute the best preaching I have ever heard or expect to hear.

Controlled power, clean tools, and intelligent use thereof constitute the best farming I have ever known or expect to know.

The will to provide for one's self and family, coupled with energy and thrift, constitute the best assets for independent living.

True or false? The best appointment for any man is the one he can really care for?

Tootle—What is a harmonica?

Umpah—Corn on the cob set to music.

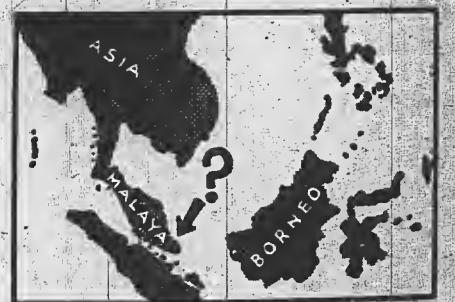
—Selected.



● Get your pencil, turn on the lights; for on these questions you'll stay up nights. Get your information rating by placing a mark beside the space provided in today's *Guess Again*, then checking below for the correct answer.

(1) The last state to be admitted into the Union was: (a) Oregon; (b) Oklahoma; (c) Arizona; (d) Florida. ☐

(2) Warren G. Harding had as his vice president: (a) Theodore Roosevelt; (b) Andrew Mellon; (c) William Jennings Bryan; (d) Calvin Coolidge. ☐



(3) The ? on the map above is the location of: (a) Shanghai; (b) Singapore; (c) Hong-kong; (d) Hainan. ☐

(4) The word cadenza would most probably appear during a discourse on: (a) music; (b) foreign affairs; (c) languages; (d) chess. ☐

(5) If an object was vitiated it would be: (a) full of life; (b) faulty; (c) necessary; (d) very large. ☐

(6) One of the instruments used in drafting is a: (a) protyle; (b) protractor; (c) kaolin; (d) graphalloy. ☐

(7) A person who is a wainwright is: (a) a seaman; (b) an umbrella manufacturer; (c) a Scotch bootlegger; (d) a builder of wagons. ☐



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	Tally	Score	Here
1. A gift of 10 points for (c).....			
2. Another gift, (d) for 10.....			
3. A bit tougher, worth 15 for (b).....			
4. 20 good points for (a).....			
5. 15 more for (b).....			
6. (b) again is worth 15.....			
7. Add another 15 for (d).....			
YOUR RATING: 90-100, can't be beat; 80-90, stay up one night; 70-80, get another pencil; 60-70, take a vacation.			
TOTAL			

IS THE ARMISTICE DAY CALL TO METHODIST YOUTH WISE?

By Bishop James Cannon, Jr.

The writer thinks it unwise for any organization of the Methodist Church to issue a nation-wide call concerning action by our National Government in the present World War, thus injecting the Methodist Church, as such, into the matter of approval or disapproval of Governmental action, about which there is such conscientious difference of opinion.

I have only recently seen the Minutes of the first Conference at Baldwin, Kansas, of the National Conference of Methodist Youth Fellowship. At this Conference there were about 70 voting members. The press release from Baldwin, intimating that the Conference was representative of 2,000,000 Methodist youth, produces a wrong impression, for the Youth Fellowship has not organized 2,000,000 Methodist youth and has no authority to speak for them in such omnibus fashion. The Baldwin Conference specifically recommended "That Armistice Day, November 11, 1941, be set aside as the time when the Methodist Youth Fellowship shall rally throughout the nation to keep the United States out of war." The Conference also recommended: "Political action; (1) repeal conscription; (2) work for civil liberties of soldiers."

The October News Letter of the Fellowship calls for passage of resolutions, telegrams and a flood of letters to the President and Congress. The News Letter also states that "The Secretary of the N. C. M. Y. F. shall inform Conference members of issues before Congress and recommend action based on the policy of the Conference." So, in accordance with this sweeping Baldwin authorization given to one individual, the Secretary in the News Letter emphasizes the question of the repeal or modification of the Neutrality Act, and recommends writing or wiring Congress against such action.

Certainly every individual has a right to express his conscientious convictions, either by voice or in the press. But to attempt to line up Methodists as a body on the present peace and war issues, the writer thinks is unwise, and is unauthorized. Whether the Gallup poll is absolutely correct or not, it has become accepted as a fairly accurate cross-section of the views of the American people. The poll just published on the question, "Which of these two things do you think is more important, that the country keep out of war, or that Germany be defeated?" indicates 68% for defeat of Germany, 32% for keeping out of war. On the question of whether President Roosevelt has gone too far, or not far enough in his policy of aiding Britain, the poll indicates

"57% about right, 16% not far enough," a total of 73% in favor of present or even stronger policy, 27% voting "gone too far."

I object to this procedure of the Youth Fellowship because, as a Methodist, I do not think that an effort should be made to line up Methodism, as such, on one side or the other on this great question. My individual position was clearly stated in an "Open Letter to Secretary Hull," on May 18, 1940. Force is both necessary and Christian to maintain order, to protect the weak and innocent from violence, robbery and persecution; to prevent riots and mob law; to defend our country from unjustifiable attacks. The police, courts of justice, the militia, and Army and Navy all use force as a method. So far as I know not even Pacifists refuse to accept such protection. I firmly believe that the same principle applies in international relations. The United States after World War 1, by her refusal to enter the League of Nations, shirked her responsibility and duty to use her power and

sword." Hitler has taken the sword. He shall perish by the sword. By whose sword? Not by his own, but by the sword of those whose duty it is to defend the innocent, persecuted, helpless people.

I insist that the Scriptures do not make peace the greatest virtue. Justice and righteousness are the foundation of any permanent peace. St. Paul declares: "First pure, then peaceable." It is exceedingly unwise to attempt to commit Methodist youth specifically to a definite form of activity on a question of such tremendous world importance, concerning which the ever-growing sentiment of American people is that Hitlerism and all that it stands for must be destroyed.

Richmond, Va.

RESOLUTION

Whereas, our Heavenly Father, the source of all wisdom, truth and love, has called our beloved brother, Bascom D. Talley, Sr., from mortal sight and touch into the Great Beyond, whose passing we accept with humble submission, but with saddened hearts, bowing to the will of Him who doeth all things well; and

Whereas, in the death of Bascom D. Talley, Sr., the Methodist Church School has lost one of its most beloved and staunchest members, one who worked with enthusiasm and supported the school in a generous manner and as superintendent for twenty-six years, served faithfully and with a deep spirituality; and

Whereas, in his passing the Men's Bible Class has lost its teacher, who was profound and sympathetic in his teaching; therefore be it

Resolved, by the Men's Bible Class and the teachers and officers of the Church School, at a regular meeting held Sunday, October 26, 1941, that the entire Church School is fully conscious of the great loss it has sustained in the passing of a consecrated leader, sympathetic co-worker and true friend, and by these resolutions wish to honor his memory and express sincere appreciation; be it further

Resolved, evidencing our love and respect to his memory, that a copy of these resolutions be sent to the bereaved family, a copy sent to the Board of Stewards, and also copies sent to the local press.

Mrs. E. T. Alston, General Superintendent; R. E. Richardson, President of Men's Bible Class; Mrs. J. E. Cooper, Teacher of Ladies' Class.

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influence to secure a just and righteous peace. A great nation like the United States must accept responsibility in international life. The Christian nations, under Charles Martel, defended themselves and Christianity from the Mohammedan hordes at the Battle of Tours, and under Sobieski they fought and defeated the Turks under the walls of Vienna and preserved Christian civilization. I think they were right. Hitler has attacked and cruelly, brutally treated nearly all the countries of Europe, and still wages war against Russia, Great Britain and her Dominions. His book, Mein Kampf, is a self-revelation of his despicable character and his ultimate aims.

I believe the United States must meet her responsibility to go to the rescue of China, and the oppressed nations of Europe for the defense of civilization, for the right to freedom of speech, the press, the seas and religion, or be condemned by history and by God for selfish isolationism. The command of the Lord to "love your enemies" is not inconsistent with the punishment of evil-doers. God loves and desires the salvation of sinners. He hates sin, and will punish evil. The Lord also declares: "The Lord shall

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MENTHATHOLATUM

BISHOP PEELE TO MEET DISTRICT STEWARDS, PASTORS AND LAYMEN FOR PROJECTING WORK

Bishop Peele has arranged a schedule of district rallies for times and places in the interest of projecting the work of the year. The schedule follows:

Aberdeen, at Tupelo, November 18.
Corinth, at Ripley, November 19.
Sardis, at Sardis, November 21.
Greenville, at Clarksdale, November 24.
Greenwood, at Greenwood, November 25.
Columbus, at Starkville, November 26.

RESOLUTION

At the fourth quarterly conference reports were received from all departments of the church that show a total of \$39,669.48 raised for all purposes, which includes an item of \$25,227.17 for the Building Fund. The cost of this educational building is estimated at \$57,000, and as you know, it is the purpose of the church to raise this in a three-year campaign.

Sincerely yours,
E. C. GIBSON.

November 8, 1941.

APPOINTMENTS

ABERDEEN DISTRICT

N. J. Golding, District Superintendent

Aberdeen—E. R. Smoot; Algoma—Bob P. Buskirk, Supply; Amory—E. H. Cunningham; Becker—W. D. Waugh; Buena Vista—G. H. Ledbetter; Calhoun City—E. F. Tucker; Coffeeville—J. V. Stewart; Derma—A. S. Brisco; Greenwood Springs—A. M. West; Houlika—W. V. Stokes; Houston—G. R. Williams; Mooreville—J. L. Nabors, Jr.; Nettleton—W. C. McCay; Okolona—A. Y. Brown; Paris—to be supplied; Pittsboro and Bruce—H. R. McKee; Pontotoc—G. H. Boyles; Prairie, Strong and Hamilton—S. W. Hemphill; Randolph—C. Douglas Mayo, Supply; Salem and Friendship—M. J. Peden; Shannon—G. R. Meaders; Smithville—W. C. Mattox; Toccopola—to be supplied; Tremont—J. W. Holliday; Tupelo—W. A. Tyson, Sr.; Vardaman—T. F. Sartain; Verona—G. A. Baker; Water Valley, First—R. G. Moore; Water Valley, Main St.—R. P. Neblett; Woodland—R. C. Mayo; Student, Emory University—W. A. Tyson, Jr.; Conference Missionary Secretary—R. G. Moore; District Missionary Secretary—W. C. McCay.

COLUMBUS DISTRICT

A. T. McIlwain, District Superintendent

Ackerman—W. L. Storment; Artesia—J. R. Murff; Bellefontaine—Charles E. Stewart, Supply; Brooksville—W. M. Wright; Caledonia—J. L. Nabors, Sr.; Chester—E. G. Potts; Columbus, First Church—J. D. Wroten; Columbus, Central—T. E. Gregory; Crawford and Mayhew—J. D. Simpson; Ethel—T. W. Smallwood; Eupora—M. E. Scott; Kilmichael—C. L. Oakes; Kosciusko,

Station—T. B. Thrower; Kosciusko Circuit—J. L. McElroy; Longview—E. M. Shaw; Louisville, Station—J. J. Baird; Louisville, Circuit—J. W. Gibson; Mathiston and Macon—H. D. Suydam; Macon, Station—J. M. Bradley; Macon, Circuit—W. R. Richerson; Noxapater—E. B. Sharp; Sallis—S. B. Potts; Shugualak—to be supplied by man from Mississippi Conference; Starkville—J. R. Countiss; Sturgis—G. W. Curtis; Weir and McCool—J. N. Humphrey; West Point—V. C. Curtis; Conference Evangelist—S. M. Butts; District Evangelist—A. P. Stephens, Supply; District Missionary Secretary—H. D. Suydam.

CORINTH DISTRICT

W. R. Lott, District Superintendent

Abbeville—James Heflin, Supply; Ashland—J. B. Burns; Baldwin-Wheeler—A. C. Bishop; Belmont—H. C. Lewis; Blue Mountain—J. N. Hinson; Booneville—T. H. Ferrell; Booneville Circuit—J. E. Roberts; Burnsville—W. T. Bazzel; Chalybeate-Walnut—N. L. Threet; Corinth, First—W. C. Newman; Corinth, Southside—W. R. Goudelock; Corinth Circuit—W. R. Hammontree; Corinth, Hopewell, Rocky Springs—H. M. Bennett, Supply; Dumas—T. A. Filgo; Fulton—Marlin McCormack; Guntown-Saltito—L. P. Jumper; Hickory Flat—W. H. Heath; Holly Springs—Seamon Rhea; Iuka—E. G. Mohler; Iuka Circuit—M. N. Hamill; Kossuth—B. F. Bullard; Lowrey—to be supplied, O. J. Richardson; W. R. Timmons, associates; Mantachie—J. F. Elliott, Supply; Marietta—C. L. Ivy; Myrtle—W. M. Hester; New Albany Station—C. A. Parks; New Albany Circuit—K. E. Clark; Oxford-University—J. A. George; Potts Camp—Z. A. Jumper; Rienzi—W. R. Liming; Ripley—C. L. Rogers; Sherman—Guy Ray; Tishomingo—E. M. Allen; Waterford—Joe Caruthers; Professor, Brevard College—L. A. Bennett; Chaplain U. S. Navy—M. H. Twitchell; Chaplain, C. C. C.—T. H. Maxey; District Evangelist—J. T. Gullett, Supply; District Missionary Secretary—J. N. Hinson.

GREENVILLE DISTRICT

J. W. Ward, District Superintendent

Arcola and Murphy—H. G. Wallace; Boyles and Pace—W. C. Beasley; Clarksdale—S. H. Caffey; Cleveland—R. G. Lord; Coahoma and Jonestown—M. E. Armstrong; Dubbs—J. B. Connor; Dublin and Mattson—W. R. Crouch; Duncan and Alligator—W. W. Jones; Friars Point and Lyon—W. D. Smith; Glen Allen and Winterville—W. D. Bennett; Greenville—L. P. Wasson; Gunnison and Hillhouse—F. H. McGee; Hollandale—A. R. Beasley; Indianola—S. E. Ashmore; Leland—W. B. Baker; Lula and Dundee—J. C. Wasson; Merigold and Sherard—J. M. Guinn; Rosedale and Benoit—W. W. Hartsfield; Shaw and Litton—C. W. Avery; Shelby—G. C. Gregory; Tunica—W. L. Pearson; Chaplain, U. S. A.—K. I. Tucker; Chaplain, C. C. C.—G. D. York; District Missionary Secretary—A. R. Beasley.

GREENWOOD DISTRICT

H. F. Brooks, District Superintendent

Acona—W. M. Langley; Belzoni, J. T. McCafferty; Black Hawk—R. E. Wasson; Carrollton—T. M. Dye, Jr.; Drew—H. W. Wallace; Duck Hill—H. N. McKibben; Durant—E. S. Lewis; Ebenezer—E. C. Abernathy; Greenwood—J. E. Stephens; Itta Bena—R. T. Hollingsworth; Inverness & Isola—T. M. Bradley; Lexington—T. H. Dorsey; Minter City & Glendora—W. P. Bailey; Moorhead—S. A. Brown; Pickens & Goodman—E. C.

Driskell; Poplar Creek—G. W. Bailey; Rocky Hill—to be supplied; Ruleville—J. O. Dowdle; Schlater, Price Memorial & Phillip—N. D. Guerry; Sunflower & Doddsville—W. York; Swiftown—W. W. Bruner; S. & Cruger—S. W. McAlilly; Tchula—W. Phillips; Vaiden & West—A. L. Davenport; Webb & Sumner—W. O. Hunt; Winona—H. Holder; Winona Circuit—T. G. Low; District Missionary Secretary—W. S. Alilly.

SARDIS-GRENADA DISTRICT

C. T. Floyd, District Superintendent

Arkabutla—J. A. Patterson; Batesville—W. M. Jones; Byhalia—H. P. Lewis; Charleston—A. C. McCorkle; Cockrum—G. W. Robertson; Coldwater—H. E. Finger, Jr.; Como—W. H. Mounger; Courtland—R. C. Nanney; Crenshaw & Sledge—W. C. Galceran, Jr.; Grenada—W. L. Robinson; Hernando—E. M. Sharp; Holcomb—A. W. Bailey; Horn Lake—N. N. Maxey; Lake Cormorant—W. M. Campbell; Lambert & Crowder—L. C. Lawhon; Longtown—G. L. Nicholas; Marks-Belen-Darling—N. S. Maxey; Mt. Pleasant—Benton B. Bailey; Oakland—W. S. Selman; Olive Branch—E. L. Jernigan; Pleasant Hill—John M. McCay, Supply; Red Banks—H. L. Beasley; Sardis Circuit—B. D. Benson; Sardis Station—W. J. Cunningham; Senatobia—J. W. Robertson; Shuford—J. A. Bifle; Tutwiler—W. W. Milligan; Tyro—L. H. Floyd, supply; Executive Secretary Board of Education—Roy A. Grisham; District Missionary Secretary—H. F. Lewis.

REV. T. C. COOPER DEAD

Rev. T. C. Cooper passed away at the Methodist Hospital in Hattiesburg, Friday, October 31, at two o'clock p. m. He was buried from the Bethel church, Seminary charge, near where he had been living since his superannuation. The funeral was at 3 o'clock Saturday, November 1, with the writer in charge. Rev. J. B. Cain, a boyhood friend, delivered the principal address and was assisted by Rev. R. H. Clegg, Superintendent of Brookhaven District; Rev. W. M. Williams and Rev. J. W. Leggett. There were eighteen brother ministers present who acted as honorary pall bearers.

A suitable memoir will be furnished by Rev. J. B. Cain.

W. B. ALSWORTH

It is when we are most alone, and at our highest and best, that this sense of communion with God Himself becomes clear and strong. For religious men, this has ever been one great token of immortality. "Tis the Divinity that stirs within us and intimates—Eternity to man." Such an experience is not present with us at all times, but when it comes, it gives the most intense feeling of reality which we can know. It is like the branch which came floating out of the Unknown to answer the doubts of Columbus and his companions; it gives clear tidings of the New World that lies beyond the sea and the night.—Robert Christie.

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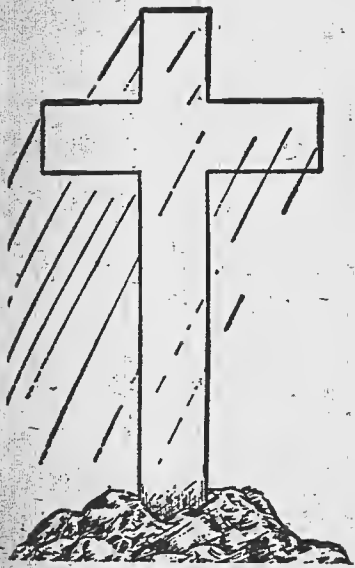
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The Christian, like the motorist and the pedestrian, needs to cultivate road sense. He must learn to judge distances, to read signals, to make quick and sure decisions. He should not need traffic lights at every corner, or a policeman specially provided to shepherd him over every crossing.—Walter J. Noble.

THE PRAYER-ROOM TODAY

Teach me, my Father, more and more of what Thou canst be to me. For all that Thou hast given I thank Thee, for the fellowship of praise and prayer in which I have realized Thy presence, for those dear human affections in which I have felt the touch of Thy heart upon my own. Yet help me to know that if all these Thy gifts were withdrawn, I should still possess in Thee all that they have given. Teach me that if I were alone, with no friend near with whom to speak of Thee, I still might rejoice in the fellowship of Thy family. Help me even here to know a little of what some day shall be mine, when no longer in a mirror dimly but face to face I see Thee and am satisfied. Amen.

The Chief Source of Mischief

The saloon was the chief source of mischief. It was with the saloon that I had to deal, and there was only one way to deal with it. That was to enforce the law. The howl that arose was deafening. The professional politicians raved. The yellow press surpassed itself in clamor and mendacity. A favorite assertion was that I was enforcing a "blue" law, an obsolete law that had never before been enforced. As a matter of fact, I was only enforcing a law that had hitherto been enforced dishonestly. There was very little increase in the number of arrests made for violating the Sunday law. Indeed there were weeks when the number of arrests went down. The only difference was that there was no protected class. . . . The immediate effect was wholly good. I had been told that it was not possible to close the saloons on Sunday and that I could not succeed. However, I did succeed.

—THEODORE ROOSEVELT.

(Above quotation from Theodore Roosevelt's statement in The Outlook of July 26, 1913, concerning his famous order closing the saloons in New York on Sunday, issued in 1905).



WALLET OF THE WEEK



THE PHYSICIAN AND THE MINISTER go hand in hand in the task of healing. Our country is calling for nine thousand doctors this year in order to take care of the armed forces of the nation. As the military establishment expands the forces of physical healing will also be expanded. So many thousands of our most capable ministers are being enlisted in the service of spiritual healing, the complement of the work being done by the physician. The work of neither is complete without the other.

* * *

CHURCH LOTTERIES are said to have been patronized by twenty million persons during 1940. It is claimed that twenty-four per cent of American adults gambled on some type of church lottery. It seems that Bingo is the most popular form of charity and church gambling. Churches making use of such means for raising funds have been severely criticized, but they seem to be indifferent to the loss of prestige involved and to be satisfied with gathering the shekels.

* * *

THE LATTER DAY SAINTS, Mormon, have planned the construction of new churches in Seattle and Tacoma in the near future, according to announcement by Bishop Joseph L. Wirthlin, of Salt Lake City. The structure to be erected in Seattle will be located in the University district, on a site to be selected and at a cost of from seventy-five to one hundred thousand dollars, and is designed to be a state church for the Mormons of that section. These two ventures seem to be the most important recent developments to be undertaken by the Mormons.

* * *

NOAH WEBSTER, the American lexicographer, lived to be eighty-five years old. In the course of his life, he was a school teacher, a journalist, author of scientific articles, books on laws of elocution, readers, grammars and spellers. He was a soldier, an editor, a lawyer, a judge, member of the state legislature, and one of the founders of Amherst College. The dictionary which bears his name is said to have had for its purpose the unifying of the spelling in America so as to create a distinct American standard of spelling as opposed to the English.

* * *

THE BIBLE IN BULU makes the Scriptures accessible to six hundred thousand people of the Dark Continent. Since 1926 the American Presbyterian Mission has distributed thirty-seven thousand New Testaments and twenty thousand Gospels at a cost of more than fifteen thousand dollars, but for which the American Bible Society received just a little more than five thousand dollars. With these New Testaments, the missionaries have built up a church with a membership of forty-two thousand and a list of probations of sixty thousand. The average Sunday services number one hundred and ten thousand.

REFLECTIONLESS GLASS has been achieved by the scientists of the Radio Corporation of America. The method is to expose the glass surface to vapor of hydrofluoric acid, which etches away a minute amount of surface and leaves a thin, transparent film of calcium fluoride. This film is purple and is said to show that yellow and green, to which the human eye is quite sensitive, are not being reflected. Glass thus treated is said to have reflection reduced to about one per cent.

* * *

LITERACY IN THE UNITED STATES seems to lack much of being universal. Dr. Ruth Kotinsky is credited with the statement that the four million three hundred thousand illiteracy figure established by the 1930 census is a drastic understatement, and that there are actually more than sixteen million persons over ten years old who are not literate enough to fit into ordinary literate environment. This conclusion was based upon a survey of adult elementary education. Dr. Kotinsky is of the American Association for Adult Education, in New York City.

* * *

ALCOHOLIC BEVERAGES divert ten billion dollars annually from the channels of retail business in the necessities of life and wholesome luxuries, according to the *Christian Science Monitor*. When to this staggering figure is added the cost of loss in earning power, debasement of economic value, chronic alcoholics and many thousands of potential addicts, the total is said to reach at least twenty billion dollars annually. The waste and destructiveness of drink is so distributed as to make its enormity unreal to the public mind.

* * *

ANCIENT GREEK TOMBSTONES are said to show that the average length of life in those far-off days was only thirty years, and the same source indicates that life was no longer in the sixteenth, seventeenth and eighteenth centuries. With the rise of modern medicine the average life rose rapidly to forty and beyond, reaching fifty-one at the beginning of the present century. In 1920 it was fifty-six and one-half, and in 1935 it was sixty-one. The increase has been due to the very marked lowering of the mortality rate among children.

* * *

THE AMERICAN INDIANS, who were once so eloquently described as slowly climbing the western hills to read their doom in the setting sun, seem now to be definitely on the rebound. In 1930 the census figures showed that there were only two hundred and seventy thousand, but the census of 1940 reveals that the Indian population has risen to three hundred and sixteen thousand eight hundred and sixteen. This population is made up of two hundred tribes scattered over huge acreages in twenty-four states. The increase of Indian population is matched by corresponding growth in educational culture.

New Orleans CHRISTIAN ADVOCATE

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

EDITORIAL

LOUISIANA CONFERENCE

The ninety-sixth session of the Louisiana Annual Conference met in Noel Memorial Methodist church, Shreveport, at 7:30 p. m., Wednesday, November 12, 1941. Bishop A. Frank Smith was in the chair. Dr. R. H. Harper, secretary of the last session, completed the roll and was elected secretary. Following the perfecting of the roll, the committees were named, board vacancies were filled, and the reports of the District Superintendents on the work of the year were heard. These reports were detailed and showed gratifying progress. Then followed the passage of character of the preachers of the Conference, which brought to conclusion the opening session of the Conference. Announcements were made and the Conference adjourned to meet at nine o'clock Thursday morning.

Thursday's Session

The session on Thursday took up a number of items which largely cleared the way for the more routine matters of Conference business. The various representatives of connectional interests were present and spoke to the Conference. Among them were Dr. A. T. McIlwain, who addressed the session briefly in behalf of the retired ministers, with special emphasis upon the matter of promoting the building of superannuate homes, and Mr. J. W. Reily, of New Orleans, who spoke briefly regarding the New Orleans Christian Advocate. Other matters were disposed of and the Conference recessed prior to the order of the day, which was the consideration of Report No. 1, of the Board of Education.

This report dealt mainly with matters relating to Centenary College. The report concluded with three recommendations. The first had to do with the financial transactions of the Board and of the College. The Conference went on record as approving the character of the Board and asked that there be a restudying of the terms of the charter and that the transactions in the future conform to the terms of the document. This recommendation was adopted with but little discussion. The second recommendation, having to do with campus social life, was the occasion of more prolonged and heated discussion. A substitute, requesting the rescinding of the resolution adopted at the meeting of the Board on May 28, was adopted by a vote of 142 to 98. We understood this resolution to instruct the College administration to discontinue the dances on the campus. Recommendation No. 3 provided for the discontinuance of football unless some way might be found to finance it without drawing upon the finances of the institution. This was adopted without debate and the Report was adopted as amended. Announcements were made and the Conference adjourned.

Dr. Harry Denman, of the Commission on Evangelism, spoke in the afternoon and at night.

Friday's Session

Conference convened at the appointed hour. Various items of business were transacted. Certain preachers were referred to the Committee for the superannuate relation. The report of the Seashore Campground trustees was filed for record. Mr. W. D. Davis, of New Orleans, was elected to the Methodist Depository Board. The Orphanage cause was represented by Rev. C. B. White, superintendent, Mr. T. L. James, and Dr. Guy M. Hicks.

Recess was then taken, preceding a consideration of the Report of the Commission on Finance, which had to do with the appointment and method of paying District Superintendents. Some questions were raised, suggested amendments of a minor nature were accepted, and the report fixing an eleven and one-half ceiling was unanimously adopted.

M. W. Beadle, W. F. Henderson, B. F. Griffin and A. S. J. Neill were given the superannuate relation. John H. Crowe, N. H. Melbert and P. M. Carraway were transferred in, and J. Richard Spann, W. B. Slack and W. H. Royal were transferred out. Doctor Spann goes to San Antonio, Tex., W. H. Royal to Laredo, Tex., and Doctor Slack to Little Rock, Ark. The transfer of M. S. Robertson to the North Georgia Conference, and of J. H. Corry from the New Mexico Conference had been previously announced.

Report No. 1, of the Commission on World Service and Finance fixed the percentage for the support of District Superintendents at eleven and one-half per cent of the assessment for the pastors, provided for an equal division of the receipts among the Superintendents, and made provision for monthly payments of same.

The Report of the Orphanage Board was offered and brief discussions by C. B. White, T. L. James and Guy M. Hicks followed. Mrs. J. B. Pollard spoke briefly regarding the work of the Woman's Society of Christian Service, of which she is the President. Mrs. George S. Sexton, of the Jurisdictional Conference, was presented, and spoke briefly of the work.

Rev. W. H. Wallace, formerly a member of the Conference, was introduced, as were many other visitors. Various items of business were transacted, and the Conference adjourned to meet at the appointed hour on Saturday.

Saturday's Session

The session of Saturday was occupied largely with routine business and the reports of various boards and committees. A request for the restudy of the matter of the questions and problems involved in the action touching

the social life at Centenary College was made, but the Conference adhered to its original position. The Memorial Service was the order of the day at eleven o'clock, and the Conference paid tribute and respect to the ministers and the wives of ministers who have died during the year. The list included: A. S. Lutz, Briscoe Carter, Mrs. Mary E. Perdue, William Schuhle, R. L. Weldon, Mrs. J. A. Alford and Mrs. C. W. Rodgers. The session of the Conference was extended until the business of the session was finished. Dr. A. M. Freeman was the preacher at 7:30 p.m.

Sunday Services

Bishop A. Frank Smith preached at Noel Memorial church at eleven o'clock, and the services were followed by the ordination of Deacons and Elders. Dr. Roy L. Smith preached at First Methodist church at the same hour. Other pulpits were filled by various visiting ministers. Dr. Roy L. Smith preached at the Municipal Auditorium at three o'clock. The preaching service was followed by the reading of the appointments and adjournment *sine die*.

(See Appointments on page 9)

CENTENARY COLLEGE—A FINAL WORD

In our discussion of actions having to do with the Centenary College endowment, we were compelled to say what we felt to be true in general terms. Some, assuming that our use of the term "The Board," excluded the part which we had in the transactions, misconstrued our purpose. Others have said that we should have attacked the administration without attacking the Board.

On the first point, let us say that we voted consistently for every action of the Board during our connection with the Board, until the last regular meeting. At that time we had seen a copy of the charter which we think specifically forbids some things which we had supported. We protested against the use of \$35,000 of endowment money for the erection of the science building because we believed it to violate the charter. We had never read the charter until a few days before that time, and we feel reasonably sure that others had done exactly as we had—voted without knowledge of the charter. Having seen the charter, we felt bound to protest. This we did in the meeting of the Board.

On the second point, we must say that we did not feel that we could afford to absolve ourselves at the expense of the "Administration." In our opinion, the Board is a part of the administration and should share the responsibility. We were asked what course we would take in such an emergency as existed. We said that we would have sought an amendment of the charter. That could have been done without an impossible delay.

One other matter. We used a general and inclusive term because to do otherwise would make our position defensive and meaningless. We do not challenge the integrity of the Board as a whole, nor of any man on it, now or at any other time. We confess our own share in what was done. We did not know. Having read the text of the instrument under which we operate, we can go no further on the road of seeming indifference to its inhibitions. We say this final word to make our position clear and in the interest of being just to all parties concerned.

EVANGELISM FOREMOST

"Evangelism is the foremost task of the church." Perhaps the saying seems archaic, taken as one of the commonplaces in religious parlance. We shall not quibble over that. Rather may we accept it as proof that the statement is true. It admits of no argument. "Evangelism is the foremost task of the church."

The quotation is from one of our leading exchanges. But our contemporary does not assume that it is saying a new thing. It is simply repeating what the church has long taken for granted.

The trouble is that it is so much easier to accept a truth than to put it into practice. While we still believe that evangelism should have priority among the activities of the church, we seem to be letting our practice fall far below the level of our belief. That is forcibly illustrated by the fact that approximately one-third of our local churches go through the year without witnessing a single conversion or receiving a single member on confession of faith.

There may be other evidences of our let-down in evangelistic zeal. We say that evangelism is the "foremost" task of the church and yet we give other tasks the priority in our church program. Some of these other tasks are emphasized and kept uppermost the year round, while evangelism is restricted to one short season, possibly a little "spurt" at a convenient time. Then it takes its place on the side lines for the rest of the year.

This is not making evangelism "foremost," and this may account for the fact that one-third of our local churches go through the year without a convert. Even an evangelistic meeting is apt to find the going difficult if it is not supported by an evangelistic zeal and spiritual fervor that extend through the year.

If evangelism is to be foremost at any time, it must be made foremost all the time. Then it will be a support to all other forms of activity and will vitalize the entire church program. By this it is not meant that there must be direct or "special" evangelistic effort continuously, but rather a soul-winning atmosphere that will permeate the Sunday school classes and the school as a whole; be a dominant feature in the worship services and in the message from the pulpit; evident in the mid-week services and more particularly in the lives of members of the church.

That, at least, is the ideal and surely a recognition of evangelism as the foremost work of the church. Where that ideal is kept in view and realized, in some measure at least, there will be few insurmountable difficulties in the work of the church. It would scarcely be possible for a church to go through an entire year without winning a soul to Christ.—Editorial in *The Religious Telescope*.

BISHOP NICHOLAI A PRISONER

Word has lately reached America of the imprisonment in a German camp of Bishop Nicolai, one of the distinguished figures of the Serbian Orthodox Church. Bishop Nicolai is gratefully remembered by a host of American Christians who heard him speak when he visited this country in 1921 and again in 1927. His combination of mystical devotion and of intense concern for the welfare of his people has made him one of the great leaders in the spiritual life of Europe.—*Federal Council Bulletin*.

RELIGIOUS EMPHASIS WEEK

Determined that Christianity in action shall continue as a living, growing part of the intellectual and social life at Millsaps College, the institution's faculty and student leaders have set aside by joint action the period from November 30 to December 5, as Religious Emphasis Week.

Already established as a traditional event on the College calendar, this year's program will capitalize upon foundations laid in the past.

Heretofore, each fall an outstanding religious leader in a more distant field of service has been invited to bring inspiration to the campus. This year the college is calling back six of its outstanding recent graduates who will unite their efforts towards stimulating campus thought along the lines of Christian service and leadership.

Each year, as college authorities point out, many of the more mature ministerial graduates of Millsaps are invited to give chapel addresses throughout the year. This policy will be intensified during the current session. At the same time, officials believe, the new approach to Religious Emphasis Week will give the students the added advantage of a week's association with leaders who have built the foundation of their careers upon recent student life at the college.

Some of this year's Religious Emphasis leaders, for example, were members of the Millsaps study body while members of the present senior class were freshmen and sophomores.

The six returning alumni, with a brief sketch of their after-campus endeavors, follow:

Mildred Clegg, instructor in English and education at Copiah-Lincoln Junior College, at Wesson, Miss. After graduation from Millsaps in 1939, Miss Clegg took the master's degree in religious education at Duke University the following session.

Ellis Finger, Methodist minister for the Coldwater charge of the North Mississippi Conference. After leaving Millsaps, Mr. Finger spent one year in the state educational system and then successively attended the theological schools of Emory and Yale Universities, receiving his divinity degree from the latter institution.

Lilla Mills, director of Religious education activities for the Methodist church at Greenwood, Miss. Miss Mills was president of the Young Women's Christian Association during her senior year at Millsaps. She has taught in Mississippi secondary schools, leaving the state system to take training for religious education work at Scarritt College, in Nashville, Tenn.

Clayton Morgan, instructor in the high school at Ellisville, Miss. Mr. Morgan, a 1940 graduate of Millsaps, was prominent in college newspaper work, debating, and numerous other extra-curricular activities on the campus.

Robert Richerson, now in charge of the Macon circuit of the Methodist church, President of the Young People's Department of Galloway Memorial church, in Jackson, during his student days. Mr. Richerson completed his theological training at Emory University.

Eual Samples, pastor of the Methodist church at Handsboro, Miss. Mr. Samples, first president of the Christian Council on the Millsaps campus, also received his divinity degree at Emory.

Each of these returning alumni will deliver a major address at chapel on campus during Religious Emphasis Week. They will appear before classes each morning

a discussion which will revolve around the relationship between religion and the particular field of study in those classes.

Details of the week's program are being worked out through numerous committees which reflect a high degree of cooperation between faculty and students. Faculty members are meeting on the student committees, and the student body is represented at the faculty sessions.

Breadth of vision and depth of thought on the part of the Millsaps student body should be indicated by the nature of the topics from which the lectures and discussions will be selected. The complete list, from which the selection will be made by student ballot, follows:

"Immortality," "The Basis of Belief in God," "The Choice of a Career," "The Ultimate Meaning of Life," "The Place of Religion in a Church-Related College," "Science and Religion," "The Purpose of Religion," "The Meaning of Prayer," "Religion in the Totalitarian State."

"Religion and Nationalism," "Democracy and the Christian Tradition," "Application of the Teachings of Jesus to Modern Problems," "What Christians Can Do in the Present International Situation," "Christianity and Race Relations," "Christianity and Labor Problems," "The use of the Bible in Our Personal Life," "Prayer as a Practice of Personal Religion."

"Christian Marriage in a Changing World," "Purposes of Life Worth Living For," "Problems of Sunday Observance," "What is the Church For?" "Religion and Personal Habits," "Application of Religion to Campus Problems."

"The Meaning of Commonly Used Doctrines of Christianity, Such as the Trinity and Salvation," and "Does Christian Living Demand Social Action?"

Preparation of such a list by Millsaps students, suggests Dr. Henry M. Bullock, Tatum professor of religion at Millsaps College, is clear demonstration of the fact that religious problems are occupying a definite position in the Millsaps mind throughout the college year and throughout life.

"Religious Emphasis Week," as Dr. Bullock sees it, "is a period when the problems which we are always considering are brought more closely into focus, and former campus leaders who have enlarged their field of action and service through participation in meeting the problems of a complex civilization return to the campus to help us try to find solutions."

—Millsaps News Service.

HIGH RICE PRICES HIT CHINESE SCHOOLS

By W. W. Reid

Something of the hardships faced by individuals and by schools and hospitals in securing food in China, due to war and soaring prices, comes from Miss Edith Simester, Methodist missionary-educator in the Anglo-Chinese School in Foochow, Fukien Province. Here there are 700 boys to be fed daily.

"We had been getting our school rice at special prices set by the government, and they suddenly announced that they could no longer furnish rice for schools," says Miss Simester. "In the last three weeks we used all the money we had."

The school is supposed to go to the market and buy rice, but the prices are so high that it is impossible to do so. The school is now in a very difficult position and soon will be forced to close.

worried. Also it took ready cash for which we were indebted to a Shanghai advance. The students also did their share. We opened a cooperative bank where those students who were not cut off or had ready cash, pooled their resources to help out others who were penniless. Also the government sent ten dollars each to all students who were cut off. For us that meant over 200 boys. Since food costs \$20 per month, that did not meet our need, but it helped.

"We immediately began large scale gardening. If you have ever tried to garden for the first time in your life, you know that the first harvest is not likely to keep 700 people from starvation! We are having good success with greens and peanuts, and our beans are fair; but other things have been quite failures.

"I claim to have found the spring of eternal faith, for I have planted tomatoes twice a year for three years with a total harvest of three tomatoes! This summer at Fukien Christian University, they gave me some suggestions for doctoring the soil and decapitating the plants, which I hope will help.

"Now we are faced with constantly rising prices, so that we really can't see the future. We will keep going as long as we can get the wherewithal. We have faith that if we do our best, God will lead us. If all doors are closed, that means we must find some other way to serve our Master. Really, the faith of people like James Ding, principal of the Anglo-Chinese College, and of Lucy Wang, of Hwa Nan, have been a great inspiration to me. They have no doubt that God is in his world and will show us a way out.

"The spirit of some of the students has also been fine. One of our students, a pastor's son, is now penniless with a younger sister to plan for. This summer he has worked steadily. He has mended all of my music, and all books that could be repaired short of rebinding. Now he is making the mimeograph stencils for our music for the coming term. He has earned enough to cover his own expenses and those of his sister for the summer and has some with which to start the new term. In addition he will work during his free time after school begins. He insists on doing many things as his free service to the group. Five boys really worked eight hours a day on their potato patch until it got to the place where nature could do most of the work. Then they carried wood as load men and leveled the earth for a new home, taking regular workmen's wages. They dressed in coolie clothes and had bare feet. That is a new thing for Chinese students."

UNANSWERED PRAYER

"He asked for strength that he might achieve; he was made weak that he might obey.

"He asked for health that he might do greater things; he was given infirmity that he might do better things.

"He asked for riches that he might be happy; he was given poverty that he might be wise.

"He asked for power that he might have the praise of men; he was given weakness that he might feel the power of God.

"He asked for life that he might enjoy life; he was given death that he might have eternal life.

CONFERENCE NEWS AND PERSONALS

Miss Estelle Lanier, of Mer Rouge, La., is one of our most loyal subscribers. She not only reads the Advocate each week, but also tells her friends that it is well worth the small price paid for it.

Rev. D. R. McDougal, retired member of the North Mississippi Conference, who formerly lived at Greenwood, Miss., is now living in Memphis. His address is R. F. D. No. 1, Box 826, according to a card received asking for change of address.

Rev. A. L. Davenport, who was re-assigned to Vaiden, Miss., at the recent session of the North Mississippi Conference, reports that he and his family are very happy to be back with the good people whom they love and very much appreciate.

Rev. C. M. Chapman, pastor at Shaw, Miss., last year, has moved to Tunica, Miss., for a year's rest to restore his health, which has not been good for the past three or four years. Bro. Chapman is too young to retire, but not physically able to meet the requirements of a pastorate.

Rev. H. C. Norsworthy, member of Noel Memorial church, Shreveport, La., and Adult District Director of Sunday School work, writes us of the loss of his father, H. M. Norsworthy, who died on September 11, in Hattiesburg, Miss., at the age of eighty-six years. We extend our sincere sympathy to the members of his family.

The church at Hernando, Miss., under the leadership of the pastor, Rev. E. M. Sharp, has done unusually well this year. Every obligation was paid in full and Bro. Sharp returns for the third year, happy to be able to serve this congregation of earnest, conscientious Christians. The church building will be dedicated on the night of November 23, with Bishop Peele preaching the dedicatory sermon.

THE METHODIST HOME

Dear Friends: Through all the days of every year we are thankful to God for the blessings He sends us. Our friends are the channels of these blessings and our Thanksgiving surely reaches every heart that honors us with its friendship.

There comes a climax in the cycle when all the land with one accord lifts up its voice in thanksgiving for nature's bounteous golden harvest, for the multiplied friendships that bind the world together, and for the peace that lives in the hearts of mankind.

As the official calendar day approaches, we think of the necessity for peace in a world girdled by the forces of hate and unrest. As the day of uplifted hearts draws near, we realize as never before the tremendous blessings we enjoy even in the midst of the threatening skies. Love is the greatest leavening power of life and it is for that love we are so unceasingly thankful. Friends and their affections transmute a living force into the lives of others and send happiness and peace into the darkest corners.

If the motives that prompt your daily remembrance of the children in the Methodist Orphans' Home could be inoculated into the lives of all creation, greed and hate would disappear, war would be abolished, and the

Prince of Peace would be universally acclaimed.

The records of the past years in the Methodist Home teem and overflow with kindnesses of friends to our children. May we not think that the continued peace and well-being of our children rests happily in the hands of their friends.

Children naturally measure Thanksgiving in terms of good things to eat and their youthful lightheartedness knows very little of the financial budget of our Home. But those in charge of the destinies of the young folks have to think, not only of food, but clothing and the myriad things that claim attention every day for days in advance. The future of the children is our earnest and first care and it is on their account that we appeal periodically to our friends for support.

We shall give thanks today, tomorrow, and tomorrow for your goodness in the past and for your kindness during the Thanksgiving season now nearly here. When you share your means with the children, you make certain that the buildings not built with hands, the souls in our charge are being erected with the consent and approval of the Master. Food will develop the bodies; clothes will protect them from the inclemencies and make them presentable; money will buy necessities not found in our Home, and your prayers will bid them Godspeed.

Free cars on most of the railroads throughout our State will run through your town from November 19 to December 6. If you have not appointed your "Orphanage Committee"—please appoint a "Solicitation Committee," and make our contributions most liberal. Please remember the FOOD, CLOTHES and MONEY you give become an investment in the rehabilitation of children. Mark all donations "The Methodist Home."

Very sincerely,

FRED J. McDONNELL.

P. S. We suggest the following to be sent: flour, meal, lard, in fact all kinds of groceries, canned goods, clothing, mops, brooms, sheets and farm products.

CHURCH SCHOOL ANNEX DEDICATED

Dr. L. P. Wasson, superintendent of the Columbus District, and his wife, with Bishop and Mrs. W. W. Peele, were guests of the Mathiston-Maben charge, Tuesday evening, October 28. Bishop Peele preached at Maben and dedicated the Church School Annex. The building was presented by M. S. McLemore, representing the Board of Trus-

tees; E. H. Foster, representing the Board of Stewards; James Hankins, representing the Church School; Mrs. P. A. Reed, representing the Woman's Society of Christian Service; Miss Sue Holleman, representing the Youth Fellowship; Mrs. C. F. Hemphill, representing the Building Committee; and H. D. Suydam, pastor.

THE BELZONI METHODIST CHURCH DEDICATED

November the second was a great day for the Methodists of Belzoni, Miss. The occasion was the dedication of their beautiful \$50,000 church edifice.

The church was built in 1927, the year when the Mississippi levee broke and overflowed a great part of this delta country, including Belzoni. This people had scarcely begun worshipping in their new building when the overflow came. Thirteen inches of water covered the first floor of their new church. Right on the heels of the overflow came the depression. For several years it was a struggle for them to meet the payments on the church. But our people in a courageous way met their notes as they came due.

The final note of \$1,560 was paid this fall. A beautiful \$800 carpet was bought for the auditorium and paid for, and all other obligations of the church were met in full. It was indeed a time of rejoicing for our people here.

The ladies of the church gave of their time and talents unsparingly the week before November 2, in cleaning the interior of the church and making it especially attractive for the dedication service.

Superintendent Lilly, of the city schools, and his business department, got out neat folders containing the ritual for church dedication as well as the names of the official members of the church, the teachers on the Church School, and the participants of the program. On the front of the folder was drawn a picture of the church building. These folders were given to the people as they entered the church for their use in the service and for them to keep as souvenirs.

The eleven o'clock hour found the church, which had been made more beautiful with lovely fall flowers, filled from pulpit to vestibule with a great congregation—tense in anticipation for the beginning of the service.

An inspiring musical program of organ, violin and vocal selections was faultlessly rendered by our organist, Mrs. Clarence Erb, and members of the choir. Bishop Peele was



with us and preached a great sermon from Ephesians 5:25, "Christ also loved the church, and gave himself for it." He was assisted in carrying out the dedication service by our district superintendent, Dr. H. F. Brooks; the pastor, the official board, and the entire congregation.

On a table in front of the pulpit had been placed a prettily embossed birthday cake with fourteen candles, representing the age of the church building. After the dedication, the former pastors present, Rev. T. M. Bradley and Rev. W. B. Baker, and the present pastor, lighted the candles. The Bishop then pronounced the benediction.

After the services, Bishop Peele, Dr. and Mrs. Brooks, the preachers and their wives, and the officials of the church were invited to the church dining room where a sumptuous turkey dinner was served by some of our ladies. This was a season of good fellowship, enjoyed by all present. The Bishop, by his friendliness and genial manner, endeared himself to us all. We are proud to say "Bishop Peele is our bishop."

November 2, 1941, will long be remembered as a red letter day for Belzoni Methodism.

JAS. T. McCAFFERTY, Pastor.

REV. W. B. ALSWORTH APPRECIATED

Whereas, Rev. W. B. Alsworth is closing his sixth year as district superintendent of the Hattiesburg District; and

Whereas, he has been a wise leader and counselor, and a kind, considerate friend and chief pastor, he has endeared himself to all members of the Williamsburg charge, and his coming among us brought joy; therefore be it

Resolved, that this quarterly conference go on record with this expression of our esteem and appreciation of his untiring labor during these years, and we sincerely wish for him, his good wife and children, health, happiness and success wherever they may go; be it further

Resolved, that these resolutions be spread on the minutes of this quarterly conference, a copy presented to Bro. Alsworth, and a copy forwarded to the New Orleans Christian Advocate for publication.

(Signed) Dan P. Yeager, A. J. Leggett, C. C. Campbell, G. L. Deen, W. M. Chanel, S. D. Miller, Jr., Leon Campbell.

RESOLUTIONS COMMENDING DR. T. M. BROWNLEE

Whereas, Dr. T. M. Brownlee has served the church in the capacity of district superintendent of the Jackson District for the past six years; and

Whereas, he has been faithful in all the work committed to his care as leader of the Methodist forces of the district, showing his sterling qualities of ability, enthusiasm, energy and sincerity, in both the financial and spiritual progress of Methodism in the district; and

Whereas, by the law of the church he can no longer serve as district superintendent, but will be assigned another field of labor at the next session of the Annual Conference; therefore be it

Resolved, by the fourth quarterly conference of the First Methodist church, Canton, Miss., in session November 12, 1941, that the Canton church express to Dr. Brownlee its sincere appreciation of him as a friend, and as a spiritual leader.

NORTH MISSISSIPPI ANNUAL CONFERENCE PAYMENT TO NOVEMBER 7

PAID ON BENEVOLENCES

Aberdeen District.....	\$ 5,754.22
Columbus District.....	6,519.66
Corinth District.....	7,454.51
Greenville District.....	8,605.00
Greenwood District.....	6,853.69
Sardis-Grenada District.....	5,886.24
TOTAL.....	\$41,073.32

OTHER CAUSES

District	Golden Cross	Sanatorium Chaplain	Race Relations	Bishops' Fund	Conference Claimants
Aberdeen.....	\$ 65.75	\$105.10	\$ 47.54	\$ 813.49	\$ 2,411.09
Columbus.....	27.25	100.00	26.26	906.94	3,045.12
Corinth.....	96.00	73.00	69.22	818.80	2,590.51
Greenville.....	134.50	101.00	21.41	733.00	2,982.00
Greenwood.....	85.25	102.50	17.06	721.53	2,685.82
Sardis-Grenada.....	119.25	99.55	25.50	689.85	2,386.51
	\$528.00	\$581.15	\$206.99	\$4,683.61	\$16,101.05

J. H. JOHNSON, Treasurer.

sure him that we will cherish in our memory the blessed associations with him and his good wife, and we wish for him much happiness, success and prosperity in the new field into which he will soon enter; be it further

Resolved, that a copy of these resolutions be spread upon the minutes of this quarterly conference, a copy to Dr. Brownlee, and a copy made available to the press.

BOARD OF STEWARDS,
BOARD OF TRUSTEES,
SUPT. CHURCH SCHOOL.

RESOLUTION

Whereas, Rev. J. M. Corley has been pastor of the Fayette Methodist church for the past six years, during which time he and Mrs. Corley, because of their devoted service to the cause of Christ's Kingdom in the community, have gained the highest esteem, appreciation and love of all; and

Whereas, it is understood that effective soon, Bro. Corley will retire from pastoral duties, and he and Mrs. Corley will continue their Christian life in a suburban community near Jackson, Miss.; therefore be it

Resolved, by the Fayette Baptist church, in conference this, the second day of November, 1941, that in the retiring of Bro. and Mrs. Corley from Fayette that not only is the Methodist Church losing two able, consecrated Christian leaders, but the other churches likewise are experiencing the loss of their active support in conducting a program having as its goal the salvation and Christian welfare of everyone in the community; be it further resolved

That in their retiring they carry with them the prayers and best wishes of the membership of the Fayette Baptist church, and in return beg an interest in their prayers to the end that the churches of Fayette may continue to enjoy the same cooperation in the work they have experienced from Mrs. Corley's labors here;

Resolution be sent to the Christian Advocate to be given to the public.

Done at Fayette Baptist church, this the Second day of November, 1941.

H. L. Byrd, pastor; Mrs. W. F. Garrard, church clerk; P. E. Bate, Mrs. A. M. Stewart, Resolution Committee.

REALIZING OUR RESPONSIBILITY

By Mrs. Irvin Rowland

"I feel that I am not accomplishing a thing as a Christian. There is so much sin in the world and such a great amount of work to be done! I think of it in the daytime and dream of it at night. We just aren't doing anything in America." Thus, a loyal and burdened church worker spoke as she poured out her heart.

The fields, indeed, are white unto harvest and the laborers very few in comparison to the stupendous task. But when a Christian becomes aware of world conditions as this person has and feels a personal responsibility and condemnation for the lack of the spread of the Gospel, then that life is going to prove an inestimable blessing to mankind. Just as a sinner must realize his lost condition before he seeks salvation, so a Christian must have a definite realization of his responsibility as a follower of Jesus before he will pick up his cross and continuously and victoriously carry it.

Then, once the church or Christian gets a vision of its duty and a burning desire to fulfill it, there must follow faith—a faith in God that will not falter in adversity or seeming failure, but will hold on 'til victory. Man must return to God; there must be a revival of religion in all followers of the Master. If we seek righteousness we shall find it, and as we labor in God's vineyard, let us work with faith, relying on the promise, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

"So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

CONFERENCE PERSONALS

M. W. Beadle, W. F. Henderson, B. F. Griffin and A. S. J. Neill were granted the superannuate relation.

Chaplain J. E. Wilford, of Barksdale Field, and a member of the Memphis Conference, was introduced and spoke briefly to the Conference.

Rev. G. D. Parker, retired missionary from Brazil and a member of the Louisiana Conference, was present and greeted his many warm friends of the Conference.

Rev. W. H. Royal, recently transferred to Laredo, Texas, sent greetings to the Conference. The Conference sent greetings in return.

Judge Robert J. O'Neal, official of the host church, made a very happy address of welcome to the Conference. Bishop A. Frank Smith responded on behalf of the Conference.

Rev. Porter Caraway, who returns to the Conference, was a member of the Louisiana Conference, then transferred to the Mississippi Conference, and now comes back from New Mexico.

Dr. Harry Denman, of the Commission on Evangelism, brought several stirring messages to the Conference, and gave also a representation of the work committed to him.

Rev. S. W. Yancey, Rev. John Deschner, Dr. B. P. Murphrey, Dr. Leon W. Sloane, Dr. J. H. Hicks and Dr. William K. Anderson were Conference visitors and represented the various causes committed to them.

James W. Ailor, Wyatt D. Boddie, Luther B. Booth, Jack Cook, Benedict Atkins Galloway, Eskel Tatum, John Henry Sewell, Harold P. Teer, James Van Carter and W. Carl Barham were admitted on trial in the Conference.

Rev. C. M. Hughes, pastor at Waterproof, presented a gavel made of wood from the balcony railing of Tensas Chapel, one of the oldest houses of worship in that section. It was a flourishing Methodist center before the Civil War and has been demolished recently.

New Orleans appointment changes include: Dr. W. W. Holmes, District Superintendent; H. L. Johns, Rayne Memorial; E. C. Gunn, Carrollton Avenue; N. H. Melbert, First Church; T. F. King, Second Church; J. W. Booth, Chalmette; and David Tarver, Algiers. Other appointments in the city were unchanged.

TO THE PASTORS AND LAYMEN OF THE COLUMBUS DISTRICT, NORTH MISSISSIPPI CONFERENCE

I am sure you noticed the announcement of district-wide rallies called by Bishop Peele for the districts of our conference. The rally for the Columbus District will be held Wednesday, November 26, at Starkville, beginning at 10 a. m. On account of visits to the Louisiana and Mississippi Conferences, in the interest of the General Board of Pensions, I have been delayed in getting into the district to promote attendance upon this important meeting. In addition to the district steward and pastor, we are anxious to have a number of your active members present. We are fortunate to have

our Bishop with us for this meeting. Let's greet him with a good attendance and make this a great day in our district work.

A. T. McILWAIN, D. S.

MRS. T. J. O'NEIL DIES

Telegram

Mrs. T. J. O'Neil died November 12, after an illness of five weeks at her parsonage home, Meridian, and was buried in Magnolia cemetery, on November 13, from the Fifth Street church, by the undersigned, assisted by the Methodist pastors of the city and Rev. W. B. Alsworth.

W. B. JONES, District Supt.

REV. W. O. SADLER APPRECIATED

As this is Bro. W. O. Sadler's last quarterly conference before going to the Annual Conference and superannuating, I would feel ungrateful if I did not express to this quarterly conference our deep love and devotion both to him and Mrs. Sadler.

For five years he has truly labored with us, giving the best of his time, energy and great understanding, for which we are deeply grateful. During his sojourn among us, our Church and Sunday School have prospered beyond our fondest dreams. I hope with the help of God and some other good preacher that we can continue the good work he is, and has been doing with our young people. Bro. Sadler is an untiring worker and truly a man of God.

Bro. and Mrs. Sadler will be missed by us for their loyal devotion, and we pray God's richest blessings on their future.

J. M. SESSIONS,
Supt., Woodville Methodist Church School.

REV. W. B. JONES APPRECIATED

Whereas, Rev. W. B. Jones, our district superintendent, is bringing to a close his 6-year term of office as presiding elder and district superintendent of the Meridian District; and

Whereas, the relationship between the Poplar Springs Methodist church and the Rev. W. B. Jones has been friendly in every way; and

Whereas, the law of the Church will not permit Bro. Jones to remain on the district longer than the approaching Annual Conference; therefore be it

Resolved, that the fourth quarterly conference of the Poplar Springs Methodist church, in session on the evening of November 11, 1941, does hereby express its appreciation of the leadership of Bro. Jones in his brotherly and friendly attitude in the administration of the affairs of the church; be it further

Resolved, that we wish for Bro. Jones that God's blessings may attend him in his future service and that God's spirit may lead him into that appointment where he can best serve the interests of the Kingdom of God; be it also

Resolved, that a copy of these resolutions be given to Bro. Jones and a copy to the New Orleans Christian Advocate, and a copy be made a part of the records of this conference.

(Signed) M. P. JOHNSTON,
Secretary.

This resolution passed by standing vote.

G. E. ALLAN, Pastor.

Meridian, Miss.

November 11, 1941.

HERNANDO METHODIST CHURCH DEDICATION

The Hernando Methodist church, Hernando, Miss., North Mississippi Conference, will be dedicated by Bishop W. W. Peele on Sunday night, Nov. 23, 1941, at 7:30 o'clock. At this time the trustees will present the building to the Bishop free of debt, and ready to be dedicated to the services of Almighty God. All former pastors and friends are extended a cordial invitation to be present.

The first church conference to consider the erection of a new building was held on Sunday, March 31, 1940. After several conference and committee meetings, the contract for the building was let on August 12, 1940, to Banks and Co., of Hernando, with Bruce Ferguson as contractor. The architect was R. W. Neaf, of Jackson, Miss., a member of the Board of Capitol Street Methodist church. The first services were held in the new church on January 26, 1941.

The building is a two-story, brick veneer structure, containing the main sanctuary, nine Sunday school rooms, a large social hall, and a kitchen fully equipped with electric range, china and silver service for one hundred people. Furnishings and memorial windows were presented by members and friends of the church. The building and furnishings are complete at a cost of approximately \$20,000. All of this money was raised and paid out within a period of 18 months. All other obligations of the church were met on schedule.

This is the fourth building the Methodists of Hernando have used, and the third they have owned. The first building used was a log house where court was also held. Here the church was organized in 1836, and worshipped until a new house was built in 1840, under the pastorate of Rev. R. M. McPherson. The second church built by the congregation was erected on the corner opposite the court house in 1906. It was a solid brick building, and Rev. J. B. Randolph was pastor.

The present total membership of the church is 244, with a Sunday School enrollment of 142. The Woman's Society has a membership of 62, and the Youth Division an enrollment of 28.

The Trustees are: F. C. Holmes, chairman; W. G. Gaines, W. A. Lauderdale, G. C. Mingee, R. L. Redding and Gerald Chatham.

The Stewards are: G. C. Mingee, chairman; W. G. Gaines, R. L. Redding, Dr. H. M. Wadsworth, Walter Richert, Gerald Chatham, H. W. McIngvale, H. G. Johnston, W. A. Lauderdale, W. G. Wilkinson, E. H. Wingul, L. L. Haines and F. C. Holmes.

Church School superintendent, G. C. Mingee; President of W. S. C. S., Miss Mamie Jones; pastor, E. M. Sharp.

Former Pastors of the Hernando Church Since 1840, the Hernando Methodist church has been served by 58 pastors and 11 Junior preachers, making a total of 69 preachers that have served the church. Those pastors who have served the church since 1900 are: B. P. Jaco, J. C. Lowe, H. T. Gaines, J. B. Randolph, O. W. Bradley, W. D. Wendell, W. H. Mounger, S. M. Thames, Eugene Johnson, Melville Johnson, Carroll Varner, N. G. Augustus, P. F. Luter, E. E. Sharp, H. R. McKee, F. H. McGee, W. N. Dodds, W. L. Robinson, H. P. Lewis and E. M. Sharp.

O God, enable us to see our own insufficiency and recognize Thy limitless resources. Teach us that no need of our lives will go unfulfilled if we walk through life with Thee. Amen.—Exchange

LOUISIANA CONFERENCE ANNOUNCEMENTS

ALEXANDRIA DISTRICT

R. H. Harper, District Superintendent

Alexandria—B. C. Taylor; Atlanta—J. W. Jones (G. E. L. Brown, Supply); Ball—G. H. Corry; Boyce—L. R. Nease, Jr.; Bunkie—H. E. Pfost; Campti—J. L. Lay (Supply); Colfax—E. E. Sylvest; Elizabeth—A. D. St. Amant, Jr.; Ferriday—T. T. Howes; Glenmora—A. D. George; Jena—W. F. Roberts; Jonesville—H. B. Crammer; Lecompte—F. J. McCoy; Marksville—W. C. Mason; Melder—J. R. Stozier; Melville—C. B. Powell; Montgomery—Lula Wardlow; Montrose—Murrell Gunn; Mount Zion—Ofney Ellis (Supply); Natchitoches—Carl F. Lueg; Oakdale—J. C. Sensintaffer; Olla—C. L. Moore; Palestine—H. B. McCann (Supply); E. J. Vallery (Supply); Pineville—R. M. Bentley; Pleasant Hill—Jeff Paul; Pollock—Ruth Nuttall; Provencal—H. C. Kinney; Rochelle—W. F. Howell; Sicily Island—Harold Teer; Trout-Goodpine—J. E. Selfe; Tullus-Urania—Jerome Cain; Weaver—L. A. Bodie; White's Chapel—To be supplied; Winnfield—H. B. Hysell; Deaconess—Mamie J. Chandler; District Missionary Secretary—F. J. McCoy.

BATON ROUGE DISTRICT

W. L. Doss, Jr., District Superintendent

Amite—A. T. Law; Angie—Walter Clark (Supply); Baker—J. L. Beasley; Blackwater—J. P. Bonnacarrere; Baton Rouge—First Church; John H. Crowe; Istrouma, R. R. Branton; Student Center, W. E. Trice; Bogalusa—G. W. Pomeroy; Bogalusa Circuit—C. M. Morris; Clinton—F. S. Flurry; Covington—J. Cude Rousseaux; Denham Springs—O. H. Jones (Supply); Fisher—A. W. Coody, Jr.; Franklinton—Ira Flower; Gonzales—C. J. T. Cotten; Greensburg—R. V. Fulton; Hammond—T. H. Trotter; Jackson—W. B. Hollingsworth; Kentwood—Luther Booth; Live Oak—E. L. Tatum; Lott—L. W. Cain (Supply); Pearl River—W. B. VanValkenburgh; Pine Grove—Elmo LeBlanc (Supply); Plaquemine—To be supplied; Ponchatoula—H. T. Carley; Slaughter—Robert Jamieson; Springfield—M. D. Felder (Supply); St. Francisville—D. T. Williams; Tickfaw—P. W. Sibley (Supply); Walker—J. A. Jones; Zachary—B. A. Gallo-way; District Missionary Secretary—E. L. Tatum; Chaplain, U. S. Army—Henry B. Varner; Director Wesley Foundation, L. S. U.—Harvey D. Watts; General Secretary, Y. M. C. A., L. S. U.—Benj. F. Rogers; Student S. M. U.—Ralph Cain

LAKE CHARLES DISTRICT

B. H. Andrews, District Superintendent

Abbeville—J. A. McCormack; Church Point—T. D. Lipscomb; Crowley—J. B. Grambling; DeRidder—D. W. Poole; DeQuincey—W. T. Gray; Ebenezer—C. J. Thibodeaux; (Supply); Eunice—Otis Spinks; Gueydan—Don Wineinger; Hackberry—Bell City—B. F. Roberts (Assistant, C. W. Rodgers, Supply); Hornbeck—W. D. Gray (Supply); Indian Bayou—L. N. Hoffpauir; Iowa—R. E. Walton; Jeanerette—J. H. Sewell; Jennings—E. P. Drake; Kinder—R. T. Pickett; Lafayette—First Church, V. D. Morris; Davidson Memorial, To be supplied; Lake Arthur—T. J. Holladay; Lake Charles—First Church, J. Henry Bowdon; Simpson—E. R. Haug; Leesville—A. A. McKnight; Many—R. T. Pynes; Merryville and Alco—W. C. Barham; New Iberia—R. H. Staples; Raymond—J. C. Krumnow; Rayne—D. P. Anders; Sulphur—Martin Hebert; Vidalia—F. A. Matthews; Welsh—W.

West Lake—To be supplied; District Missionary Secretary—R. H. Staples; Chaplain, U. S. Navy—R. W. Faulk; Conference Evangelist—S. R. Irwin; Conference Missionary Secretary—V. D. Morris; Hospital Chaplain, Lafayette—V. D. Morris; Hospital Chaplain, Lake Charles—To be supplied.

MONROE DISTRICT

H. M. Johnson, District Superintendent

Bastrop—G. E. McLean; Bonita—C. W. Lahey; Columbia—W. R. Wendt; Columbia Circuit—Lea Joyner; Delhi-Crowville—S. S. Hollaway; Gilbert—J. H. Midyett; Grayson—W. H. Carroll; Lake Providence—H. N. Brown; Mangham—J. E. Hearn; Mer Rouge—A. C. Lawton; Monroe—First Church, A. M. Freeman; Gordon Ave., W. A. Cross; Stone Avenue, I. L. Yeager; Newellton—S. J. McLean; Oak Grove—M. D. Fulkerson; Oak Ridge—J. F. Dring; Pioneer—J. C. Price; Rayville—Wm. J. Reid; Sterlington—J. W. Lee; Sunrise—I. A. Patton; Tallulah—H. A. Rickey; Waterproof—C. M. Hughes; West Monroe—C. K. Smith; Winnsboro—O. L. Tucker; Wisner—J. M. Alford; District Missionary Secretary—W. R. Wendt; Deaconess—Sheila Nuttall; Superintendent, Home of Good Samaritan—J. R. Downs.

NEW ORLEANS DISTRICT

W. W. Holmes—District Superintendent

Donaldsonville—W. W. Perry; Franklin—Jolly B. Harper; French Mission—M. S. Robertson; Golden Meadow—R. L. Clayton; Houma—First Church, E. B. Chaney; Houma Heights, M. S. Robertson; LaPlace—Don Risinger; Lockport—C. F. Sheppard; Lusher-Reserve—Don Risinger; Morgan City—D. B. Boddie, Elaine Willett, Junior preacher; New Orleans—Aldersgate, L. R. Shumaker; Algiers, D. Tarver; Canal St., J. T. Harris; Carrollton Avenue, E. C. Gunn; Chalmette, J. W. Booth; Church of the Redeemer, P. Palotta; Eighth Street, J. E. Reaves; Felicity, W. D. Boddie; First Church, N. H. Melbert; Gentilly, Don L. Harwell; Gretna, A. R. Hoffpauir; Munholland Memorial, Karl Tooke; Napoleon Avenue, H. A. Gibbs; Parker Memorial, E. B. Emerich; Rayne Memorial, H. L. Johns; St. Marks, J. C. Whitaker; Second Church, T. F. King; Pointe-a-la-Hache—L. R. Shumaker; Lakeview—To be supplied; Slidell—J. W. Faulk; Editor, New Orleans Christian Advocate—W. L. Duren; Chaplain, Charity and Marine Hospitals—J. A. Alford; Superintendent, Memorial Mercy Home—J. G. Snelling; Professor, Candler School of Theology—F. N. Parker; District Missionary Secretary—Karl Tooke; La Garde General Hospital Chaplain—E. C. Gunn; Chaplain U. S. Army—Oakley Lee.

RUSTON DISTRICT

D. B. Raulins, District Superintendent

Arcadia—R. M. Brown; Arcadia Circuit—Morris G. Lee; Athens—B. P. Durbin; Bienville—Donald George (Supply); Chatham—J. T. Garrett; Calhoun-Downsville—J. A. Knight; Choudrant—J. D. Huff; Claiborne—R. H. Hearne; Clay-Ansley—A. M. Martin; Cotton Valley—J. F. Wilson; Bernice—Dubach—J. W. Allor; Eros-Antioch—F. L. Hearne; Farmerville—W. O. Byrd (Supply); Gibsland—G. A. LaGrange; Haynesville—Louis Hoffpauir; Herlin-Brushwood—A. M. Wynne; Hodge—A. W. Townsend; Homer—W. H. Giles; Jonesboro—W. D. Milton (Junior Preacher, Mrs. P. C. Cook); Lisbon—L. W. Smart; Minden—J. J. Rasmussen; Quitman—To be supplied; Ringgold—E. W. T. Ruston—Guy M. Hicks; Shongaloo—Hoffpauir; Sibley—Rex Squyres; Springhill—To be supplied; Student of C.

C. B. White; Superintendent Emeritus—R. W. Vaughan; District Missionary Secretary—Guy M. Hicks; Student, S. M. U. School of Theology—A. G. Taylor; Deaconess—Thelma Hubbard.

SHREVEPORT DISTRICT

A. M. Serex, District Superintendent

Belcher-Gilliam—J. W. Matthews, Jr.; Bossier City—A. P. Smith; Converse—F. E. King (Supply); Coushatta—W. D. Kleinschmidt; Grand Cane—J. P. McKeithen; Greenwood—F. C. Collins; Hall Summit—E. M. Mouser; Haughton—J. J. Davis; Idahosston—Thurmon Spinks; Logansport—W. O. Lynch; Mansfield—M. S. Monk; Mooringsport—Van Carter; Oil City—J. F. Kilpatrick; Pelican—A. A. Collins; Plain Dealing—L. A. Carrington; Rodessa—Jack Cooke; Shreveport—Broadmoor, George Pearce, Jr.; Cedar Grove, L. E. Douglas; Cedar Grove Mission, S. S. Bogan (Supply); First Church, Dana Dawson (Associate Pastor, Bentley Sloan); Mangum Memorial, P. M. Carraway; Noel Memorial, F. M. Freeman; Park Avenue, S. A. Seegers; Wynn Memorial, B. D. Watson; Vivian—N. E. Joyner; Zwolle—A. M. Brown; Hospital Chaplain and City Missionary—R. T. Ware; Executive Secretary Board of Education—G. W. Dameron; Professor, Centenary College—R. E. Smith; District Missionary Secretary—L. E. Douglas; U. S. Army Chaplain—A. F. Vaughan; Deaconess, First Church—Grace Gatewood; Deaconess, Business Woman's Society—Mary Freeman.

Transferred In

Jno. H. Crowe—Elder from North Arkansas Conference.

N. H. Melbert—Elder from Texas Conference.

P. M. Carraway—Elder from Southwest Texas Conference.

Transferred Out

J. Richard Spann—Elder to Southwest Texas Conference.

W. B. Slack—Elder to Little Rock Conference.

W. H. Royal—Elder to Southwest Texas Conference.

DEDICATION NOTICE

We will appreciate a notice in the Advocate about the dedication of The Maples Memorial Methodist Church, Olive Branch, Miss. Bishop W. W. Peele will preach and dedicate the building November 23, at 10:45 a.m. All former district superintendents and pastors are cordially invited to be present. Also any former members now living elsewhere are most welcome.

E. L. JERNIGAN, Pastor.

COUNT THAT DAY LOST

If you sit at set of sun
And count the acts that you have done,
And counting find
One self-denying deed, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went—
Then you may count that day well spent.

But if through all the live-long day,
You've cheered no heart, by yea or nay—
If through it all
You've nothing done that you can
That brought the sunshine to one
No set most small
That helped some soul and nothing
Then count that day as worse than lost.

—George

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Am I Thankful Because:

I can go to any church I please—
I read, see and hear what I choose—
I can express my opinions openly—
My mail reaches me as sent—uncensored—
My telephone is untapped—
I can vote for what and whom I please—
I have a constitutional right to trial by jury—
I am protected against search and seizure—
Neither my life nor my property can be forfeited without due process of law?
(Do all of the citizens of the United States really have the above privileges?)

The Ecumenical Movement

In our study of "Christians and World Order," we are reading and hearing about the ecumenical movement.

It may be interesting to read of a small beginning which has been made in Meridian.

In the spring of 1940, when the church women were working to keep the charity hospital for their city, there came a realization of the need for an organization which would keep the women informed of the needs of their city and to act as a clearing house for many of the calls which come.

So the Council of Meridian Church Women was organized with its membership including Catholic, Protestant and Jew.

It was not until the spring of 1941 that a constitution was adopted, for it had to be written for an entirely new organization. The constitution provides for the officers to be chosen from the three faiths.

There is something in an organization of this type.

During the year they have sponsored the World Day of Prayer, Brotherhood Week, and a prayer service on Armistice Day.

It is not possible to express the feeling of unusual closeness to our Father which has been felt, as His children of all faiths and creeds have come together to worship Him.

The prayer service on Armistice Day was held in the Presbyterian church, as follows:

Organ Prelude.

Call to Prayer: Mrs. Stanley Wilson, chairman of Council.

Hymn: "Sweet Hour of Prayer."

Psalms XLVI: Mrs. William Adler, Temple Beth Israel.

Solo: "O Lord Most Holy," Mrs. Lowry Rush; violin obbligato, Miss Mattie Sue Tarry.

Prayer for Light: led by Mrs. Bernard T. O'Neil, St. Patrick's Catholic Church.

Organ Meditation: "Abide With Me."

Prayer for the Church: Mrs. D. O. McWilliams, Christian Church.

Prayer for the President: Mrs. R. B. McAlpin, St. Paul's Episcopal Church.

Organ Meditation: "America the Beautiful."

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Christian Fiction, Devotional Books, Bibles,

Testaments and Religious Novelties

Write today for description and prices

PENTECOSTAL PUBLISHING CO.

LOUISVILLE, KY.

Prayer for War Victims: Mrs. H. C. Parker, First Baptist Church.

Organ Meditation: "Lead Kindly Light."

Prayer for Peace: Mrs. Clyde Brooks, First Presbyterian Church.

Organ Meditation: "Peace, Peace, Sweet Peace."

Prayer of Benediction: Mrs. John Egger, Central Methodist, using the prayer on the card issued by the World Federation of Methodist Women.

Organ Postlude.

* * *

The World Federation of Methodist Women

Dear Vice-Presidents: The vice-president of the Woman's Division of Christian Service, Mrs. J. W. Mills, of Tyler, Texas, is Chairman of the Standing Committee on the World Federation of Methodist Women. She has asked the conference vice-presidents to be responsible for keeping this "Sisterhood of Service Around the World" before the women in the conference and the local W. S. C. S.

Many articles and news reports have appeared in "The World Outlook" and "The Methodist Woman," and we hope the women of every society are acquainted with and interested in the World Federation.

Our first church-wide project was the Prayer Card, which has been widely used. In the first printing 500,000 were made, and in the second, 300,000 more. It was intended for continued use, so, if you have not seen that every woman in your society has a card for her Bible or her purse, order a supply from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

The December program from "Proof Sheets of Power" was prepared for our World Federation. "One Great Fellowship of Love," presented at the Christmas season, should give every society a world-view—the reports from delegates of the units around the world will create a feeling of personal interest and responsibility for our sisters who labor with us for the coming of His kingdom on earth. The use of costumes will make your pageant a beautiful presentation. Urge the program committee in your society to begin at once to make an outstanding and impressive presentation of this Christian World Program. (Pages 41-52.)

The vice-president of each local W. S. C. S. is asked to make a poster on the World Federation for use in the local church, the zone, the district and the conference meetings. The best of these may be used in the exhibit at the Jurisdiction and Assembly meeting, with the World Federation scrapbooks made by conference vice-presidents.

The year has been full of so many things to be learned, re-adjustments, organization and working plans. Now we must not longer delay the cultivation of our committee and lines of work. Attract attention to the World Federation—win the cooperation of the women. Join the Spiritual Life Committee in prayer for it. Each department must work together for success.

I shall appreciate it if each vice-president will present these projects to the women of her society to advance the interest in the

World Federation of Methodist Women in the local church.

Most sincerely yours,

MRS. W. F. MAHAFFEY,
Conference Vice-President

* * *

A Birthday Party

Mrs. Paul Arrington, our conference president, suggests that the lovely pageant which Mrs. W. F. Mahaffey, our conference vice-president, has urged the local W. S. C. S. to present, may be given at a birthday party.

As we are celebrating the first anniversary of our W. S. C. S., we are also nearing the birthday of our King. How fitting to lay at His feet whatever have been our achievements, our high resolves for deeper consecration to His way of life, and also a birthday offering that, although small, may, with all the birthday offerings of Methodist women everywhere, be used of Him to bless our world.

Use simple but impressive Christmas decorations. If possible, arrange for a large birthday cake to be placed on a table in the center of the platform. Over this platform have a large gold or silver star swinging from the ceiling. On the cake place a large candle to symbolize our age of one year. A mirror behind this cake and lighted candle will give an impressive reflection. Be sure the women understand it is a birthday celebration and that they are to bring a penny for each year of their age, as a love offering.

If the society has already met its financial obligations for the year, Mrs. Arrington suggests that the birthday offering be used to honor members of the society with Life Memberships.

* * *

Eight Life Memberships Presented

The Tri-County Zone, Seashore District, held its fourth quarter's meeting with the W. S. C. S. of Escatawpa, with Mrs. C. L. Nelson presiding and sixty members present.

The program, "Literature and Our Life," was presented as planned, and the societies represented gave splendid reports.

Following the program, a most unusual event took place. Miss Ina Thompson, district chairman of Life Memberships, presented eight Life Memberships, as follows:

Baby Life Members: Malva Lazett Webb, Rebecca Marie Bacot, Peggine Lee Goff, Vera Jean Roberts and Charles Nelson.

Junior Life Member: Janice Nelson.

Adult Life Members: Mrs. C. L. Nelson, zone leader, and Mrs. R. N. King.

Recognition was given other Life Members of the W. S. C. S. and of the former W. M. S. All stood together around the chancel and sang, "The kingdom is coming, O, tell ye the story, God's banner exalted shall be." It was truly an inspiring service.

What did Christ ever care for genius, or wealth, or mere education, apart from the grand elementary qualities of faith, hope and love? Nobody has ever established a corner in these qualities. Yet the true and only aristocracy in the world is the aristocracy that possesses these greatest things.

—Silvester Hornum

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Dear Presidents: "Bring ye all of the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

We have had a good year financially in our conference. Let us put the above promise to the test, for surely we need the blessing which can come to us, only when we place first things first in all our lives.

World conditions are changing rapidly. The standard of our work at home and abroad must be maintained, though new conditions bring new problems in our bases, equipment and personnel. The ones to be served in hospitals, schools, orphanages, in all centers: the workers in each station; the officers of our division of our Woman's Society of Christian Service are looking to us, the local women, to continue to hold the line through these days.

Please check the following items. If yours is an efficient society, even though a small one, you will be able to write "Paid" in each blank at the end of this quarter. The only exception might be that a small society would not carry a Special Project. Please save this to assist you in making up your budget in January, also.

Undirected Pledge Paid In Full.....

Scarritt Maintenance (\$4 from every society regardless of size).....

Killingsworth Special (Salary for Mathilde and Louise).....

Life Member (Adult, \$25; Junior, \$10; Baby, \$5).....

Baby Specials (See Minutes, page 33, item II).....

Scholarships, Bible Women, Special Projects.....

Rural Work (To maintain worker at Malvina).....

Week of Prayer.....

Scarritt Scholarships (We have two girls at Scarritt this year, Catherine Carlton, from New Albany, and Edith Lawrence, from Columbus).....

Student Secretary's Fund (See Minutes, page 57, item 10).....

Scarritt Associates (This fund builds a Loan Fund at Scarritt for needy girls).....

Supplies (Minutes, page 33, item 3; Malvina Ministerial Relief, Lewis Hospital).....

Negro Woman (Sent to Holly Springs or contribution to Gulfside).....

District Parsonage.....

To date we are behind with our pledge. That is, we do not have three-fourths of the pledge for 1941 in hand. We have many new members, yet our pledge is not increased. Please check to be sure each member is making her pledge of prayer, service, money, and is fulfilling her pledge. May we

work together and clear the obligations of North Mississippi Conference? I know you will not fail us.

With sincere appreciation,

MRS. D. H. HALL,

Treas., North Mississippi Conference Woman's Society of Christian Service.

New Albany, Miss.

October 27, 1941.

* * *

Thanksgiving, 1941.

Dear Friends: Through all the days of every year we are thankful to God for the blessings He sends us. Our friends are the channels of these blessings and our Thanksgiving surely reaches every heart that honors us with its friendship.

There comes a climax in the cycle when all the land with one accord lifts up its voice in thanksgiving for nature's bounteous golden harvest, for the multiplied friendships that bind the world together, and for the peace that lives in the hearts of mankind.

As the official calendar day approaches, we think of the necessity for peace in a world girdled by the forces of hate and unrest. As the day of uplifted hearts draws near, we realize as never before the tremendous blessings we enjoy even in the midst of the threatening skies. Love is the greatest leavening power of life and it for that love we are so unceasingly thankful. Friends and their affections transfuse a living force into the lives of others and send happiness and peace into the darkest corners.

If the motives that prompt your daily remembrance of the children in the Methodist Orphan's Home could be inoculated into the lives of all creation, greed and hate would disappear, war would be abolished, and the Prince of Peace would be universally acclaimed.

The records of the past years in the Methodist Home teem and overflow with kindnesses of friends to our children. May we not think that the continued peace and well-being of our children rests happily in the hands of their friends.

Children naturally measure Thanksgiving in terms of good things to eat, and their youthful lightness of heart knows very little of the financial budget of our Home. But those in charge of the destinies of the young folks have to think, not only of food, but clothing and the myriad things that claim attention every day for days in advance. The future of the children is our earnest and first care, and it is on their account that we appeal periodically to our friends for support.

We shall give thanks today, tomorrow and tomorrow for your goodness in the past and for your kindness during the Thanksgiving season now nearly here. When you share your means with the children, you make certain that the buildings not built with hands, the souls in our charge are being erected with the consent and approval of the Master. Food will develop the bodies; clothes will protect them from the inclemencies and make them presentable; Money will buy necessities not found in our Home, and your prayers will bid them Godspeed.

Free cars on most of the railroads throughout our State will run through your town from November 19 to December 6. If you have not appointed your "Orphanage Committee," please appoint a "Solicitation Committee," and make your contributions most liberal. Please remember the FOOD, CLOTHES and MONEY you give become an investment in the rehabilitation of children. Mark all donations "The Methodist Home."

Very sincerely,

FRED J. McDONNELL.

P. S. We suggest the following to be sent: Flour, meal, lard, in fact all kinds of groceries, canned goods, clothing, mops, brooms, sheets and farm products.

NON-CHRISTIAN JAPANESE HELP REPAIR CHURCH

By S. E. Evans

When the majority of Japanese residents in the Japanese community of Spokane, Wash., attended a Japanese motion picture shown two nights in the Japanese Methodist Church, they knew that the voluntary offering would be applied on much-needed repairs and improvements on the church building. Contributions totaled \$256, or \$150 after all expenses were paid. "We appreciate the cooperation of non-Christians in this work," says the Rev. and Mrs. John B. Cobb, who went to the Spokane church several months ago.

A Church Loyalty Campaign was conducted among the membership during the week preceding World Communion Sunday, resulting in 100 per cent response in the signing of cards and 100 per cent attendance on World Communion Sunday. Several members had not attended church for some time. A successful Young People's Worship Service is being held on the first Sunday of every month, and takes the place of the Intermediate and Senior Young People's meeting on that day.

Mr. Cobb is also teaching Japanese to Japanese children in language school each afternoon. He assists the young woman teacher, since the twenty children in attendance are in six or seven different grades, and she is unable to do the job alone.

The Christian's business is not to level off the high places but to lift up the low places.
—Selected

J. E. COCHRAN, EVANGELIST

I Have Some Open Dates for Revivals.

References Upon Request.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Fourth Quarter Supplies

Dear Missionary Women: The activities at St. Mark's Community Center, in the French Quarter of New Orleans, are now in full swing. There are clubs for mothers, young girls, boys and young men. A unique club is the one for little girls of six, seven and eight years of age. There are about fifteen little girls in this club, and they are called the Little Homemakers.

Every year the deaconesses fix Christmas boxes for some of the more needy families. You can help them fill these boxes for your fourth quarter supply work if you wish. They put in dolls, games and toys. They also plan to have a doll for each of the Little Homemakers this year. These dolls may be inexpensive, but it would delight the little girls if you could send an extra dress for each doll, for you know how little girls love to dress them.

The St. Mark's clinic is now serving about nine hundred patients monthly. About one-half the patients are Colored. They come mostly to the dental clinics for extractions. This is the only service which St. Mark's gives to the Colored people, though they are planning to start a home nursing class among Negro mothers. There is also a dental clinic for repair work, an ear, nose and throat clinic, two general medical clinics, and a pediatrics clinic which looks after children from babyhood to twelve years of age. Towels for the clinic should be sent to St. Mark's Community Center, 1130 N. Rampart Street.

The Louisiana Conference plans to furnish a room at Scarritt, in memory of Mrs. Lela Carre, who gave many years of splendid service as an enthusiastic and capable worker in the conference. The room is to be furnished through our Supply Department.

All cash gifts for supplies now go to Mrs. C. C. Carver, Rayne, Louisiana, and be sure to mark plainly which are for St. Mark's and which for Scarritt supplies.

Peck Hall, at 5323 Pitt Street, New Orleans, is the dormitory for Negro girls, which was owned by the former Home Missionary Society of the Methodist Church. It is now a part of our supply responsibility. They need table cloths and water glasses for the tables and sofa pillows for the living room.

I hope you are all reading Mrs. H. E. Woolever's "Questions and Answers in Supply Work," in the November Methodist Woman. She reminds us that through our supply gifts, our workers and institutions are able to relieve suffering and pain, as well as need, and that the workers are dependent upon us for the supplies for their work, and that no one else will furnish these if we do not, for the responsibility for the Woman's Work is ours, and ours alone.

May we rejoice in the opportunities which come to us, and may each of you be blessed with a happier Christmas because you have helped some of these.

Sincerely and with love,

MRS. C. I. JONES,

Conference Supply Secretary.

6215 St. Charles Avenue.
New Orleans, La.

Louisiana W. C. T. U. Meets

The State Convention of the Louisiana W. C. T. U., held its annual meeting at the First Baptist Church, Eunice, La., on Oct. 22-24, 1941. A most interesting program was rendered regarding the tax enforcement of liquor laws in dry territory, and on legislation concerning minors and children being allowed to enter bars and dives.

Dr. Rodney Cline, Dean of the John McNeese Junior College, was the guest speaker, while the local ministers were active in support of the sessions. The new officers were elected Friday morning, with Mrs. Beulah Mayo, president; Mrs. Adell Free of New Orleans, vice-president; Mrs. Riddell, of Jennings, corresponding secretary; and Mrs. Mason, of Lake Charles, treasurer. The National Corresponding Secretary, Mrs. A. M. Mayo, gave helpful instructions to further the Temperance cause.

L. CURTIS,

Corresponding Secretary,
New Orleans District.

* * *

Materials Now Available

For Study Leaders

Leaders of mission study classes are urged to secure the study packet containing pamphlets dealing with the theme, "Christians and World Order." It will be most helpful for use by their classes. (Order from Council of Social Action, 289 Fourth Ave., New York.)

A new cultivation leaflet in the interest of our study courses have been prepared for use of secretaries of Missionary Education and Service. They may be secured from the Joint Division of Education and Cultivation, 150 Fifth Ave., New York.

In the area of study and activity in Christian Social Relations and Local Church Activities the new pamphlet No. 1, for woman's societies, will be most helpful for leaders of study classes this fall. (Order from Literature Headquarters, 420 Plum St., Cincinnati, Ohio.)

For Wesleyan Service Guilds

A series of daily devotions entitled "Devotional Guide for Advent," used by all the Protestant peoples for the period from November 30 to Christmas, are recommended for use by all Guild members. They may be ordered from the Commission on Evangelism and Devotional Life, 287 Fourth Ave., New York. Price, 2 cents each.

Guild Membership Cards may be obtained from Literature Headquarters, 420 Plum St., Cincinnati, Ohio. Price, 5 cents for 12; 15 cents for 50; 25 cents for 100.

Guild Pledge Cards to be used at the January meeting of the Guild are now available. Order from Literature Headquarters, 420 Plum St., Cincinnati, Ohio. Price, free.

For Pledge Service

The new membership pledge card is in duplicate, one-half to be retained by the local treasurer and the other half by the local member making the pledge. Order from Literature Headquarters, 420 Plum St., Cincinnati, Ohio.

Extra copies of the Installation and Pledge Service for use in the January meet-

ing, are available at Literature Headquarters. Price, 25 copies at 15 cents; 50 copies at 25 cents; 100 copies at 45 cents.

A CHARGE TO PARENTS

(Delivered by Dr. J. F. Walker, associate professor of science at Mississippi College, at the opening of Christian Education Week at Court Street Methodist church. This charge is being sent to you as parents of children in this Church School by the Board of Education.)

Parents. What meaning this word has! What connotations are attached to it! God, Himself, Christianity teaches, is a parent. No religion in the world flatters parents like the Christian religion. God, the Creator of all that the eye surveys, the Creator of all forces that play upon us, is our Father. But what is the meaning of the term "parent" in the scheme of things, in the plan of nature? Parenthood is a law of nature, a universal plan; for all forms of life, high and low, must have parents, or at least one parent. The very word "parent" suggests care of the offspring. The duties of parents depend upon the type of life to which we refer. Biologically speaking, we are all animals. We are a particular type of animal among all the various form of animal life about us. In general, as we ascend the evolutionary scale of life, or as the sensitivity of the type of life increases, the duties of the parents toward their offspring increase accordingly.

The so-called mud dauber which we observe to be so busy during the summer, is simply a parent taking care of the needs of her young. She builds a house of mud to protect her offspring from danger, and tirelessly gathers spiders and other forms of prey which are stored in the nest to meet their nutritional needs after they hatch. With these provisions made, her parental duties are practically completed. For the Creator has so endowed her offspring with correct behavior patterns which we call instinctive, that the parent need spend no time in teaching them. Mud daubers do not have to learn correct behavior. They must behave in keeping with inherited instincts which are uniformly conducive to their well-being. There is no such thing as a good, honorable, or a virtuous mud dauber. Such words have no meaning when applied to animals without choice.

A somewhat higher form of life than the mud dauber is the bird. Among the birds we find that the parents must make all provisions for their young.

(Continued on page 13)

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.

HOSIERY

5 Pairs Ladies' Chardonize Hose, Postpaid, Guaranteed, \$1.00. 1942 Catalog ready with for one. L. S. SALES CO., Asheville.

THE CHRISTIAN FIRESIDE

THE COAT

By Rev. Vivian T. Pomeroy, D. D.

I had, until last week, a venerable woolen coat. That coat had played a considerable part in my life during the past five or six years. I cannot say that I was exactly proud of it or that I thought a great deal of it, but it was very useful; it was always there when I wanted it; I could slip into it on odd occasions and feel comfortable. It was a faithful friend of a coat.

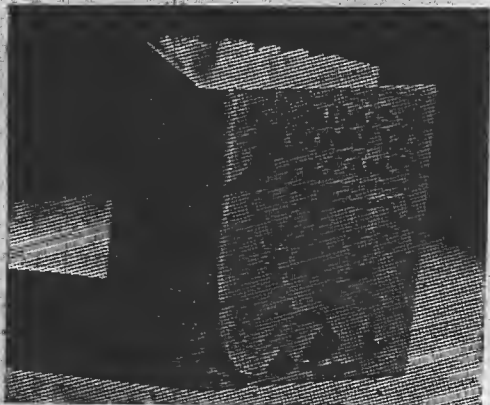
But my mind had been much occupied by a new and handsome coat in recent months, and I had put my old friend in a drawer. Now and again I said to myself: "I must see that the old coat isn't getting moths into it." But I did nothing about it. There was always so much else to do. The old coat would be there, if I needed it. So I did not dwell on the thought that I might take out my old friend, cherish it, protect it against the ravages of time and darkness.

Until last week. It was last week that I had a job of some mean nature, and, caring not to soil my newer clothes, I turned to my old woolen coat. It had always been there when I wanted it, its buttons intact, its usefulness ready, just there. So I opened the drawer and took it out.

Up into the sunlit room there fluttered—ah! you can guess. Yes! A moth. I dashed wildly, and that moth had lost its chance of any further self-expression. I picked up the coat. I peered at it carefully. I remembered with sudden real concern that I had neglected it. And now!

Oh me! I had left it too long. And plainly the days of my old coat were done. Stealing quietly through the house in order that I might not be discovered and condemned, I consigned that good old faithful coat to the garbage can; and I was gloomy to lose it. A little attention now and then, a minute's care, and the coat would still have been good and serviceable. But I had not done my share. I had taken too much for granted.

Our friendships, our loves, our devotions—what are they but a seamless coat to keep us warm and safe in a world where often the winds are chill and the ways are dangerous? And if you or I take too much for granted, accept too long without giving,



20 Five-Minute Stories
to be read to children

By

V. T. Pomeroy

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At All Bookstores

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The Beacon Press, Inc., 25 Beacon Street
Boston, Mass.

something happens to the seamless coat.—
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WHERE GEOGRAPHY IS MISSING

A New Yorker's geographical ignorance of the United States is getting to be a standard American joke, but when its more tragic aspects are carried into the American schoolroom the situation ceases to be humorous.

An allegedly true story has been told of a New York City public school teacher who bought a new car and suggested to a friend that they drive out to Kansas City over the week-end. The teacher actually thought the trip to Missouri and back to New York City could be made in two days, with time over for visiting. Other New Yorkers, when asked if they had ever been west, have replied, "Sure, I've been to Pittsburgh." And with the exception of Hollywood, Florida, resort places in New England and the better-known western race tracks, New Yorkers in general have only a vague idea of the location of cities, states, lakes, rivers and mountains, the great distances between them, and the length of time it takes to reach such places. Which all leads to the suggestion that, with New York City boasting of the highest paid school teachers in the world, the nation certainly has a right to expect more scholarly indications from citizens of our biggest metropolis. It has been generally admitted that New Yorkers know less about national geography than people in the remotest regions of the country.

The suggestion of New Yorkers that more stress on geography and improvement of speech be made in the classrooms has been well taken by the rest of the nation.

—Scottish Rite News Bureau.

"THE BEST DEFINITION"

One may accidentally hit upon a truth which he may express in a grouchy spirit.

A clergyman wrote to a wealthy and influential business man requesting a subscription to a worthy charity, and soon received a curt refusal which ended by saying, "As far as I can see this Christian business is just one continuous give, give, give." After a brief interval the clergyman answered as follows: "I wish to thank you for the best definition of the Christian life that I have yet heard."—Religious Telescope.

GOODWILL DINNER TO JAPANESE STUDENTS

By S. E. Evans

As the opening feature of the meeting of the Japanese Christian Students Association, to be held in New York on November 28 and 29, a Japanese goodwill and fellowship dinner will be held on November 28, at 6:30 p. m., in the Marble Collegiate Church, Fifth Avenue and 29th Street. The dinner is sponsored by the Inter-Council Committee on Japanese Christian Work, composed of representatives from the Foreign Missions Conference, the Home Missions Council of

North America, and the Federal Council of Churches of Christ in America. About 250 persons are expected to attend, including the 75 Japanese student delegates from colleges in New York and the eastern part of the United States, representatives from the three Councils, and Japanese Christians of New York and vicinity.

According to Toru Matsumoto, executive secretary of the Association, the theme tentatively announced is "Faith In Our Times." The program will consist of forums, lectures, and group fellowship meetings to consider the problems of the group and to strengthen spiritual morale. The group is composed of both first and second-generation Japanese, says Mr. Matsumoto.



● Publius Syrus once said: "It is not every question that deserves an answer." But below are seven simple questions that we feel worthy of answering. Just place a mark in the space provided beside today's Guess Again, and check below for the correct answer and your rating.

(1) Intercrop is a term applied to:
(a) agriculture; (b) yachting; ☐
(c) lacrosse; (d) industry. ☐

(2) The first chief justice of the Supreme court was: (a) Alexander Hamilton; (b) John Jay; (c) Oliver Wendell Holmes; ☐
(d) Samuel Adams. ☐



(3) The animal in this picture is
(a) a gazelle; (b) an ante-lope; (c) a gnu; (d) a yak. ☐

(4) A Spitfire fighter plane is (a) air-cooled; (b) water-cooled; ☐
(c) ice-cooled; (d) oil-cooled. ☐

(5) Another word for an evening party would be: (a) a synapse; (b) a malate; (c) a soires; (d) a coof. ☐

(6) The heaviest element known to mankind is: (a) nickel; (b) gold; (c) osmium; (d) uranium. ☐

(7) The stars in the Australian flag have: (a) four points; (b) six points; (c) five points; ☐
(d) seven points. ☐

"GUESS AGAIN" ANSWERS

1. A tough one, (a) for 15 points.
2. 15 more for (b).
3. (d) for 15 more.
4. 15 for (b).
5. 10 more for (c).
6. Take 15 for (d).
7. (d) again adds 15.
YOUR RATING: 90-100, tops; 80-90, very good; 70-80, close; 60-70, try again!

Tally
Score
Here

TOTAL

THOMAS COMMANDER COOPER, 1887-1941

Thomas Commander Cooper was born in Jackson county, Miss., in what is now George county, on April 28, 1887, and died at the Methodist Hospital in Hattiesburg, on October 31, 1941. His father, Washington Cooper, was a son of William and Mildred Cooper, and his mother, Margaret Jane Byrd, was a daughter of John Ira and Margaret Byrd. The family on both sides were Methodist pioneers in South Mississippi, and numbered in a wide family connection several Methodist preachers, among them Rev. John Ira Ellis Byrd, for sixty years a member of the South Carolina and Mississippi Conferences, and a charter member of both the Mississippi and North Mississippi Conferences; also Rev. Jacob H. Holland, a useful and honored member of the Mississippi Conference for many years.

Thomas C. Cooper was a member of a large family, all of whom have passed away except one brother, E. J. Cooper, of Lucedale, and one sister, Mrs. John Moak (Sabra Cooper), of Houston, Texas. When he was a small boy his father moved from the place of his birth and settled in the neighborhood of Pine Grove church, which was a short distance from the family home and near the present line between George and Jackson counties. Here the members of the family were regular attendants upon the services of the church, and here Thomas C. Cooper united with the church on profession of faith early in life. Having been reared in a Christian home, surrounded by all the influences of the Christian faith, he took for granted an experience of grace until early manhood. One Sunday night at Pine Grove church, while the late James W. Broom preached his first sermon, Tom Cooper came face to face with the necessity of a personal commitment of his life to Jesus Christ and, kneeling at the altar, found peace in believing. That peace never left his soul. A few weeks ago, talking to the writer, and another boyhood friend, Hon. Knox M. Broom, of Jackson, he expressed regret that he must give up his ministry here on earth, but stated calmly that he had no fear of eternity.

Tom Cooper attended the local schools in his community and later the Daisy-Vestry High School, an institution recognized far and wide for the high character of its teaching. After his school life had been interrupted for several years, he re-entered school at Ellisville. While serving as a supply pastor in that county he completed the course of study at that place. After his admission into the conference he diligently pursued the conference course of study until its completion at the end of four years.

Shortly after he entered school at Ellisville, in 1916, and while a member of the Ellisville church, he was licensed to preach,

Rev. J. E. J. Ferguson being his pastor and Rev. Geo. H. Thompson his presiding elder. He was appointed to serve the Ellisville Mission as a supply for 1917, the Blodgett charge for 1918, and the Oloh charge for the two following years. Having completed the educational requirements of the Discipline, he was admitted on trial into the Mississippi Conference, at Brookhaven, on December 3, 1920, Bishop William F. McMurray presiding. Two years later, on December 3, 1922, at Crystal Springs, he was ordained a deacon by Bishop William N. Ainsworth, who also ordained him an elder at Canton, on November 9, 1924.

Following his admission into the conference, Bro. Cooper served the following pastoral charges: Eucutta, 1921; Neshoba, 1922-23; Homewood, 1924-27; Walnut Grove, 1928; Lake, 1929-30; Pachuta, 1931-32; Collins, 1933-35; Anguilla, 1936-37; Carthage, 1938; Kingston, Laurel, 1939; and Petal until June, 1940, when the continued ravages of disease made it impossible for him to continue his work. He was therefore granted the superannuate relation, and after some months in the hospital, the family moved into a home which he had already prepared, near Bethel church, in Jones county.

Bro. Cooper was twice married. On January 26, 1910, he was married to Miss Katie Byrd, at the home of her father and mother, Mr. and Mrs. Sutton Byrd, at Vestry, Miss. In 1911 she passed away, leaving an infant son, Robert Curtis, now grown to manhood, and for several years in business at Mobile. On December 25, 1918, Thomas C. Cooper and Miss Maude Robertson were united in marriage by Rev. W. B. Jones, at the home of the bride's father and mother, Mr. and Mrs. Cornelius Robertson. After nearly twenty-three years of happy married life, she is left to mourn his passing. They have one son, Thomas Cornelius, now sixteen years of age, a student at Ellisville Junior College, a leader in the work of young people at Bethel church, a companion for his mother in her widowhood, and a dependable and worthy son of his father. It may be, in the providence of God, that the mantle of the father may rest upon the son.

Death came on Friday afternoon at the Methodist Hospital. Funeral services were held on Saturday afternoon, November 1, 1941, at Bethel church, Rev. W. B. Alsworth, superintendent of the Hattiesburg District, in charge, assisted by the Revs. B. Z. Herrington, R. H. Clegg, J. W. Leggett, W. M. Williams, and the writer. Twenty of his fellow ministers were present for the sad service of farewell. Bethel church was crowded with friends, many of them coming from former charges served by Bro. Cooper during his active ministry.

Thomas C. Cooper had many excellent and admirable qualities. The most enduring of these was that of making friends, his friendliness, and his loyalty to his friends. His was a hospitable home, and those who gathered there felt the genuine quality of their welcome. He was cordial and companionable though frank and outspoken to a marked degree, and uncompromising in his attitude toward what he believed to be the truth or his duty. No one had any uncertainty in regard to his convictions.

His love for sacred song was a quality which he had from boyhood. As a song leader he was in demand in revivals and camp meetings before he entered the ministry. After that event he was able to lead his people into a deeper appreciation of the hymns of Wesley and others. The writer heard him preach only one time. The sermon, probably, was typical. It was marked with earnestness and fervor, with a definite

How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis

evangelistic appeal. Four hundred and twenty-seven persons were received by him on profession of faith into the Methodist church during the twenty-three years of his active ministry.

His life on earth has ended all too soon, it seems to those of us who are left behind, but the sufferings of earth are ended and in the Father's house he awaits our coming.

J. B. CAIN.

A SCOTCH STORY

Mr. McKenzie, of the Pilgrim Press Bookstore, tells this one, which, we believe, is authentic history, though it may be discreet to omit names: A certain Canadian college president had been instrumental in raising a large sum for his college, and in view of the fact that people from all parts of the Dominion had contributed, the celebration was held in a nearby city. The largest donor, a Scotchman, had been asked to preside, and the four speakers, all large givers, all happened to be Scotchmen (Scots in spite of their traditional nearness, as we are all aware, have been most generous givers to religious and educational objects.) The chairman and the speakers all eulogized Scotland and all that a Scotchman praises until it was more than an old English colonel, sitting below the head table, could endure. He arose, and, punctuating his sentences with thumps of his cane, announced, "I was born an Englishman; I was educated an Englishman; I have lived an Englishman; and I'll die an Englishman." As he sat down the Scotch chairman leaned over and remarked, "Mon, hae ye no ambection at all?"—Advance

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MENTHOLATUM



J. A. HOLLAND

On the morning of September 14, 1941, the spirit of J. A. Holland, of Greensburg, La., slipped quietly away to God.

He was born in Webster county, Miss., November 18, 1865, but came to Louisiana in young manhood and was engaged in school work here for several years. During this time he was happily married to Miss Sallie Hunter, of DeKalb, Miss., who was also a teacher in Norville College, in Greensburg.

In 1899, he moved to Lake Charles and became a railroad man, following this line of work until he retired in 1936. He then came back to Greensburg to spend his last days among old friends and acquaintances.

He was a faithful member of the Methodist church, serving as superintendent of Sunday schools and the teacher of the Bible class in various places in which he lived, and the church has suffered a great loss in the passing of this noble soul. His was a spirit of unselfishness and deep devotion to his home and family. He was never too busy to answer a worthy call for help. He was also an active member of Masonic Lodge No. 96, F. & A. M.

Funeral services were held at his home,

on Monday afternoon, September 15, at 3 p. m., services being conducted by Rev. Lewis Hoffpauir, assisted by District Superintendent J. H. Bowdon, Rev. R. V. Fulton and Rev. R. G. Dyke.

Masonic services were conducted at the grave by the Greensburg Lodge, F. & A. M., with John Kent, officiating.

Interment was in the family plot of the Greensburg cemetery. The large attendance and the beautiful floral offerings were tributes of the love and respect in which he was held.

Mr. Holland leaves behind to mourn his passing his beloved wife and two sons, C. O. Holland, of Minden, La., and Roscoe Holland, First Sgt., of Fort Benning, Ga.; one sister, Mrs. W. A. Roark, of Cleveland, Tex.; six grandchildren and several nieces and nephews.

MRS. CLYDE S. HOLLAND.

THE WORTHY AND THE UN-WORTHY

One of the most depressing experiences of these times is to read of, or to have personal experience of, some miserable piece of slacking, profiteering or other selfishness

in regard to the war effort. We believe our country is fighting in a noble cause. We are proud to believe that the majority of our people are nobly cooperating with the fighting men. We may perhaps have schooled ourselves to be more patient and self-denying than we had ever thought possible. Then comes the ugly revelation of the possibilities of baseness and meanness among our own fellow-citizens. It is deeply discouraging, and we are troubled by the thought, "Do we really deserve to win?" For our comfort, might we not remind ourselves, in the first place, that we never based our hopes of victory upon our own deserts, but only upon the rightness of the cause and upon our faith in the overruling mercy and providence of God? We know that we are not worthy—even the best of us—to wear the red cross of the Crusader; but we do wear it, and we believe that it is "in that sign," and by no personal merit of our own, that victory will be given us. A second consideration: may we not humbly believe that, if God does indeed judge the nations, He judges them by the best that is in them and not by the worst? "And the Lord said, 'If I find in Sodom fifty righteous within the city, then I will spare all the place.'"—The Christian World.

LOUISIANIANS RAID A CAROLINA PARSONAGE

Pastor marries his daughters to two young Methodist preachers—(left to right) The Rev. Wyatt David Boddie, Mrs. Boddie (formerly Miss Margaret Smith); The Rev. H. C. Smith, D. D.; Mrs. Cooke (formerly Miss Ruth Smith); The Rev. Jack Cooke.

Rev. W. D. Boddie was returned to Felicity, New Orleans, and Rev. Jack Cooke was assigned to Rodessa, near Shreveport.



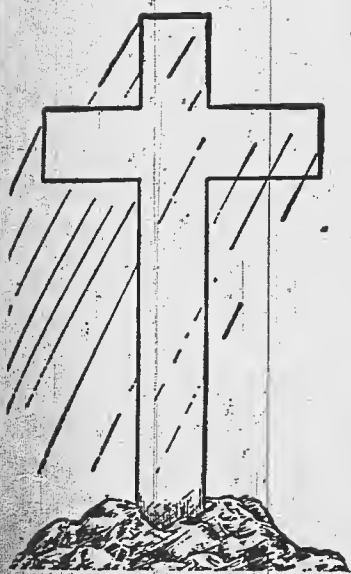
In a double wedding which attracted fifteen hundred parishioners and friends, the Rev. H. C. Smith, minister of Duke Memorial Methodist church, Durham, N. C., married his daughters, Misses Ruth and Margaret, to two young Methodist ministers who are about to begin their professional

career as Methodist ministers in the Louisiana Conference. The bridegrooms, the Rev. Mr. Jack Cooke, and the Rev. Wyatt David Boddie, were intimate friends and classmates in Centenary College, and last June received their bachelor degrees in divinity at the School of Religion of Duke Uni-

versity. Mr. Boddie is the son of the Rev. W. D. Boddie, of Morgan City, La. In addition to those shown in the picture, a dozen other young people were numbered in the wedding party, including Miss Dorothy Smith, the brides' sister. Assisting Dr. Smith in the giving of the brides' in marriage was their mother.

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

Love, love that once for all did agonise,
Shall conquer all things to itself! If late
Or soon this fall, I ask not nor surmise—
And when my God is waiting I can wait.
—Dora Greenwell.

THE PRAYER-ROOM TODAY

Lord, who hast shown me something of
what the life of prayer can mean, help
me to set myself now to the living of
that life. Forgive me for the hurried and
unreal prayers with which I have grieved
Thy gracious Spirit and disappointed Thy
longing heart. Forgive me for days when
I have not really spoken with Thee at all,
when I have staggered along beneath bur-
dens Thou wouldst have shared with me,
and faced alone the tasks which fellowship
with Thee would have turned into joy.
Teach me this better way. Let it become
the instinct of my heart to share with
Thee every thought, to turn to Thee in
every need, to know Thee always as my
heart's unfailing Friend. Amen.

A Prayer

By the Rev. John Henderson Powell, Jr., Ph. D.
Minister of the Reformed Church, Bronxville, N. Y.

O THOU who didst create this vast new world with all its stores of wealth, and after many thousand years didst then discover it to those who sought new routes across uncharted seas; we thank Thee that we live in this new world and enjoy its blessings now.

FORGIVE us that we've made no better use of all its wealth and improved so little on the life and thought of other lands. Forgive us that we take such credit for the little that our fathers did, and that we have so frequently in matters of the mind fallen far below the standard that they set.

WE need some vision now, some faith to guide our steps; and we have none beyond some crude and rudimentary calculation of our selfish interest in the outcome of a war. We condemn those peoples who have zeal for nothing greater than their selfish good; yet we ourselves are motivated by no higher aims.

BE with the sick, the sorrowful, the sore-distressed. Heal those in pain. Relieve their suffering, Lord. Comfort now the hearts bowed down with grief. Lift up the heads of those who know defeat. And be with all who live in lands where terror stalks from house to house, and little children crouch in fear, and old men wish that they were dead.

HAVE mercy on our world, the world Thy children make; redeem it now from ignorance and sin; through Jesus Christ our Lord. Amen.

—The Golden Rule Fellowship.



WALLET OF THE WEEK



AN ARCHITECT'S DESIGN of a chapel was estimated to cost a complete six thousand dollars. But various people in the community began to demand additions of one kind and another until the simplicity of the structure was completely destroyed by decorative considerations. In the end the cost of the building was increased from six thousand to eleven thousand dollars. The reputation of the architect suffered because he tried to satisfy the esthetic ideas of the people of the community.

* * *

THE BEETLE is said to be the most numerous species of the insect world. It is said that of the six hundred thousand named insects, one hundred and eighty thousand of them are beetles. They far exceed anything else in the animal kingdom and there are twenty thousand varieties of beetles on the American continent alone. Whether this vast number of species refers to an exact differentiation or not does not appear and it may include such insects as the cockroach which resembles the beetle.

* * *

DR. ARTHUR H. COMPTON, Nobel prize winner and professor at the University of Chicago, has enlisted a group of laymen in New York and Chicago for the purpose of reviving the Laymen's Missionary movement, which was founded in 1906 and was practically liquidated in 1918. The revived movement will adhere to the policies originally developed. It will be distinctly a men's movement and its interest will be wholly missionary. Perhaps the conditions faced by the missionary enterprises of the world may be an auspicious opportunity for the new men's crusade.

* * *

PERFUME FIXATIVES, says the American Chemical society, have been made scarce by war. These fixatives act like butter in a refrigerator—absorbing and blending the scents. Among the particularly scarce products are musk, civet, ambergris and castoreum. To supply the deficiency, it is said that muskrats and skunks are being milked of their offensive secretions for use in the manufacture of perfume. It is difficult to think of the skunk as he is known in his native haunts as a contributor to popular and expensive toilet articles.

* * *

THE FOURTH CHINESE ARMY conducting a guerrilla type of war behind the Japanese lines is said to be effectively tying up large forces of the invading armies so that they may not be withdrawn for use elsewhere. It is difficult to know what really happens in guerrilla warfare, but the fact that a large force is kept to cope with the bands of irregulars which attack and then retire to attack unexpectedly at another place is proof of the damage which they are capable of inflicting upon the organized forces of the Japanese.

THE TRADE ROUTES from Tibet to India lie through difficult and lofty mountain passes sometimes as high as eighteen thousand feet. They are difficult at all times and impassable in winter. The Tibetans carry on most of their trade with India. In religion they are followers of Lamaism, which is said to be a modified form of Buddhism and Shamanism. The people of Tibet are said to be intelligent, but are lacking in initiative. There seem to be no extensive missionary enterprises in that land.

* * *

THE LAND OF THE UNCHURCHED is not wholly beyond our own national frontiers according to a statement regarding the Kentucky mountaineers. In thirty-two mountain counties in Kentucky, only eighteen per cent of the people are professing Christians, and in five of the thirty-two counties less than ten per cent are Christians. In these days when the outlet for our missionaries and missionary enterprise is being narrowed by war, it might be well for us to turn our attention to the unchurched of our own land.

* * *

ST. DISMAS is the name by which a prison chapel was recently dedicated. It would seem that the name implies more than the promoters of the chapel knew, or that they were less generous than their effort would seem to imply. St. Dismas is said to have been the name of the penitent thief who was crucified with Jesus and the name applied to a prison chapel would seem to mean the chapel of thieves. That could be justified, perhaps, by the prison records, but one is surprised that the leaders of a religious effort should be so baldly realistic.

* * *

THE USE OF MARIHUANA, says police captain Joseph M. Schmucker, turns a human into a beast and creates in him murderous lusts, leaves his body all shaken and his mind a blank. He said, too, that marihuana is the greatest single force for criminality, and its use goes back to the days of Homer. In some penitentiaries, the percentage of addicts runs as high as fifty and the victims are under twenty-one years of age. In one instance two-thirds of the murders committed were by users of marihuana.

* * *

DR. ADOLF KELLER is quoted as saying that the first ecumenical action in the history of the Christian Church was St. Paul's collection in Greece and Asia Minor for the poverty-stricken Christian congregation of Jerusalem. That action, says Dr. Keller, is still going on. Last year the churches of thirteen nations gave help to the Christians of twenty-four nations, according to the records of The Central Bureau for Relief of the Evangelical Churches of Europe. Dr. Keller, director of the organization, says that it disbursed \$765,000 in relief.

New Orleans CHRISTIAN ADVOCATE

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EDITORIAL

THE MISSISSIPPI CONFERENCE

The one hundred and twenty-ninth session of the Mississippi Conference convened in Centenary church, McComb, at 7:30 p. m., on Wednesday, November 19, with Bishop J. L. Decell in the chair. After a brief talk by the Bishop, Rev. W. B. Jones, secretary of the last session, called the roll and was elected secretary of this session.

Following the organization, Bishop Titus Lowe, of the North Central Jurisdiction, was introduced and brought an inspiring message on "Mountain Peaks of Human Experience." He emphasized Sinai as the peak of moral foundations, Olivet as the peak of sincerity, and Calvary as the peak of love. Following the sermon, announcements were made and the Conference adjourned to meet at nine o'clock Thursday morning.

Thursday—Morning Session

The opening service was the celebration of the sacrament of the Lord's Supper. When this was finished, Bishop Decell introduced various conference visitors who were accorded time for the representation of the interests which they were representing. Dr. Mack B. Stokes represented Candler School of Theology, W. L. Duren the New Orleans Christian Advocate, Dr. Murphrey the work of Church Extension, and Dr. A. T. McIlwain the Board of Pensions. Dr. B. M. Hunt introduced a resolution endorsing the editorial policy of the New Orleans Christian Advocate. Six names were referred for the retired relation: S. M. Young, J. B. King, H. J. Moore, J. L. Smith, J. M. Corley and W. O. Sadler.

The hour designated for the consideration of the work of the laymen, Dr. J. M. Sullivan, Conference Lay Leader, took over the direction of the Conference, under the presidency of Bishop Titus Lowe, to whom Bishop Decell yielded the chair. Mr. Van Bancroft was the visiting speaker. Bishop Lowe then brought a message on Evangelism. An incident of the morning session was the presentation of a gavel made from wood taken from the home of Rev. Tommy Owen, a pioneer Methodist preacher. The presentation was made by Rev. S. B. Watkins, of Scooba. The Conference adjourned and lunch was served at the church.

Thursday—Afternoon Session

The Conference reassembled at 2:00 p. m. The devotional service was a Thanksgiving service. The nominations for standing committees were approved and various items of detail business were transacted. A touching in-

cident was the presence on the platform and the presentation of the mother of Bishop Decell.

Report No. 1, of the Board of Education, which related to student work, was read by Rev. Victor Clifford, with Dr. B. L. Sutherland directing the discussion. Brief addresses were made by Miss Ethelene Sampley, I. H. Sells and Dr. H. D. Bollinger. Following the adoption of the Report, the Conference adjourned and went to the front of the church building where a group photograph was made.

At 7:30 p. m., Bishop Lowe spoke on Singapore, basing his remarks upon first-hand experiences in the trouble zone of the Far East.

Friday—Morning Session

The Conference convened at the appointed hour and proceeded to business. By action of the Conference, Twenty-Second Avenue church, Meridian, was dissolved, and the members were transferred to other churches. The Christian Advocate in Chicago was represented by Dr. Hall, and Dr. Nolan B. Harmon, Book Editor, represented the publishing interests. Dr. Harmon is a product of the Mississippi Conference, his father being one of the retired ministers of that body.

The Conference took action authorizing the purchase of an episcopal residence to cost not more than \$12,000. The cost of the residence is to be shared equally by the North Mississippi Conference.

Next came the order of the day when the World Service program was presented. The speakers were Mrs. W. F. Mahaffey, Dr. J. M. Sullivan, and former Governor Gordon Browning of Tennessee. After a ten-minute recess, the session was resumed. Dr. J. G. Snelling gave a brief review of the work of Memorial Mercy Home. Bishop Lowe then gave a talk of experiences among the Bataks of Sumatra. Conference then adjourned for lunch.

Friday—Afternoon Session

At the appointed hour the Conference was reconvened. Mr. W. S. F. Tatum made a report for the Methodist Hospital in Hattiesburg. The report showed a remarkably sound administration of its business affairs.

The order of the day having arrived, Dr. B. M. Hunt directed the program for the Board of Missions. Mr. W. D. Hawkins made some remarks, which were followed by the principal address, made by Dr. J. S. Stower, of the New York office. Announcements were made and the Conference adjourned. At 7:30 p. m., Bishop Lowe brought the concluding message of an informing and inspiring series. As Conference preacher, he was greatly enjoyed and appreciated.

Saturday—Morning Session

The first item of business was the report of the district superintendents, four of whom will return to the pastorate under the law limiting the tenure of the office. Then followed other reports and the answers to various minute questions.

In answer to the questions concerning the proposed objectives for the year now beginning, Bishop Decell announced an eight-point program for the year. These will be published next week, but the interesting thing is that he dealt with the spiritual life of the churches and people in all of them.

The Conference adopted a resolution providing that future sessions of the Conference be held in Jackson, except for special reasons, and that charges shall provide for the entertainment of their delegates. It is understood that retired ministers and district superintendents shall be provided entertainment otherwise.

Seven ministers were admitted on trial: W. R. Irving, A. B. Smith, W. T. Mangum, J. R. Grisham, J. W. Roberts, W. L. Elkin, Jr., and J. A. Bridewell. All the classes were called, and then followed an almost continuous list of board and committee reports.

The hour for the memorial service having arrived, the Conference went into memorial session. Rev. T. C. Cooper, a retired member of the Conference, had died, as had Mrs. T. J. O'Neil. Rev. C. A. Schultz delivered the memorial address.

During the morning session Rev. H. E. Raley was stricken with a heart attack and reports during the afternoon indicated that he remained desperately ill. Bishop Decell announced Dr. Clovis Chappell and Rev. W. J. Dawson as received by transfer, and Revs. Ira E. Williams and R. A. Thornton transferred out.

Saturday—Afternoon Session

Judge J. Morgan Stevens presented resolutions favoring the establishment by the State of a reform school for Negro boys which the Conference adopted. Judge Stevens announced that the court in South Carolina had overruled all exceptions to the rule of the Master in Chancery in the Pine Grove church case. The remainder of the afternoon was occupied with reports which cleared the way for the conclusion of the session, with the ordination and preaching services on Sunday and the reading of the appointments in the afternoon. It was a good Conference and a fine spirit prevailed throughout the deliberations. Mr. G. W. Mars, a layman of Philadelphia, spoke words of appreciation and encouragement and closed with a fervent prayer for the Conference. The Conference missed the presence and the benediction which they have enjoyed in the presence and counsel of Rev. W. M. Sullivan, who was not well enough to be present.

THE CARTOON AGE

By James D. Rankin

To smile is Godlike; to sneer is satanic. Laughter is medicinal; mockery is poisonous. The one brightens like a touch of sunshine, the other blasts like a simoon of the desert. Charles Lamb, fiercely fighting an evil appetite and tenderly nursing an insane sister, wrote, "A laugh is worth a hundred groans in any market." He might have added that a sneer is the most despicable product ever sold across a counter.

The cartoonist and the humorist were endowed for

their work by God. He intended them to use these gifts in holding up to ridicule the follies and the shams of the world, but they profane their gifts when they ridicule noble things. Under the magic of their pencil or brush society may be made to laugh at its foibles and follies and the hypocrisies of business, the corruption of politics and the shams of religion may be uncloaked.

Alas, too often the pencil and brush hold up to ridicule the things of life. Irreverence is one of the most conspicuous characteristics of our day. Nothing is sacred. The holiest things are caricatured. Institutions venerated for ages are smeared with ridicule. The privacy of the home, the sanctity of the church are laid bare. Cartoonists rush in where angels fear to tread. The solemn realities which lie beyond the curtain that shuts from view the other world are made the subject of jokes. God's name is profaned. A few prayers are tossed to him for good luck and hell is used to point a joke. The pulpit is degraded by irreverent or silly topics to catch the giggling crowd. Marriage furnishes a rich field for these harpies of destruction. The newspapers are among the chief sinners of this irreverent company. Too often the first thing that falls upon your eyes, when you open the morning paper, is a grinning caricature.

We need to return to the realities of earlier days. We need to recall the profound sacredness of religious things. Life is a tree whose roots must go deep into the soil of the great realities of life. No great fruit can be gathered from the tree whose roots have not fed in such soil.

Reverence is one of the largest and most neglected characteristics of religion. The lack of this quality destroys veneration for all the noble things of life. Weaken reverence in the individual and you destroy it in society. God works through God-fearing people to produce a God-fearing world.—The United Presbyterian.

SAVED THROUGH FAITH

A man who said, "I cannot believe that anything is real but that which I can see" was holding a conversation with a Christian missionary. The man of God answered, "Then I cannot hold any further discussion with you at all." "Why not?" said the man. "Because," said the servant of God, "I only care to converse with intelligent men." The man colored up, "I demand to know your meaning." The missionary replied, "I like to talk to a man with brains, and you will not admit you have any for you certainly never saw them. He who will not believe in anything but what he can see is not only going contrary to the will of God, but also to the demands of common sense. He credits nothing to the omnipotence of God. 'Blessed are they that have not seen, and yet believe.'"

—The Gospel Banner.

JENNIE LIND

A generation or so ago a certain singer appeared in Paris. Her voice was of the finest quality; her execution was perfect but the audiences dwindled and the name of the singer was forgotten. How different it was with Jennie Lind. She moved a world to tears. She exclaimed, "O, that I might live two years longer and be permitted to save enough money to complete my orphan's home." The first singer lacked heart. She lacked the dynamic of heart sympathy and love and a passion to serve. Jennie Lind was mastered by the love spirit and the burning zeal to help those in direst need.

—The Army and Navy Chaplain.

SAVIOURHOOD AT WORK

By Dr. E. W. Lyman

Nevertheless it is much to be feared that the Church has so conceived the Saviourhood of Christ as well-nigh to lose sight of the Saviourhood of God. Instead of seeing in Christ the matchless embodiment of what God is always doing wherever human helplessness and sin present themselves, the Church has tended to find in Christ God's sole saving act, sufficient, exclusive and isolated. But according to such a view there is no new saving work that God is doing in the face of this present world disaster. His work of salvation, we are often told, was completed long ago, and we of this late age are to do nothing but assent to that fact and learn to acquiesce in the mysterious providence of our present pain. It is as though a skilled physician should perform one miraculous operation and leave men to the study of the record of it as the sole means of healing for all their manifold diseases, instead of always practicing his healing art and being instantly ready to attack and to conquer any new malady.

But if we only reflect, we must see that such ideas limit rather than magnify the Saviourhood of Christ. For they practically mean that God's most intense saving activity came to an end with Christ's death, and that now, in the midst of a world's agony, He is simply pointing us back to the "provision made" for our salvation. Whereas in reality Christ so brought men into relation with God that His saving work is finding expression in ever more manifold and powerful forms.

What we need then, in order to apprehend the God of the New Age for ourselves and to interpret Him to others, is to get some perception of His undaunted Saviourhood, infinitely resourceful, infinitely strong and tender. H. G. Wells tells us "God is courage." Nowhere is this more patent than in His redeeming activities of the present hour. He is in every brave effort to search out and eliminate the causes of war, in all constructive thinking for a permanent peace. He is in every valiant endeavour to replace the lawlessness of nationalism with the order of internationalism, and race hatreds with a passion for mankind. He is in the courageous saviours of the outraged Peoples, and in all the world-wide work for the relief of hunger and pain and for the rehabilitation of ravaged peoples. He is in all hospitals and Y. M. C. A. huts, and in every effort to heal the bodies and preserve the characters of the men under arms. He is in all the courageous self-sacrifice by which humane and progressive ideals are being rescued from the grasp of militarism.

And beneath and beyond His presence in the compassion and courage of human hearts are the ceaseless recuperative processes of nature and of spirit upon which all human efforts for the elimination of evil are based, and without which they could not continue for a moment. When Jesus shows us the Father sending the sunshine upon the evil and the good and the rain upon the just and the unjust, He teaches us the truth of the unceasing divine Saviourhood. And when He relaxes our tense nerves and dispels our anxiety and our fear with the message that our heavenly Father knows and cares, he brings us that inward renewal which is the essence of salvation.

—Christian World Pulpit.

A church that is living on the sacrifices of men in the past is not going to live long.

AN OPEN LETTER TO PRESIDENT ROOSEVELT

President Roosevelt recently was asked to pull the strings on the hard liquor and beer industries "for the duration," so as to release the millions of bushels of grains and other ingredients now being used by those industries so they can be processed by the food industry. The appeal was made in an open letter sent by Henry M. Johnson, of Louisville, Kentucky, President of the American Business Men's Research Foundation of this city.

Mr. Johnson's letter calls attention that housewives are finding it more and more difficult to feed their families wholesome meals in face of increasing food prices, and goes on to state that turning the millions of bushels of grains now consumed by the liquor industries will go a long way toward relieving this situation.

Since the distilleries have a reported 500,000,000 gallons of whiskey in storage, the equivalent of a five-year supply, curtailment at the present time would not inflict any loss of taxable revenue, Mr. Johnson added.

Explaining the reason for the letter, Mr. Johnson said: "Since food is just as essential in national defense and in helping our Allies in their life and death struggle as guns and munitions of war, the Foundation feels that the President would be acting wisely and in the best interest of the people of the United States to restrict and place under priority regulation consumption of grains and other ingredients by these non-essential industries."—American Business Men's Research Foundation.

111 West Jackson Blvd.,
Chicago, Illinois.

IN GOOD FAITH

Social Action

Every Christian agrees that it is his calling, and his responsibility as well, to feed the hungry, to clothe the naked, to provide for the friendless and the discouraged.

This exercise of compassion toward mankind which Christians have taught others to adopt as the rule of life, rather than the exception, has produced its results. For today in democratic society, under which alone religion is free to proclaim and to practice its faith, the tendency is for those who "have" to feel their responsibility for those who "have not." The suffering of others, whom we do not know and whom we shall probably never see, is no longer disregarded in our normal social relations.

An earthquake, a fire, a flood in any part of the country at once arouses the sympathy and calls forth the help of millions who are miles away from the disaster and in no manner immediately affected by it.

The Christian Gospel has had its effect on the whole life of the nation insofar as the feeling of unity between men and the responsibility of men for each other have found expression in corporate, as well as individual acts of mercy and helpfulness.

This all means that the opportunity has come at last for Christians to influence society for the good of all the people in it. For example, Christians can now get a hearing when they say that city slums are unfit for human habitation and that they ought to be replaced by decent dwellings. We ought to be sure, therefore, that we take advantage of this opportunity and insist that a society influenced by Christianity act to provide decent living quarters for people who at present do not have them. Individual-

ly we would do that if we could. But, individually we can't. By acting together, however, we can do it. And that is all that Christian social action is—acting together to accomplish an objective which benefits mankind generally.

In the world today social action is incapable. If Christians will not take their responsibility for it and use it for the creation of an order influenced by Christianity, someone else will take control to create an order influenced by other than Christian purposes and ideals. Hitler has already done that in Germany, and Stalin has done it in Russia. Their agents are trying to do it in America.

The question is: Will Christians, who believe in love and justice, come to the defense of the poor, the sharecroppers, the underprivileged? Will Christians stand against the Communists and their theory of class rule; against the Nazis and their theory of race rule? In short, having done so much to form this American society, will we now have the courage and faith to make sure that it be just in all of its dealings with men?

Christians must shoulder this responsibility. We are "the salt of the earth." We must not lose our savour. We are "the light of the world." We must not lose our brilliance and our power to warm a cold and anxious world. Christian Institute for American Democracy.

WISE OR OTHERWISE

By Rev. James H. Felts

When it is indicated that "gold braid and Sam Brown belts" make a general, one thinks of a gold dollar on a toad stool.

He was to graduate in three days. His father gave him a new car. He drove it ninety miles per hour on a public highway for some distance. Then a bump, a twist, and the abutment of a bridge that yielded not. His "girl friend" is an invalid for life. Three other friends were buried without his friendly presence. WHAT FUN!

He preached his favorite sermon. (Cold storage.) No kind of response. He said to a close friend, "I am disgusted." His friend replied, "Then you know how the congregation felt." Silence.

She said: "It was a wonderful game of ball. The umpire was nearly slugged, a player put off the field, one fight, and three policemen necessary to restore order. We beat." Some game!

"Her face is her fortune." I looked her over and listened to her conversation for a few moments, and said to myself, "How sad it is to be so poor!"

"Widows have their memories to live with." Yes, but I know a few of them who seem to prefer more tangible things, with pensions attached.

I saw a man mash his finger with a hammer. He cursed. He turned and apologized to me. I saw another man fall full length on a rickety sidewalk, jarring his whole body. He said, "Praise the Lord!" Which was the more sincere?

It is said that riding in a modern war-wagon is like rolling down-hill in a keg of nails with a bunch of firecrackers in your pocket. Excuse me, please.

The barber's child may be "a little shaver," but give him time and he will become "a cutter."

True or false? A mule that can't break a corn-cob with his tail is not worth buying?

CONFERENCE NEWS AND PERSONALS

Rev. Robert A. Clark, formerly pastor of Union Avenue Methodist church, Memphis, Tenn., has recently been made superintendent of the Paris District and is now located at 315 Lee Street, Paris, Tenn.

Bro. A. C. Johnson, of Doddsville, Miss., adds to a business note the statement that Rev. J. W. York was sent back to the Sunflower-Doddsville charge for the fourth year and that the people are very grateful for his return.

Rev. Guy Ray, who was sent to Sherman from Cockrum at the recent session of the North Mississippi Conference, writes that he has had a hearty welcome on his new charge and is looking forward to having a good year.

Dan W. Hoffpauir, son of the Rev. and Mrs. A. R. Hoffpauir, 1123 Jefferson Street, Gretna, has been graduated from the air mechanic school at Chanute Field, Illinois, and has been transferred to the Portland, Oregon, air base. He is at home now on a furlough before reporting to his new base.

During the last week of August, Rev. T. J. Holladay assisted Rev. J. H. Sewell, pastor at Jeanerette, La., in a meeting at Bayou Chene. The people were so well pleased with the results of the meeting that they requested his return for the dedication of their church on the first Sunday in November, and a most inspiring service was held.

DISTRICT-WIDE RALLY AT RIPLEY

One hundred and fifty ministers and laymen of the Corinth District met on Wednesday, November 19, at the Ripley church, in a District-Wide Rally. The meeting was presided over by the district superintendent, Rev. W. R. Lott. The two high points of the day were the messages brought by Bishop W. W. Peele.

His main address was delivered at the morning session and dealt with a unified and balanced support of the entire church program. His second address was directed mainly to the ministers present and dealt with the opportunity of the clergy to preach a positive and optimistic religion in a world of strife and confusion. His messages were both practical and inspiring, and his presence added considerably to the success of the meeting.

W. R. McCormack, of Corinth, and Hugh N. Clayton, of New Albany, district and Associate District Lay Leaders, respectively, made brief statements, as did Fred B. Smith, of Ripley, who spoke in behalf of the Thanksgiving offering for the Orphans' Home.

The meeting of the district stewards was held during the afternoon session, and the askings for General and Conference work of \$18,070.00 was accepted and referred to the quarterly conferences. The district superintendent's salary was fixed at eleven per cent of the pastors' salaries.

In a short meeting, Rev. Seamon Rhea, of Holly Springs, was elected President of the District Ministerial Association; Rev. Marlin McCormack, of Fulton, was elected Vice-President; and Rev. A. C. Bishop, of Baldwin, was elected Secretary. The place and time of the December meeting of that Association was fixed at New Albany, on Tuesday, after the first Sunday, and the Pro-

gram Committee, consisting of Rev. C. L. Rogers, Rev. Marlin McCormick and Rev. W. M. Hester, was appointed.

The ladies of the Ripley church served lunch during the noon hour.

It is believed that the inspiration of the meeting and the practical plans advanced will make for a more balanced support of the entire program of the church in the Corinth District, and that it will continue to go forward, establishing new records in all phases of church work.

HUGH N. CLAYTON.

RESOLUTIONS OF APPRECIATION OF REV. H. A. GATLIN

Whereas, this conference year will complete the sixth year of Bro. Gatlin's term of office as district superintendent of the Vicksburg District; and

Whereas, he has greatly endeared himself to the members of this quarterly conference, as well as to the entire membership of Gibson Memorial church, by his leadership and guidance, and by his fine spirit and his inspiring messages; and

Whereas, this fourth quarterly conference will be the last conference over which he will preside for Gibson Memorial church; therefore be it

Resolved, that this quarterly conference extend to Bro. Gatlin our sincere appreciation and thanks for his faithful and efficient administration of the business of the church, for his brotherly counsel, and for his spiritual messages, and that he be assured of our continued interest and esteem and of our prayers for God's continued blessings upon him; be it further

Resolved, that a copy of these resolutions be spread upon the minutes of this quarterly conference, a copy presented to Bro. Gatlin, and a copy sent to the New Orleans Christian Advocate for publication.

M. L. KING,
Chairman of Board of Stewards.

RESOLUTION

The resolution quoted herein was adopted at a meeting of the Board of Stewards, held by them on November 17, and as secretary of the Board, I have been requested to forward it to you for publication in your most excellent paper. The resolution in full follows.

"Whereas, our friend and brother, J. T. Drake, has faithfully served for about twenty-five years as treasurer of our church; and

"Whereas, he has been wonderfully faithful and painstaking and of inestimable value

to the Board of Stewards, both because of his punctuality as a church attendant and a sincere Christian man; therefore be it

"Resolved, that we deeply deplore the necessity which compels his resignation from the office of Treasurer, and also that we regret exceedingly the loss which the church sustains in losing him in that important office; be it further

"Resolved, that we herewith testify to him our deep appreciation for all the faithful services he has rendered and hope for him many years as a Christian example both to his own church and the community as a whole.

"Signed: L. Briscoe Allen, H. H. Crisler, Committee of Board of Stewards."

P. L. Shaifer, Secretary,
Board of Stewards,
Port Gibson Methodist Church.

APPRECIATION OF BRO. JACK MIDYETT

Bro. Jack Midyett has just closed his third successful year as leader, counselor and pastor of our church, during which time he and Mrs. Midyett, because of their devotion to the cause of Christ, and their untiring efforts to help every one in our midst, have gained the high esteem, love and appreciation of a host of friends in the Oakdale Methodist church, and not only in the church, for we feel that we can speak for a goodly number of our soldier boys in the camps, who were always so warmly welcomed in their home.

We would like to take this opportunity, through the Advocate, to wish for Bro. Midyett, Mrs. Midyett, and Charles Lane, God's richest blessings in their new home.

Yours very truly,
F. P. BUFKIN,
Member Oakdale Meth. Church.

ANTI-SALOON LEAGUE OF LOUISIANA

Dear Dr. Duren: I left the Conference Friday afternoon and did not get to hear the Report of the Temperance and Social Service Board, and am, therefore, uninformed as to what was suggested concerning support for the Anti-Saloon League.

It seems imperative that the individual churches should do something constructive about limiting and ultimately destroying the ravenous liquor business.

The Anti-Saloon League is bending every effort in a four-fold campaign of education,



legislation, law-enforcement and youth-enlistment to safeguard our homes, our churches, our society and our national defense against this subtlest of all "fifth columnists"—the beverage alcohol business.

Our success will be in proportion to the prayerful and financial help of the churches. Three and one-third cents a day, or \$1.00 per month from a goodly number of churches, and a larger amount from those churches able to give two, three, five, or even ten dollars per month, would afford an operating budget adequate to the needs now upon us.

Efforts of the beer and whiskey interests to nullify and destroy our local option set-up, which failed in 1940, will undoubtedly be repeated in 1942. I am warning the pastors and churches to "get set" for that struggle. Whatever happens in this matter, I feel that the League's skirts will be clear, for you have had ample warning.

I wish to thank every pastor and every church for whatever help has already been given, and express the hope that all of you will "pray this thing through" and do what some day you may wish you had done.

Faithfully yours,

LEON W. SLOAN.

MEMORIAL—MRS. J. A. ALFORD

For nearly a quarter of a century Mrs. J. A. Alford was a devoted member of the preacher family of the Louisiana Conference of the Methodist Church. She and Bro. Alford were married on November 22, 1917. She was a model preacher's wife, efficient, sympathetic, understanding and deeply spiritual. She loved the Methodist itineracy because she loved the Methodist Church—its doctrines and government. She had gifts and graces that qualified her as truly the pastor's help-mate wherever she went. She was educated and refined, a school teacher at one time with marked ability, and was at home in any company. She was a splendid musician and could play a number of instruments with skill. Her great delight was in teaching and training church choirs. She was for many years a leader in the Woman's Missionary Society. She did much to promote the Daily Vacation Church Schools in churches of the vicinity where she lived.

The remarkable service of this remarkable woman was not an accident. Her parents before her, Jacob Kundert and Catherine Andrees, were Christians of a high order. They dedicated her to God in Holy baptism when she was only a few days old, and brought her up in "the nurture and admonition of the Lord." She united with the Craps Street Methodist church, in New Orleans, when she was thirteen years of age. She lived a long and useful life in the church and was faithful to the end. She began her church life in the Craps Street Methodist church, and while serving in many churches in the conference, she ended where she began. She passed to her Heavenly Home on September 5, 1941. She was truly a good woman.

W. W. HOLMES.

GOD'S LOVE FOR MAN

By Mrs. Irvin Rowland

How great must be the care and love of God for the human soul! Above all His other creations He placed man. He breathed a living soul into him, making him in His own image! We are told that not a sparrow falls to the ground

Him. Then how constant and loving must His watch-care be over man!

No character is ever too low or unworthy for Jesus to reach down and lift up. No temptation is too great for Him to succor us from, no internal storm too violent for him to calm. He gave all to save all—no sacrifice was too great to save unto the uttermost. He broke down every barrier of race and nation to let His healing power penetrate when He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

We, very often, lose or fail to have this attitude toward man. We permit our pleasures, our love for worldly goods, or our selfish ambitions to get between us and our duty toward our fellowmen; also, we fail to realize that Christ is the Universal Savior and that in Him, the worth of man is judged by the heart and not by national, racial, social, or political ties. If we keep ourselves right with God then we will have the proper respect and love for all people. Like Peter, the world must understand that God is no respecter of persons:

"But in every nation he that feareth him, and worketh righteousness, is accepted with Him."

Then we will understand the Fatherhood of God and enjoy the brotherhood of man.

TODAY AND TOMORROW

By a Nurse

Today was just another day used at the mercies of men, another day which, as we look at our calendars, we can mark off and say, "It is past and gone."

This is eventide and I find myself sitting at my desk in a reminiscent mood. Many days have been like this, yes, many. And I presume, many more will be like this if I am not willing to do otherwise. I haven't done much this day for which to remember it by. Perhaps I could have done more. Yes, I know I could have. I could have been a little more kind to the visitors as they came, and the patients, too. Yes, a little more kindness!

Tomorrow, I'll think about this and tomorrow I'll do better. I'll spend the rest of this day, I guess, being sorry for my negligence. Maybe tomorrow will be a brighter, better day!

Other days have been different. Just recently I looked down into the face of one of the wrecks of humanity—unlovely? Yes. Most laymen would have stood back in horror! I paused, too, shuddered, then something pulled me back, and I gazed on the "untouchable" whom most anyone would scorn. Nevertheless I proceeded to wash that face, that body clothed with dirt and grease, that face marred by ignorance and sin. And as I was duty bound, I endeavored in a half-hearted manner to cleanse that body. As I stood there beside the bed, these words came to me, "Inasmuch as you do it unto one of the least of these, Sarah Helen, you do it unto me." I bowed my head in shame. I was really amazed at the change those words made in me, in my patient, and in my work. I began to toil in earnest, and as I worked I did not see the unattractive individual I had seen before. Instead, I saw another one of God's children who needed the care and the attention which I had to offer. I shall always remember such days as these for there have been many of them.

As I sit here in the quiet moments of this hour and ponder over the past in this world in which I find myself, I think of many things I have left

things! I thought I had done my best. It was the little things that were neglected. I was too busy with the physical to smile or say a cheery word which would perhaps have soothed an aching heart—too busy!

Just today I stood beside the bed of that little sixteen-year-old girl who had stumbled Without friends! Without hope! I did tell her hurriedly that she would be all right, but I was too busy to stop and talk with her, too busy! God forbid that I should ever be too busy to spread a little happiness along the way!

The sun will rise tomorrow and it will be a new day and I am going to try to make things right.—Anonymous.

Natchez, Miss.

REPORT OF REV. R. T. WARE

Dear Dr. Duren: I would like to thank the many good people of the three patronizing districts, Shreveport, Ruston and Monroe, for their loyal support which makes the following report of the hospital work at the Charity Hospital, Shreveport, possible.

We have had more than 2,000 Methodists in the hospital this year, the great majority of them coming from the three districts mentioned above.

We have had 9,650 people to study the same Sunday School lesson we study in our churches each Sunday.

We have given out 1,365 copies of the New Orleans Christian Advocate, which I'm sure has been read by at least three times that many people, as I ask each one to give the paper to others after they have read it.

We have given out 482 Upper Rooms, which has been so much appreciated by those staying in the hospital for a lengthy time.

We have furnished and written 2,976 cards and letters for those who could not or were too sick to write.

We have clothed more than 325 babies, which otherwise would not have been properly clothed. There are about 2,500 babies born here each year, many not having any clothes at all to put on.

We have given financial help to 263 persons; have given clothes to 18 men; and have furnished 14 pairs of crutches.

I feel sure that we can say at least 100 people have given their hearts to God, or re-dedicated their lives to His service.

I also preach to the prisoners at the parish farm twice each month, where I feel at least some good has been done.

Just let me say again to all, I thank you.

R. T. WARE, Chaplain.

Greenwood District—First Round

Greenwood, Dec. 3, night.
Minter City and Glendora, at Minter City, Dec. 5, night.
Drew, Dec. 7, 11 a.m.; Q. C. at convenient hour.
Ridgely, Dec. 7, night.
Sunflower and Dodsboro, Dec. 10, night.
Inverness and Isola, at Inverness, Dec. 12, night.
Tidula, Dec. 14, morning; Q. C. at convenient hour.
Biden and Cruger, at Cruger, Dec. 14, night.
Ebenezer, at Ebenezer, Dec. 17, 11 a.m.
Lexington, Dec. 17, night.
Black Hawk, at Black Hawk, Dec. 18, 2 p.m.
Acona, Dec. 18, night.
Carrollton, at Carrollton, Dec. 19, night.
Durant, Dec. 21, 11 a.m.; Q. C. at convenient time.
Pickens and Goodman, at Pickens, Dec. 21, night.
Duck Hill, at Duck Hill, Dec. 24, 11 a.m.
Winona, Dec. 24, night.
Poplar Creek, at Wesley Chapel, Dec. 28, 11 a.m.
Belzoni, Dec. 31, night.
Spartanburg, at Spartanburg, Jan. 4, 11 a.m.; Q. C. at 2:30 p.m.
Itta Bena, Jan. 4, night.
Valdosta and West, at Valdosta, Jan. 7, night.
Winona Ct., at Bethlehem, Jan. 11, 11 a.m.
Webb and Sumner, at Webb, Jan. 14, night.
Rocky Hill—place and time to be announced later.
Mooreshead, Jan. 18, 11 a.m.
Schlater, Price Memorial and Philip, at Schlater, Jan. 21, night.
This is our organization conference. We are urging all official members to be present.

HENRY F. BROOKS, D. D.

CONFERENCE INCIDENTS AND PERSONALS

Rev. R. B. Walton, of the Hope charge, was stricken with an attack of appendicitis en route to the Conference and was unable to reach McComb.

Rev. W. O. Sadler, for the past five years pastor at Woodville, asked for the retired relation. Bro. Sadler has done noble service for the past forty years and his wife is one of the elect women of Methodism. Her philanthropies have not been trumpeted abroad but they have been both timely and substantial. For the present they will live at the Robert E. Lee Hotel in Jackson.

Rev. J. M. Corley preached by special invitation the closing sermon of his active ministry in the Baptist church at Fayette, where he has been pastor. He will live in Jackson.

At the Millsaps Club banquet on Thursday evening, about seventy-five alumni were present. The dining room was filled to capacity and some did not get to attend. The club is to be continued as a feature of future sessions of the Conference.

At Philadelphia, Miss., a beautiful incident occurred a few days ago. One of the elect women of that church was ill. She was left alone for a brief time. When some returned they found beside her, her Bible, a copy of the Upper Room, and the last issue of the New Orleans Christian Advocate. She had passed through the beautiful gates.

The editor had a delightful fellowship with some of the dear friends of his college days. Among them were Hon. A. A. Hearst, of Hattiesburg, and Hon. L. W. Felder, of McComb.

Bishop J. L. Decell revealed the strength of character which his friends claim for him, in the manner of his meeting the tests of administration in his home Conference. No one could have been fairer or firmer in the presiding of a Conference than he was. He is deservedly popular among his brethren.

APPOINTMENTS

BROOKHAVEN DISTRICT

R. H. Clegg, District Superintendent

Adams—G. L. Sigrest; Barlow—A. C. Walley; Bogue Chitto—D. H. McKeithen; Brookhaven—M. L. McCormick; Crystal Springs—J. W. Sells; Foxworth—F. M. Casey; Gallman—W. L. Blackwell; Georgetown—J. H. Hetrick; Harrisville—W. R. Irving, Jr.; Hazlehurst—C. W. Wesley; Magnolia—G. F. Winfield; McComb, Centenary—John W. Moore; McComb, LaBranch Street—W. S. Cameron; McComb, Pearl River Avenue—H. L. Daniels; Meadville and Bude—Wesley Ezell; Monticello—F. E. Dement, Jr.; Nebo—J. C. Jackson; Osyka and Fernwood—J. H. Moore; Prentiss—Roy Wolfe; Sartinsville—N. S. Loftus; Scotland D. W. Ulmer; Silver Creek—S. C. Moody; Summit and Felder—C. H. Strait; Tyler-town—C. A. Schultz; Utica—E. E. McKeithen; Wesson and Beauregard—T. E. Nicholson; District Missionary Secretary—Roy Wolfe.

HATTIESBURG DISTRICT

B. L. Sutherland, District Superintendent

Bay Springs—H. E. Raley; Bonhomie—R. M. Matheny; Bucatunna—A. L. Meadows; Clara—E. W. Scott; Collins—T. R. Holt; Ellisville—J. D. Slay; Hattiesburg, Broad Street—J. T. Weems; Hattiesburg Circuit—J. A. Bridewell; Hattiesburg, Court Street—O. S. Lewis; Hattiesburg, Main Street—B.

M. Hunt (Associate pastor, A. B. Smith); Heidelberg—B. M. Lawrence; Laurel, First Church—J. W. Leggett, Jr.; Laurel, Kingston—D. T. Ridgway; West Laurel—M. F. Lytle; Magee—A. J. Boyles; Montrose—B. Z. Herrington; Moselle-Soule's Chapel—W. Baylis Alsworth; Mt. Olive—S. W. Granberry; New Augusta—H. B. Hilbun; Ovette—T. B. Winstead; Petal—A. M. O'Neil; Richton—E. A. Kelly; Seminary—J. H. Cameron; Sumrall—J. E. J. Ferguson; Taylorsville—L. M. Reeves; Waynesboro—J. H. Jolly; Waynesboro Circuit—G. L. Oliver; Williamsburg—D. P. Yeager; District Missionary Secretary—J. W. Leggett, Jr.; District Evangelist—W. L. Hamrick.

JACKSON DISTRICT

Otto Porter, District Superintendent

Benton—L. E. Alford; Bolton and Raymond—A. M. Broadfoot; Brandon—G. P. McKeown; Camden—E. M. Lane; Canton, First Church—J. L. Carter; Canton, North Side—R. E. Jolly (AS); Carthage—J. S. Noblin; Carthage Circuit—Percy Vaughan; Clinton and Ridgeland—C. S. Schultz; Fannin—J. R. Grisham; Flora and Benton—W. J. Ferguson; Florence—G. A. Jones; Forest—J. E. Gray; Greenfield and Richland—C. B. Burt (AS); Harpersville—J. B. Vardaman; Home-wood—R. E. Case; Jackson, Bessie Shands—Noel Ulmer (AS); Jackson, Capitol Street—Roy H. Kleiser; Jackson, Galloway Memorial—Clovis G. Chappell (Associate pastor, F. Fagan Thompson); Jackson, Glendale—J. A. Wells; Jackson, Grace—E. L. Ledbetter; Jackson, Millsaps Memorial—L. D. Haughton; Lake—A. B. Barry; Lena—J. B. Welborn (AS); Madison and Pocahontas—L. T. Nelson; Mendenhall—L. M. Sharp; Morton—M. K. Miller; Raleigh—W. C. M. Baggett; Sharon—Bufkin Oliver (AS); Shiloh—Waddell Roberts; Terry—Phil H. Grice; Vaughan—J. H. Grice; Walnut Grove—J. W. Loudenslager; District Missionary Secretary—Phil H. Grice; District Evangelist—O. C. Hull.

MERIDIAN DISTRICT

J. L. Neill, District Superintendent

Chunky—W. J. Dawswon; Cleveland—Norman Purvis; Collinsville Circuit—T. A. King; Decatur and Hickory—H. W. F. Vaughan; DeKalb—E. D. Simpson; DeSoto—J. F. McClellan; Enterprise and Stonewall—Murray Cox; Hope—R. B. Walton (AS); Lauderdale-Daleville—W. H. McRaney; Matherville—F. O. Lewis; Meridian Circuit—M. E. Burnett (AS); Meridian, Central—T. M. Brownlee; Meridian, East End—H. A. Gatlin; Meridian, Fifth Street—T. J. O'Neil; Meridian, Hawkins Memorial—A. S. Oliver; Meridian, Poplar Springs—G. E. Allan; Meridian, Wesley—B. B. Rogers; Newton—Geo. H. Jones; Pachuta—G. E. Jones; Philadelphia—H. C. Castle; Philadelphia Circuit—G. A. Broadus; Porterville—W. T. Mangum; Quitman—V. G. Clifford; Rose Hill—H. S. Westbrook; Scooba—J. B. Shearer; Shubuta—T. M. Ainsworth; Union—R. L. Lane; Vimville—J. W. Courtney; District Missionary Secretary—T. J. O'Neil.

SEASHORE DISTRICT

J. F. Campbell, District Superintendent

Americus—V. S. Coleman; Bay St. Louis—A. M. Ellison; Biloxi, Main Street—C. H. Gunn; Brooklyn-Bond—E. E. Samples; Carriere—J. N. Lambert; Coalville—S. B. Watkins; Columbia—J. B. Cain; Escatawpa—W. R. Murray; Gulfport, First Church—C. C. Clark; Handsboro—H. A. Wood; Hickory Grove-Hub—J. P. Nix (AS); Kreole—J. P.

Payne; Leakesville—D. E. Vickers; Logtown—Y. A. Smith; Long Beach—R. I. Moore; Lucedale—W. B. Jones; Lumberton—F. L. Applewhite; Mentor—to be supplied; Moss Point—R. L. Walton; Ocean Springs—D. M. Ulmer; Pascagoula—E. W. Ulmer; Picayune—J. H. Morrow; Poplarville—S. F. Harkey; Purvis—L. L. Matheny; Saucier—W. C. Fulgham; Vancleave—G. H. McBride; Wiggins—P. O. Nix; District Missionary Secretary—J. H. Morrow.

VICKSBURG DISTRICT

Van R. Landrum, District Superintendent

Amite Circuit—D. H. Cassels (Supply); Anguilla—E. A. King; Centerville and Liberty—B. H. Williams; Eden—C. Y. Higginbotham; Edwards—R. E. Alsworth; Fayette—M. H. Wells; Gloster and Crosby—R. A. Allums; Hermanville—J. A. McRaney; Lorman—E. E. Price; Louise and Holly Bluff—P. H. Grice; Mayersville—Earl C. Presley; Natchez—W. B. Alsworth; Oak Ridge—F. W. Thompson; Port Gibson—J. B. Holyfield; Rolling Fork and Cary—J. O. Ware; Roxie—W. J. Walters; Satartia—F. J. Jones; Silver City—L. J. Snelgrove; Vicksburg, Crawford Street—T. O. Prewitt; Vicksburg, Gibson Memorial—O. H. Scott; Washington—A. W. Wilson; Woodville—L. P. Anders; Yazoo City—C. W. Crisler; District Missionary Secretary—M. H. Wells.

Special Appointments

Executive Secretary, Conference Board of Education—I. H. Sells.

Coordinate Associate Editor Church School Publications—C. A. Bowen.

President, Millsaps College—M. L. Smith. Professor, Religious Education, Millsaps College—H. M. Bullock.

Chaplain, State Sanatorium—W. M. Williams.

Promotional Representative, New Orleans Christian Advocate—C. E. Downer.

Superintendent, Mississippi Children's Home—J. L. Sutton.

Home Missionary—Chas. Assaf.

Chaplain, U. S. Navy—W. N. Thomas.

Chaplain, U. S. Army—L. S. Gaddy.

Student, Asbury Seminary—A. F. Gallman.

Student, Emory University—W. L. Elkin, Jr.

Student, Westminster Seminary—Harmon Dillard.

Student, Drew University—T. A. Carruth.

Student, Emory University—F. A. Sutphin.

Student, Emory University—N. U. Boone.

Transferred In

Clovis G. Chappell, elder from the West Oklahoma Conference.

W. J. Dawson, elder from the North Mississippi Conference.

Transferred Out

Ira E. Williams, elder to the West Oklahoma Conference.

R. A. Thornton, elder to the North Mississippi Conference.

DR. BROWNLEE APPRECIATED

Whereas, this conference year brings to a close the six years' work of Dr. T. M. Brownlee as district superintendent of the Jackson District; and

Whereas, during these years of service as superintendent, Dr. Brownlee has proven a wise leader and counsellor, a considerate chief pastor, and a brother at all times. He has endeared himself to all members of the

Grace Methodist church. It has always been a joy to have him come among us and a regret to see him leave. His sermons were always sincere, spiritual, constructive and inspiring; therefore be it

Resolved, that this quarterly conference go on record with this expression of our esteem and appreciation for his labors during these years. We wish for him and his good wife every success in their new field of labor; be it further

Resolved, that these resolutions be spread on the minutes of the quarterly conference, a copy presented to Dr. Brownlee, and a copy forwarded to the New Orleans Christian Advocate for publication.

Signed: The Board of Stewards of Grace Methodist church;
Percy D. Wilkerson, Secretary of Board.

Fourth Quarterly Conference.

RESOLUTIONS—MILLSAPS MEMORIAL CHURCH

Whereas, this conference year will complete the sixth year of Dr. T. M. Brownlee's term of office as district superintendent of the Jackson District; and

Whereas, by a rule of the Discipline, he will take up another phase of church work; and

Whereas, he has greatly endeared himself, not only to the members of the quarterly conference, but also to the entire membership of the church by his fine spirit and cheerful messages; therefore be it

Resolved, that this quarterly conference extend to Dr. Brownlee a rising vote of thanks for his faithful and efficient administration of the business of the church and for his spiritual messages; be it further

Resolved, that a copy of these resolutions be spread on the minutes of this quarterly conference, a copy be presented to Dr. Brownlee, and a copy mailed to the New Orleans Christian Advocate for publication.

Millsaps Memorial Methodist church, Board of Stewards.

November 10, 1941.

NEW PLAN OF SUPPORT FOR DISTRICT SUPERINTENDENTS

By Rev. R. R. Branton

At the recent session of the Louisiana Conference a new plan of support for the district superintendents was adopted. Provisions of the new plan are in section 840 of the Discipline. According to the plan each church must pay toward support of the seven district superintendents an amount equal to 11.5% of the cash salary of the pastor in charge. No church is required to pay more, and no church may be exempt from the obligation. Money for this purpose is not to be paid directly to the district superintendents, but must be sent to the Conference Treasurer, Dr. R. W. Vaughn, at Ruston. Dr. Vaughn will in turn mail the superintendents checks of equal amount at a stipulated time each month.

There was no doubt as to the sentiment of the Conference which adopted this plan, but sentiment alone will not make it work. District superintendents, pastors and lay delegates to the Conference should begin immediately to acquaint the churches with provisions of the plan. If the Conference vote is any indication of sentiment throughout the state, the new plan will be gratefully received; but the time to begin putting it into practice is now. Why not send your first month's check immediately?

UNDERSTAND WORLD CRISIS

High school students of New York City have a "very satisfactory" understanding of the world crisis and the problems connected with the ever-changing world map, a study made by the New York Board of Education shows. Despite the varied conflicting reports of the present war, the survey shows that students know how to separate propaganda from news and that they have been fairly intelligent in their judgments.

With the exception of a few pupils, the young students felt that the outcome of the present war would greatly affect the United States with serious consequences if Germany wins. The largest number of students—one thousand—to agree on one question, thought that the United States would be "next" on Hitler's list in the event of a Nazi victory.

Students also agreed that a Nazi victory would mean for the United States: a loss of foreign markets, a triumph in this country of Fascism, a loss of economic independence, a possible attack through South America, and an end to civilization on this continent. A few students felt that anti-Semitism then would set in here.

If England wins, the students agreed that democracy would be saved in the United States. Most of the pupils also understood the significance of democracy and the things that it meant. In order of importance to them, the students listed the following principles of democracy: freedom of speech, press, etc.; right to vote; freedom of thought and expression; people's choice in the government; tolerance; government response to the people's wishes. The students also agreed that the United States must be defended, and one main danger listed was American appeasers. An Axis victory in Europe and a direct attack on the United States by totalitarian Europe and Japanese aggression were other external dangers listed by the students. According to the report, all but a handful of pupils believed that an Axis victory would be a calamity to the United States.

This report is gratifying in view of repeated charges that instruction in some

schools has not been what it might be in various subjects dealing with theories of government, Communism and Fascism. This does not mean that schools are 100 per cent clean of anti-American elements in the teaching group, but it does indicate that the problem is not too large to be handled.

—A. T. in Supreme Council Bulletin.

Brookhaven District—First Round

Crystal Springs, Nov. 30, 7 p.m.; Q. C. Jan. 14, 7 p.m.
Wesson and Beauregard, at Wesson, Dec. 7, 11 a.m.;
Q. C. Jan. 2, 8 7 p.m.

Brookhaven, Dec. 7, 7 p.m.; Q. C. Feb. 9, 7 p.m.
Adams, at Adams, Dec. 14, 11 a.m. and 1 p.m.
McComb, LaBranch Street, Dec. 14, 7 p.m.; Q. C.
Jan. 21, 7 p.m.

The district Stewards are called to meet at Brookhaven, December 4, at 1:30 p. m. Pastors, lay leaders, general superintendents of the church schools, and all other interested workers are invited to meet with them.

R. H. CLEGG, D. S.

(Concluded next week)

Columbus District—First Round

Columbus, First Church, Nov. 23, morning (Preaching only).

Columbus, Central church, Nov. 23, night (preaching only).

Starkville, Nov. 30, morning (Preaching only).

West Point, Nov. 30, night (Preaching only).

Shuqualak, at Shuqualak, Dec. 7, morning.

Brooksville, Dec. 7, night.

Sallis, at Sallis, Dec. 9, 11 a.m.

Ethel, at Ethel, Dec. 10, 11 a.m.

Weir and McCool, at Weir, Dec. 11, 11 a.m.

Kosciusko Ct., at Pierce, Dec. 14, morning.

Kosciusko Station, Dec. 14, night.

Caledonia, at Caledonia, Dec. 18, 11 a.m.

Chester, at Nebo, Dec. 17, 11 a.m.

Ackerman, Dec. 17, night.

Noxapater, at Noxapater, Dec. 18, 11 a.m.

Louisville Ct., at Center Ridge, Dec. 19, 11 a.m.

Longview, at Longview, Dec. 21, morning.

Mathiston and Maben, at Mathiston, Dec. 21, night.

Bellefontaine, at Bellefontaine, Dec. 22, 11 a.m.

Sturgis, at Sturgis, Dec. 23, 11 a.m.

Kilmichael, at Kilmichael, Jan. 4, morning.

Eupora, Jan. 4, night.

Crawford and Mayhew, at Crawford, Jan. 11, morning.

Artesia, Jan. 11, night.

Macon Ct., at Salem, Jan. 18, morning.

Macon Station, Jan. 18, night.

Louisville Station, Jan. 25, morning.

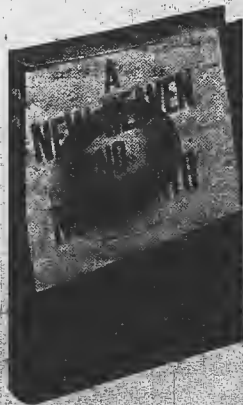
District stewards meet at Starkville, November 26, at 10 a. m.

A. T. McILWAIN, D. S.

Of all work that produces results, nine-tenths must be drudgery. There is no work from the highest to the lowest which can be done well by any man who is unwilling to make that sacrifice. And there is nothing which so truly repays itself as this very perseverance against weariness.

—P. H. Hamerton.

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MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Prayer Against War

"O Lord, break thou the spell of the enchantments that make the nations drunk with the lust of battle and draw them on as willing tools of death. Grant us a quiet and steadfast mind when our nation clamors for vengeance or aggression. Strengthen our sense of justice and regard for the equal worth of other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice, and grant to the common people a new and stern enthusiasm for the cause of peace.

"Bless our soldiers and sailors for their swift obedience and their willingness to answer the call to duty, but inspire them none the less with a hatred of war, and may they never for the love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valor of their fathers, but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.

"O, thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last and thy sun may shed its light rejoicing on a holy brotherhood of peoples."

—Walter Rauschenbusch.

* * *

News from Mary Frances Fairchild

Scarritt College,
Nashville, Tennessee,
November 2, 1941.

Dear Mrs. Arrington:

For some time I have been intending to write you and let you know how happy I am in my work this year, and how grateful I am to you and the Mississippi Conference.

Did you know that recently the regional committee met here and examined those of us who plan to work under the Woman's Division? Naturally it was a rather exciting day, but we couldn't have asked for a more considerate and understanding committee.

At the time we thought that the commissioning service was to be in December, but it has been postponed until June. At that time we go to New York for the service which is to be in the St. Thomas church. A home missionary! My prayer is that I may be worthy of the name.

My special work this quarter consists of Philosophy of Missions, Principles of Religious Education, Adult Work of the Church, Group Skills, and my field work. This year I am serving as counselor of the young people in a little rural church about fifteen miles from here, and I am having experiences that mean a great deal to me. I love the work.

Last night we went to hear Marion Anderson, and I believe I can truthfully say I have never before listened to such a voice. Not only her voice, but her personality was so pleasing—she was graciousness itself. The house was simply packed with a very enthusiastic audience.

I am just so thankful for the opportunities that are mine here at Scarritt, and will al-

ways be grateful for my study grant which makes it all possible.

Sincerely,
MARY FRANCES FAIRCHILD.

* * *

A Living Endowment for Scarritt College

An endowment is something we all understand. The interest from endowments has enabled a great many educational institutions to survive and even to enlarge their services to humanity. But colleges which count on such a source of income in the past have discovered that interest rates produce less than half the income of twelve years ago! Nearly every college and university in the country has been affected by this sag in the earning power of invested funds.

Scarritt College has never possessed a large endowment, but even the modest sums that from time to time have been given for that purpose have lost more than half their productive value. These funds were given principally for endowment of scholarships. Reduction in the income for such a purpose simply denies to eager candidates an opportunity to enter full-time Christian work with an adequate preparation.

At the same time there come demands upon the College to increase its service to the Christian enterprise around the world.

The Board of Missions and Church Extension has established standards of preparation for new workers that will require an additional year of preparation at Scarritt College or in other comparable institutions.

The Woman's Division of Christian Service continues to send to Scarritt increasing numbers of candidates for service at home and abroad.

State Departments and agencies of social work are asking for Scarritt-trained workers. Teachers of Bible for public schools in several states are being asked for.

Pastors from every section of the United Methodist Church and from other denominations, are writing in to ask for Scarritt trained directors of religious education, church secretaries, choir directors, leaders of youth work, specialists in every department of local church activities.

Two needs are faced by Scarritt College: a need for an increased income, and a need to expand its program of service.

Many institutions have alumni who are able to come to the aid of their Alma Mater with substantial donations. But Scarritt's alumnae are engaged in various forms of social-religious work at home and abroad, and are receiving a bare living salary. They are, therefore, able to make only small donations to their Alma Mater. Hence Scarritt must depend very largely upon others who believe in the type of work it is doing, for assistance to meet its urgent needs.

The women of Methodism, through the Woman's Division of Christian Service, are continuing the generous support of Scarritt College, which was part of the program of the former Woman's Council of the Methodist Church, South.

Scarritt is not asking increased financial assistance from the organized W. S. C. S., however, all Methodist women are not members of these societies, so the plan is to

establish a "living endowment" through the gifts from individual Methodist women, many of whom are already associate members through the gift of from one to ten dollars a year.

It is suggested that we sacrifice some unnecessary things, some indulgence, something that takes an effort to do without, then put the amount it would have cost in an envelope and send it to Scarritt College with a statement of what it represents, and thus share with the college the task of preparing Christian workers for the building of the New Order in the world of tomorrow.

There may be some woman who can make a large gift—some woman who has never been a member of the W. S. C. S., but who would like to have a share in this project. Perhaps you can interest her.

* * *

Zone No. 4, Jackson District

The fourth quarter's meeting of Zone No. 4, Jackson District, was held with the Benton W. S. C. S.

Mrs. S. H. Wood presided and there were 70 members present. Reports from the societies represented showed that the year's work was being completed in a very splendid way.

The program for the quarter, "Literature and Our Life," was presented, the guest speaker for the meeting being Mrs. W. T. Hegman, of Holly Bluff, who is Spiritual Life Leader of the Vicksburg District.

This zone is making plans to present a Life Membership before the close of the year.

* * *

Betty Hughes Zone Meets

The Betty Hughes Zone, of the Meridian District, held its fourth quarter's meeting with the W. S. C. S. of the Wesley church, in Meridian, with Mrs. W. T. Blanks presiding.

Societies reported larger Week of Prayer offerings than in many years and all departments of work active.

Directed by Mrs. H. E. Hamrick, Conference Secretary of Literature and Publications, a panel discussion of "Literature and Our Life" was most interestingly presented.

Miss Alma Staggs, director of Young People's Work at the Meridian Wesley House, and Miss Catherine Ezell, conference rural worker, told of their work.

Mrs. Blanks was elected to serve as the leader for the zone, with Mrs. M. E. Blanks as secretary.

The district secretary, Mrs. J. C. Porter, was present and presented district matters.

The new pastor of Wesley church, Rev. B. B. Rogers, and his wife, were presented.

* * *

Mrs. T. J. O'Neil Goes Home

On November 12, Mrs. T. J. O'Neil, wife of Rev. T. J. O'Neil, and mother of Rev. Arthur O'Neil, slipped away to her heavenly home.

In many places in the Mississippi Conference the life of Mrs. O'Neil will live on and on in the lives of those to whom she ministered, and on the mission fields the gift which her children made in her name as a Life Member will never die.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

Dear Co-Worker: For several years Christian women have been proud of the fact that some of our women's magazines did not accept advertising for beverage alcohol. Some of you have, perhaps, written letters of commendation to your favorite magazine because of this. But these ads are appearing in an increasing number of periodicals today, as well as newspapers and radio programs. We are deeply concerned about this quantity of apparently alluring propaganda which is pouring into our homes. Nothing is said about the alcoholic content of these beverages, or the nation-wide tie-up with 400,000 taverns, nor is there a reference to the ineradicable record of "4,000 years of history" in which beer more than any other intoxicating beverage has played a vicious part in the break-up of empires and in the breakdown of civilization, ancient and modern alike.

Dr. Hugo Hoppe, famous nerve specialist, of Koenigsberg, Germany, says, "Thousands of men who take their daily pint are rendered stupid, silly and dissolute by beer." On June 29, 1939, Neil F. Deighan, Chairman of the National Council of State Liquor Dealers Association, in an address before the convention of that body in New York City, "denied that beer is different from any other alcoholic beverage and demanded that it receive the same treatment as wine and spirits." "Beer," he declared, "is intoxicating and a federal statute declaring 3.2% to be non-intoxicating should be repealed."

For 5 cents per copy, you may receive from W. C. T. U. headquarters, at Evanston, Ill., copies of an analysis of a recent ad which appeared in our October, 1941, Woman's Home Companion. Please write the publishers of this and other magazines which carry similar liquor propaganda into our homes. We object to having it in our homes and to placing it in the hands of our children and young people.

I continue to have numerous requests for lists of literature pertaining to our work. If you will send 10 cents to Literature Headquarters, 420 Plum St., Cincinnati, Ohio, for our C. S. R. Handbook, you will find ample lists of material for the seven areas of work. Also, read our page in the Methodist Woman every month. The October page was particularly helpful for local church activities. Page 29, of this same issue, carried a list of Camps for Conscientious Objectors. Watch page 32 of this periodical for the release date of the new pamphlet, No. 6, on Christian Citizenship; then order it. Two thought-provoking articles in the field of Economic Relations appear in the November World Outlook, pages 46-50. An alert secretary can find usable material in any current magazines, both secular and religious.

You sent me more reports last quarter than at any other time since I have been secretary. Let us increase this number. I covet contact with every local secretary. This letter will be my first to Wesleyan Service secretaries, with one exception. Do let me have reports from the Guild units this last quarter of the year. I should like all reports before Christmas, if possible.

You will receive a letter from Miss Catherine Coker, asking for books for our boys who are training in the Air Corps at Keesler Field. We hope each society will respond

with suitable reading material for this project.

Sincerely,

MRS. HENRY WILLIAMS,
Sec., Christian Social Relations
and Local Church Activities.

Friars Point, Miss.,
November 19, 1941.

* * *

Committee on Alcohol Education. Jackson, Mississippi

Recommendations on Education

In the meeting of the committee on Narcotic Education, held on October 8, at Jackson; consideration was given to the following facts with relation to Mississippi's liquor problem:

1. That drinking-driver accidents, alcoholic insanity, divorces, and other troubles, as well as crimes caused by liquor, are increasing.

2. That many prominent church members regard our prohibition law as something to be ignored, setting up home "bars" for the entertainment of their friends, with no compunctions of conscience, regardless of the fact that there seems to be an increasing number of church members whose lives are being wrecked by alcohol.

3. That the yearly liquor bill paid by consumers in the U. S. A. is \$3,600,100,000; gambling bill, \$6,000,000,000; vice bill, \$500,000,000; while the churches receive \$550,000,000; and that liquor interests are spending \$3,000,000 a month on advertising to break down consumer resistance.

It was suggested that the program of Narcotic Education, initiated in the schools of our state by the State Department of Education in 1940, had proved acceptable and effective wherever tried, indicating its need and value; also, that a similar program with a trained worker is greatly needed to reach parents and other adults through church and club groups.

Those present voted to recommend to the member groups of this Council the securing of such a trained worker, and a committee, composed of Mrs. R. L. Ezelle, Mrs. Paul Arrington and Mrs. R. P. Neblett, was appointed to draw up suggestions for ways and means.

The committee offers the following plan, to be submitted to all state, church and club groups meeting this fall, soliciting their endorsement and cooperation:

1. That a sub-committee of this Council be appointed to secure a young woman (or man) of attractive personality, in good church standing, and with ability to present the modern, scientific approach to the alcohol problem, to take a three-months' intensive training course, afterward to be employed for full-time service, that service to include church training institutes, public addresses to various groups, exhibits for conventions, and in whatever ways may be indicated.

2. That someone in each organization be appointed by the president to solicit funds to finance such an undertaking, the money to be raised in the form of \$10 "shares" to be "bought" by individuals, church, or club groups. We suggest the tentative amount of 210 shares to cover salary, travel, expense, supplies, etc.

3. That the month of November be given to raising funds and securing the worker, who will then take the training course in January, February and March, returning for work April first.

Your cooperation in the above project is earnestly solicited.

Note: Shares of stock on the above program at \$10 each, may be secured by sending check or money order to Mrs. R. L. Ezelle, 1002 Arlington Street, Jackson, Miss.

* * *

Rienzi Church—Zone Meeting

A joint session of the Women's Societies of Christian Service, of the Baldwin and Corinth Zones, was held in the Rienzi church, Thursday, November 13, beginning at ten-thirty in the morning. Mrs. Tom Mauldin, chairman of the Baldwin Zone, presided in the absence of Mrs. Lockman, chairman of the Corinth Zone. Mrs. Cameron, secretary of the Corinth Zone, acted as secretary. There were twelve societies represented.

A good program was given, being both informational and inspirational. The worship service carried the thought of stewardship. Talks were given by Mrs. McMillan, of Booneville; Mrs. Mauldin, of Baldwin; Mrs. Cameron, of Corinth. Departments of work were presented by Mrs. McCormack, Corinth, Children's Work; Mrs. Lott, Corinth, Student Work; and a round table discussion on the duties of the officers was held. Bro. Roberts led the closing meditation.

A delightful lunch was served at the noon hour. All in all, it was a good day. Everyone present expressed a desire for another joint meeting not too far in the future.

* * *

Gunnison Society Meeting

The Woman's Society of Christian Service met at the church Tuesday afternoon. Mrs. J. K. Methvin was leader for the afternoon; the subject, "Things That Make for Our Peace." Miss Louise McGee gave the devotional from the Upper Room. Mrs. M. D. McNeil read the Scripture, Matthew 5:1-16. Mrs. Childers read a poem, "There Shall Be Peace." Mrs. W. T. Wilkinson led the prayer. An article on peace, and a poem, "O Holy Jesus, Prince of Peace," were given by Mrs. Scott Blanchard.

The following committees were appointed by Mrs. W. T. Wilkinson, the president: "Pounding the Preacher," Mrs. Scott Blanchard, Mrs. R. B. Howard and Mrs. J. K. Methvin; Collecting for Orphans for Thanksgiving Box, Mrs. G. F. Warfield, Mrs. J. E. Walters, Mrs. J. K. Methvin, Mrs. W. T. Wilkerson, Mrs. R. B. Howard and Mr. Edward Scruggs.

J. E. COCHRAN, EVANGELIST

I Have Some Open Dates for Revivals.

References Upon Request.

J. E. COCHRAN, Evangelist,
621 W. Ross,
Shawnee, Oklahoma.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

A Message to Student Secretaries

My dear Secretary: In this letter I should like to call your attention to several items of importance.

Reports: Only 39 out of the 248 secretaries sent in reports this quarter. The reports sent in were excellent. May I commend you on yours. Of these 39 there were 497 Methodist students reported in college. Many reported having entertained for students leaving for college. Several reported that students appeared on programs in the local church. Bossier City subscribed to Motive for each of their students. Palmetto entertained a foreign student over a week-end. New Iberia gave \$15 toward the upkeep of a student center at S. L. I. Won't you add your activity to these at the end of the quarter by sending in a report. Make it a yearly report. Please send it in by the end of December.

Packets: Missionary Packets are now available for campus use. At the executive meeting in Houma last week it was decided to ask each local society near a campus to provide a packet for the campus. Won't you please see that this is done. If you wish a Packet for local use, you may order one for yourself. Order from: Mrs. Lenore E. Porter, 150 Fifth Avenue, New York City. The cost is \$1.00 each. Please do this immediately.

Reporting Names of Students: If you have sent in the names of your Methodist Students in College for this year, I want to thank you. If not, please do so at once. For your information and especially for use next summer, please remember the following: Students attending college from your church are to be reported on cards which may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati, Ohio, price 35 cents per hundred. These cards are to be filled out and mailed as follows: All cards of students attending college within the State of Louisiana are to be sent to me. All names of students attending college out of the state are to be sent to Mrs. Lenore E. Porter, 150 Fifth Avenue, New York City. Please remember to do this by August, 1942, if possible.

Students in Defense Areas: The war system has brought about a new class of students. We are called upon to shoulder our responsibility to students in defense training camps and defense industries. Every church is feeling the problems of these young people uprooted from their homes and their schools, from their churches, and all that makes them have a feeling of security in their lives. What you can do??? Here are a few suggestions:

1. Make a census of the boys in camp from your church. Report these to your conference Secretary if they are in Louisiana, if not send the names to Mrs. Porter. Cards may be secured from Literature Headquarters.

2. Keep in contact with these boys who are away from home. Cultivate them for the church. Send them the Church Bulletin, newspaper, and write to them.

3. Entertain a group of soldiers from some Louisiana camp over a week-end. If you can do this and are interested, write to the Morale Office of the camp. Tell him how many you would like to have, when you

would like to have them, and ask what arrangements could be made. Captain Lorenzo C. McIntyre, Camp Polk, La., has said that they would furnish transportation for as few as fifteen or twenty into any community for week-end entertainment. If you are interested in inviting some of these boys into your homes for the week-end, write Captain McIntyre at Camp Polk.

Furnishing of Room at Scarritt: Bastrop has the honor of being the first to send in money for the Lela Carre Memorial Room, in the new Scarritt dormitory. Your supply secretary is to send this money to Mrs. C. C. Carver, labeled Room in Scarritt Dormitory. Won't you please cooperate with her in seeing that at least \$1.00 is sent?

Secretaries Near the Campus: This is a special section of this letter to those of you who are near a campus. What are you doing to cooperate with student leaders and students on the campus? Have you met with them? Have you read the September "Methodist Woman" student page? Are you reading Motive, the student magazine? Have you read "For the Healing of the Nation," "Seed and Soil"? Do you watch for items of interest for the Bulletin Board in the Center? How about a clipping scrapbook? Are you an understanding friend? Remember that is what students need most. They say, "We want someone to listen and understand." This is the intangible part of your program that does not report, yet it is the most important.

Let the students discover for themselves what good has come out of the church. They are young adults. Let them do their own thinking. See that they have the packet, and assist them in obtaining the books and materials suggested in the packet. See if you can help your student officers to go to the National Student Conference, at Urbana, Illinois, December 29 to January 2.

Student Recognition Day: Confer with the pastor of your church as to the observance of Student Recognition Day, which comes during the Christmas holidays. Really recognize your students. Present them to the congregation. A program has been suggested which the pastor will receive.

Our Task: Our task is a great one. To be able to help students who will be the church of tomorrow, is a real privilege which carries with it responsibility and accountability. Learn to be an understanding friend to students. Be sympathetic with them. Encourage them in the work of the church. Set an example of radiant Christianity which you are enthusiastic about. Find out what they are doing, what they are thinking, and what they are seeking for. Give whatever practical help you can. Remember, I am here to help you in whatever way I can. Call on me. Praying God's blessings on you, I am

Yours sincerely,

MRS. G. W. POMEROY.

World Federation of Methodist Women

Dear Vice-Presidents: A few days ago conference vice-presidents received a letter from Mrs. J. W. Mills, Division Vice-President of the Woman's Society of Chris-

tian Service, regarding their responsibility in the promotion of World Federation of Methodist Women.

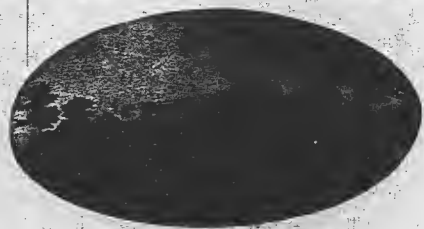
I will quote a portion of her letter so you may see how she, as Chairman of the Standing Committee of World Federation, feels about this great program of keeping this "sterhood of Service Around the World" before the women of Methodism. In emphasizing the value of the beautiful program, "One-Great Fellowship of Love" (for December, 1941, which as you know has been prepared for the World Federation and is found in the booklet, "Proof Sheets of Power"), she says, "Urge the program committees to begin at once to make an outstanding and impressive presentation of this Christmas world program. Use costumes and make it your Christmas pageant. A beautiful presentation will bring encouragement to every one, for Christian UNITY in a disordered world is a direct result of the missionary enterprise. This program at the Christmas season should give every society a WORLD-VIEW. Reports from delegates of the UNITS around the world will create a feeling of personal interest and responsibility in our sisters who labor with us for the coming of His Kingdom on earth." Very likely your program committee has already begun work on this Christmas program, but if it hasn't, then you see how important Mrs. Mills feels it is to begin now to work on it.

It is to be remembered that the Prayer Card (the first World Federation project) was intended for continued use. New ways of using it will present themselves to you and other devout members of your group. Have you used the the "Prayer for Peace" that is set to music in the November issue of the "Methodist Woman"? It makes a beautiful worship song.

Naturally you will want to be well informed on this new job, so watch for everything printed in our church periodicals concerning this great program. Someone has called all information concerning World Federation "Federation Fuel." Be on the watch for it. I hope you had occasion to read the article meant especially for you vice-presidents that was printed in the "Conference News" of October 8, also the one in the New Orleans Advocate of October 2. Each issue of the Methodist Woman contains a message from some unit of the Federation. The World Outlook also from time to time carries articles about the work. But to learn of the inspiration behind the movement and the "whys and wherefores" of the Federation as it works in our Division, get the "First Annual Report of the Woman's Division of Christian Service," and read the report of the standing committee of World Federation of Methodist Women written by its chairman, Mrs. J. W. Mills.

Immorality follows irreligion as darkness follows the setting sun.—Selected.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., La.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copy righted by the International Council of Religious Education and used by permission.)

CHURCH SCHOOL LESSON NOVEMBER 30, 1941

By Rev. W. C. Newman

CHRISTIAN LOVE

Lesson Text: John 13:34, 35; 1 Cor. 13:1-13

Golden Text: We love, because he first loved us.—1 John 4:19.

One of the things that amazed and angered the Pharisees and some other hearers of Jesus, was the simplicity of his directions for living. They had worked out for themselves a complicated ritual, a set of petty rules and regulations governing every day and every act. They were to keep feast days and fast days, wear broad phylacteries, pray in loud voices, and many words, give a tenth of "mint, anise and cummin," and in other ostentatious ways to make great pretense of piety.

You can imagine their surprise and indignation when Jesus came along and set aside these regulations, saying that they were merely an outward show, and in their stead enunciated one or two simple principles by which men could find abundant life.

And he summed up even these few principles in one single statement—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Thus, said Jesus, all of life and all of living, all of God and all of man, may be put into that one short word—love.

Love: the Most Difficult Thing in the World

Now many of us will agree with Jesus' statement about love, and many will hear a sermon on love with approval—so long as the talk is in general terms.

Love, we think, and neighborliness, and good will are splendid virtues, and a sermon on these things would be soothing and pleasant.

But I am not so sure of that. For, mind you, love is an agreeable thing to think on, to sing about, and to be associated with poetry and romance, but actually it is neither easy to achieve nor always happy in its results.

For instance, if we ask ourselves "Who is my neighbor?" the answer in the light of Jesus' Parable of the Good Samaritan is disquieting. Who is my neighbor? Why, the tricky Japanese, the despicable Germans,

the Roman Catholic and the Jew, the rich who have so much more than I, and the poor who seem lazy and shiftless dependents upon my charity, my enemy who has done me harm. And the Negro! These are my neighbors.

And I am to love my neighbor as I love myself!

No wonder their anger was so immediate and so dreadful against Jesus.

Love is the Means Toward the Highest Creative Achievement

What are the means by which most of us human beings hope to win success? The answer is obvious—energy, courage, thrift, hard work and shrewdness.

But these are not enough. They often fail. But Paul says "Love never faileth!"

And there is a good deal of evidence to support Paul's contention. Who are the people who have had the greatest influence and inspiration upon your life? Why, they are the people who love you and believe in you. In that kind of an atmosphere your personality expands, you find yourself possessed of a dynamic power far above that which you have when you live under biting criticism, intense enmity and suspicion.

In the same way, you will notice that the people who have wrought the most profound changes for good in the world have been the people possessed of great ability to love.

I believe it may be said to be incontrovertible that no great hater has ever been memorialized by succeeding generations in all the history of the world.

Our power for good is in direct proportion to our willingness and ability to love.

Love is the Solution to the World's Problems

To his own age, and to all ages, Jesus offered this simple recipe for a good world—love thy neighbor as thyself. And although that was said two thousand years ago, men are just beginning to realize its truth.

The idea of friendly settlement of national differences is comparatively new. The word "international" did not appear in the dictionary until 1877. And even yet we are blinded by old false shibboleths like "America for Americans; God is on the side of the biggest army; keep the Negro in his place," etc.

How futile such a policy is, you have only to look at history to see. The war to end war only made more war inevitable. White superiority necessitates the rebellion of Colored peoples everywhere. A capitalistic party cannot exist without a socialist party.

Competition, animosity, injustice, prejudice, ill will—all these are the cause of, not the remedy for, our social and industrial and international problems.

Love is the only permanent solution.

God Is Love

How easy it is to accept that statement poetically. But when all its implications are clearly known, it is an astonishing statement.

If God is love, I am utterly ungodly when I fail to love. If God is love, I must love all of God's people—the unlovely and the unlovable as well as the beautiful and the

good. If God is love, I cannot hope ever to live in his presence, either here or hereafter, until I have become willing to love in the true sense.

How many that does exclude from the Kingdom of Heaven and from the kingdom of God on earth!

THE ONLY WAY TO FREEDOM

The President voiced the following declaration: "The American people have made an unlimited commitment that there shall be a free world. Against that commitment, no individual or group shall prevail."

This is a great commitment for any nation and the time has come for America to take this stand.

But how can it be accomplished and perpetuated? Certainly not by war, except temporarily. Freedom can be won by war as in 1776, but it cannot be continued to any people in that way.

There is only one way any people can continue to be free. "If the Son, therefore shall make you free you shall be free indeed." Irreligion will bring slavery to any people who defy the government of God and disobey His laws. The United States has a government. It has a Constitution and laws. Order is preserved in this country by obeying the Constitution and laws of this government. It is the same way with people any time, anywhere. If they obey the laws of God's government, they will have blessings, among which is freedom. Men who disregard God, the Ruler of the universe, will never be free very long at any time. Irreligion is the most expensive, disastrous thing in the world. This is so because it produces supreme anarchy and must produce all disastrous results. If America will continue to be free, the people must obey God's law.

—Baptist Standard

HOSIERY

5 Pairs Ladies' Chardonize Hose, Postpaid Guaranteed, \$1.00. 1942 Catalog ready. Write for one. L. S. SALES CO., Asheboro, N. C.

Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
For Coughs, Chest Colds, Bronchitis



THE CHRISTIAN FIRESIDE

BROKEN LIGHTS

By Rev. Vivian T. Pomeroy, D. D.

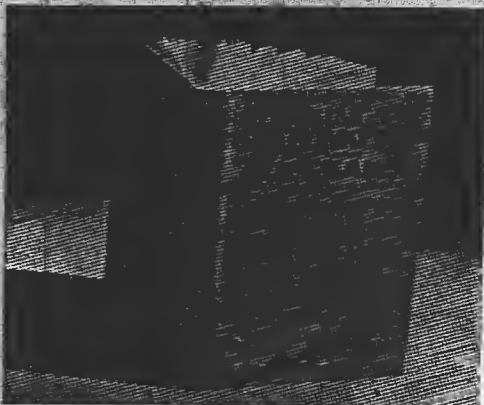
Of course, we all agree that traffic lights are a boon and a blessing to men—and women. Yet there is something in us, something perverse, which hates the lights. We resent being stopped; and it is an odd fact that one seems more often confronted by a red than by a green light.

On a Sunday morning three weeks ago I was driving to church, when an unusual sight met my eye. The light at the first crossing was not working. No red or green or yellow was to be seen. I had the sudden thought: "Now I shan't have to wait. I can go right on." So I sped past the broken light and saw myself getting to church at least twenty seconds earlier than I might have done; and, as you know, there is something madly satisfying in getting to any place in your car twenty seconds earlier, even to a place where you do not want to go.

Up the Avenue I found myself behind a surprising number of tedious cars. Now—to continue about our common feelings—everybody knows and you know that there is something peculiarly annoying about the car immediately in front of us. I found myself disliking the car in front and the people in it. Was it to be blocked by them that I had dashed along so freely? I looked through the back window of the car ahead. Certainly not nice people. Most unpleasant people. Not going to church—not to my church anyway. They ought not to have been allowed out on Sundays. The man behind me must have felt the same, for he began to sound his horn with angry blasts.

In a few seconds I felt a prey to very ignoble thoughts. Then the line began to move slowly. And as I passed the green light and saw the unbroken line of cars moving ahead of me, I knew what had happened. Of course, all the drivers had done just what I had done—sped along, glad to escape the stop at the broken light, hoping to gain a little advantage, and then they were all held up by each other at the red signal which was working.

So, as I turned into the driveway across the church green, I said to myself: "Don't be misled again, old fellow. One smashed signal does not make the whole road yours."



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By

V. T. Pomeroy

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Sooner or later you will come up against the hard fact that there are still burning red lights at the crossings; and, if you live too dangerously, you probably will not live at all."—Reprinted by special permission of the author and The Christian Leader.

A WALK IN THE DARK

Out of the blackness of the night came a little wistful voice. "Is anybody going my way?" it asked.

I did not know which way the voice wanted to go, but I crossed the road, groped my way to the speaker, and said: "I'll help you if I can."

"Eh, bless you," a diminutive lady replied, her hands resting eagerly on my arm. "Bless you, I'm sure."

"And where do you want to be?"

"Home," said she. "I live in Carlton Street, number seventeen. It's on the left as you go down, I don't want to be any trouble, and please don't go out of your way..."

"Oh, that's all right," I assured her.

"You see," she whispered confidentially, "I've been to a meeting at the chapel, and it's darker than I thought it would be, and I'm over eighty. I live alone—and maybe I've been a bit venturesome."

I laughed softly. "I like ladies of over eighty who are venturesome," I said.

She hugged my arm. "You are very gallant," said she.

There was a pause. Then—

"And yet," she went on as we walked through the black-out, "perhaps I wasn't venturesome. The Lord raised you up, you see. I've trusted Him all my life, and He's never let me down. He never will!"

She said it with quiet assurance. It thrilled me to hear it.

At her door she turned. "Thanks for bringing me through the black-out," she murmured.

"Thanks for bringing me to the Light," I answered sincerely.—Methodist Recorder.

CHINA'S CHRISTIAN SCHOOLS GAIN

Big gains in enrollment for Christian colleges have been reported in China, the schools having an initial enrollment of 9,008 students this fall contrasted to 7,724 last fall—a growth of 38 per cent over the maximum enrollment before the present war.

These colleges have been established by American boards of trustees and are still aided by American funds, but are now managed by Chinese-American boards.

The gain of Christianity and the growth of educational facilities in China can be attributed to the huge desire and interest to further the welfare of the Chinese Republic.

—Exchange.

FIRST THINGS FIRST

By Rev. W. M. Bours

What would apparently be true in matters whereby national welfare could be seriously involved can reasonably be ascribed as the initial cause of any subsequent insufficiency in other lines of social endeavor—domestic

or economic, ecclesiastical or civic. A field marshal of proved brilliancy would be seriously handicapped if, in the promotion of any righteous cause, he were called upon to maneuver as a directing human agent in the overrulings of Divine Providence, unless those under his official command had been chosen for personal character and technical proficiency. Every new boy or girl, if reared amid normal secular and religious environments, is a potential blessing for home and country.—Supreme Council Bulletin.

God is not to be thought of as our air-raid shelter, but as our home, our dwelling-place, our habitual environment.

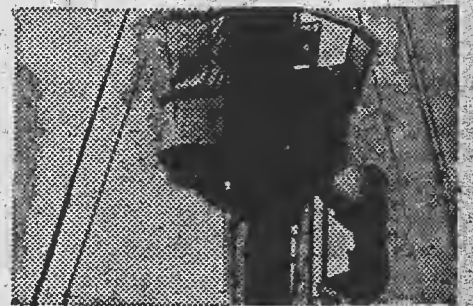
—The American Friend.



● "He Who Hesitates Is Lost." Rush into today's Guess Again and with a chunk of wooden covered lead place a mark in the space provided. Check your answer with the correct answer provided below, and receive your rating.

(1) Adolf Hitler was once employed as a (a) banker; (b) chemist; (c) newsboy; ☐ (d) house painter. ☐

(2) The term Big Bertha was applied to: (a) the fat woman in a circus; (b) a type of cannon; (c) a huge airplane; (d) ☐ an automobile. ☐



(3) Here a sailor is climbing up to the ship's (a) bridge; (b) funnel; (c) stern; (d) crow's nest. ☐

(4) The capital of the State of New York is: (a) New York City; (b) Albany; (c) ☐ Troy; (d) Buffalo. ☐

(5) In a week there are the following number of hours: (a) ☐ 168; (b) 98; (c) 120; (d) 150. ☐

(6) A synonym of the word pique would be: (a) ax; (b) displeasure; (c) retrieve; (d) search. ☐

(7) A gazelle is a type of: (a) bird; (b) amphibian; (c) ☐ antelope; (d) horse. ☐

"GUESS AGAIN" ANSWERS

Tally
Score
Here

1. A 10 point start for (d).....
2. (b) adds 15 more.....
3. (d) for 15.....
4. Take 20 for (b).....
5. (a) gives another 15.....
6. (b) 10 more for this easy one.....
7. 15 good points for (c).....
YOUR RATING: 90-100, keep right on rushing; 80-90, better slow your pace a bit; 70-80, apply the brakes; 60-70, whoa, brother.

BOOKS

Can Religious Education Be Christian? by Harrison S. Elliott, Macmillan Co., 1940.

Pupils of Dr. Elliott, at the Leadership School this summer at Lake Junaluska, enjoyed his ready wit, his shrewd common sense, and his Christian spirit. He is head of the Department of Religious Education at the Union Seminary, in New York City.

His book, "Can Religious Education Be Christian?" is useful to several kinds of church workers. Pastors and general superintendents who want to profit by the contributions of progressive education, without losing the Christian message, need it. Presiding officers who make a practice of cramming a ready-made plan down the throats of board or committee members, would change their ways, after reading it.

Those who would like to know the trends of religious thinking of this decade, would find his brilliant reviews concise and fair.

Extremists would find in it attractive and stimulating points of view which they have overlooked.

Church School teachers, who really want their pupils to become more like Christ, would find many helpful suggestions.

Parents would find his slant on their difficult job, sympathetic, but illuminating.

Those who think adults cannot be changed, so attention should be concentrated on children and youth, would receive a jolt. He called the religious education of adults, "the strategic educational problem."

He doesn't try to tell his readers just what to think and do. He presents the various possibilities and the factors which should be considered. Then he provokes the readers to make their own decisions.

H. A. R.

SECURITY FOR THE CHURCH

The interventionist-isolationist debate is loud and furious. We shall not add our voice to the confused noise. We have our own very decided opinions, but we also are convinced that these on the other side of the fence are equally sincere in their devotion to American interests and principles. The argument will not be settled by name-calling. Emotions must not sway us. Propaganda must not delude us. Soberly, yes, prayerfully, all the factors in the case should be pondered and so a decision reached. It may be an idle dream to hope for this, now that passions have been so fiercely aroused, but we see no other way of achieving that unity of spirit and purpose which our beloved country needs in this hour.

One argument, however, that is being trotted out again, is absolutely false and must be scotched. And that is that the fate of the Church is involved in the present struggle. Whatever the outcome, the Church will go marching on. It may suffer. It may once more be compelled to descend into the catacombs. But it cannot be defeated. It cannot be stopped. We admit that under a democratic form of government, with freedom of religion guaranteed, the Church, humanly speaking, can best develop and prosper. But democracy is not the bulwark of Christianity. The Church began and waxed strong under the despotism of the Roman Empire. It survived the terrible turmoil that succeeded the break-up of that Empire. The dark Middle Ages could not destroy it. In war and in peace, in good times and in bad, the Church continued to preach the Gospel and to serve humanity. No dictator, briefly strutting across the stage of time, can liquidate it. No champion of democracy can

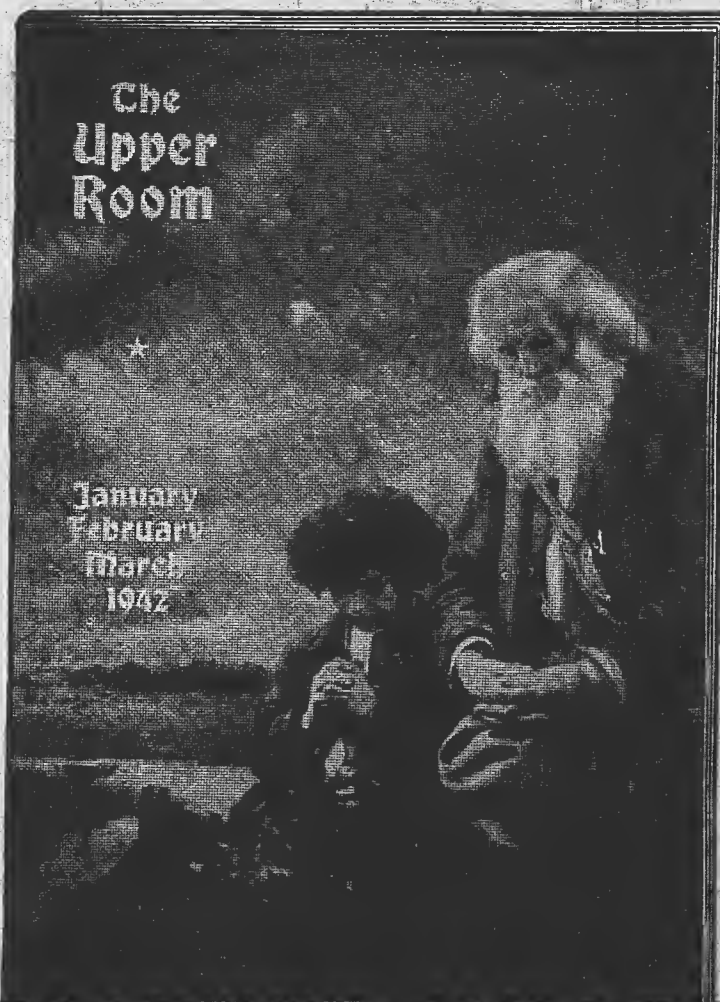
make it secure. It is dependent only upon Jesus Christ, the mighty Son of God. He is the Rock on which it stands and therefore the very gates of hell cannot prevail against it.

Christianity is not maintained, defended or propagated by force of any kind. Any argument to that effect is poppycock. It is heresy, a denial of the truth. The Gospel

wins victories for the Church. The sword of the Spirit is the Word of God. Christians will rely altogether upon that Word for the defence and expansion of the Church.

—The American Lutheran.

I shall always strive to be a faithful and impartial patron of genuine and vital religion.—George Washington.



UPLIFTED HEARTS

Next to the Holy Bible, no other publication has played so large a part as The Upper Room in lifting men's hearts to God. Every quarter, in more than a million homes, its daily devotions are used as a guide to spiritual contact with Divine Power.

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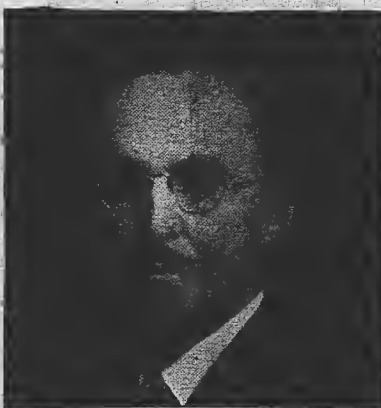
Challenge!

EVERY MEMBER OF YOUR CLASS

... TO BE A MISSIONARY!

by M. Leo Rippy

Director, Adult Department, Division of the Local Church.



uted to bring this about. It took years for this unconcern or indifference to develop. It may take years to restore that which was lost. It can be restored. Not too heavy, and not too

YOU need have no fears or misgivings about interesting people in the church. You can do it. You have help. Long after your short conversation is over your contact continues to have meaning. You have left a deposit to be explored. It yields rich returns. You left a copy of *Challenge* when you called upon absentee members of your class. It was more than an offering. Even more than a gift. It was an expression of fellowship and good will. It—*Challenge*—spoke as you wanted to speak but could not find words.

You can win others!

No doubt you have worried even as I have in days gone by because you felt you did not know how. Let me assure you you can proceed with the utmost confidence. Quarter after quarter take copies of *Challenge* and leave them with friends who have not expressed active interest in the church. This continuous, intelligent expression of interest in and concern for others will in due time win them for the church.

INTEREST WILL BE REVIVED

Years ago many adults lost interest in the church. Reverses in business, bitter disappointments, loss of confidence in friends, heavy daily schedule of work and limited information about the church, all contrib-

long articles, but those that are sharp enough to prick and quicken forgotten memories. Past experience will be relived as the church and its challenge is seen and felt in this modern day. A copy of *Challenge* should be provided for each home represented in the church membership. Increased attendance, giving of time and money would be the outcome.

EVER PRESENT TOOLS

Working tools are always a necessity. They should be designed for a special use. We should be proud of them as tools as well as for what use we make of them. There should be a copy of *Challenge* on the desk of the lawyer, doctor, banker, teacher, preacher, merchant and tradesman. It should be a companion of journals of medicine, law, finance and education. For the information, yes. But also to help create the right kind of atmosphere. An atmosphere that is conducive to high and worthy ideals.

I want *Challenge* in my home along with *Readers' Digest*, *National Geographic*, *Saturday Evening Post*, *American Girl*, the daily papers and other church publications. It would help to keep the church in the center of our thinking; its continued presence would help condition responses to the teachings of the church. That is enough for me.

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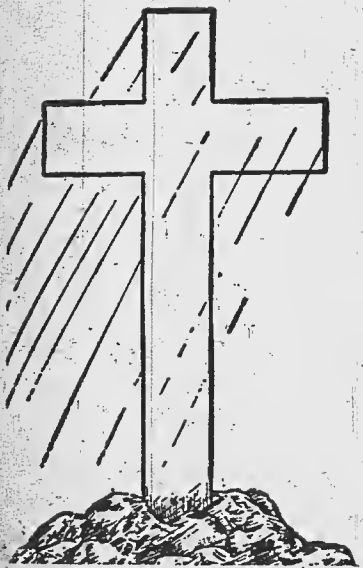
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New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

Go through the world and find those who are intrinsically weary—weary of the purposes, weary of the results, weary of the conditions of life. They are those who have lost their ideal or who never had one.—Philip H. Wicksteed.

THE PRAYER-ROOM TODAY

I come to Thee, my Lord, as first I came, yet knowing even better than then that I have nothing to bestow and all to receive. These hands I stretch to Thee are empty hands indeed. This heart I lay before Thee is cold and dark till Thou warm and enlighten it. I have no love for Thee but the love Thyself wilt kindle and keep alive within me. Nor can I keep myself even then in Thy love, except Thou keep me. Yet I would not have it otherwise. I thank Thee even for this dependence, so constant and so complete. Abide in me, living Vine, in me who have no life in myself, and keep me still abiding in Thee. Amen.

The Breath of Pine

By David E. Guyton

I never breathe the breath of pine,
No matter where my steps may roam,
But deep within this heart of mine,
I feel a sense of home sweet home.

The perfumed breezes of the sea,
The cooling winds across the sand
Eternally awake in me
A vision of my native land.

Among the motley multitude,
On alien shores, of alien tongue,
Whatever wonders I have viewed
And stood in ecstasy among;

Amid the thrill of London town,
When queenly Paris held my heart,
Beside the Rhine and up and down
The Danube with its storied art;

Along the lanes of Palestine,
Among the islands of the main,
I never sense the breath of pine,
But I am back at home again.

Blue Mountain, Mississippi.



WALLET OF THE WEEK



CITIZENS OF STUTTGART, Arkansas, have been asked by the Major to stop work at ten o'clock every morning for a period of fifteen days to offer thanksgiving to God that they live in America. The Mayor asks that the church bells be tolled in order to remind the people of the time to pray. This request is not to church people alone, but to people of every walk and occupation and regardless of church affiliation or the lack of such affiliation.

* * *

GRACIE FIELDS, the comedienne and entertainer who is devoting her time to singing for British soldiers, is reported as saying that the soldiers manifest a decided preference for religious songs and hymns. Among others, she is asked to sing over and over again, "Ave Maria," "The Lord's Prayer," and "The Holy City." Whatever else may be indicated by this preference, it shows that the soldier, like the common run of the race, is inherently religious.

* * *

THE FIRST CASUALTY OF WAR, according to Dr. Blauvelt, of Tufts College, is truth, and faith is second. One cannot survey the religious changes in the life of the world since the World War without realizing the fact that such has been all too true. It was then that the religion of the world had its first outspoken challenge, but Christian faith entered the second great conflict on the defensive—in Russia, in Germany and in Italy, and the area of attack has been greatly widened since the present war began.

* * *

THE TERRITORY OF ALASKA, with less than six hundred thousand square miles of landed area, has a mile of coast line for every twenty-two square miles of land. To be exact it has 26,376 miles of coastline. It is said that inadequate marine surveys of this long coastline were responsible for one hundred and sixteen of the two hundred and five shipwrecks which occurred in Alaskan waters between 1900 and 1917. At the present time, a fourteen-hundred-ton Alaska-built ship is said to be making surveys in the Aleutian Islands.

* * *

A STORY OF CREATION, said to be somewhat similar to that contained in the book of Genesis, was found in Mesopotamia about forty years ago. It is in poetical form and was baked into sixteen clay tablets about four thousand years ago. It is inscribed in the ancient Sumerian language, and has been translated by Dr. Samuel N. Kramer, of the University of Pennsylvania. Some claim that it is the oldest known story of the creation of the universe, but that may mean that it was the first to be committed to permanent form.

THE UNION CHURCH of the Canal Zone is made up of five congregations. The latest to be organized, Gambus, dates from 1938. It serves a growing population composed of people engaged in the construction of the third set of locks for which Congress has appropriated two hundred and seventy-seven million dollars. The most significant thing about the Union church is that all five of the congregations of which it is composed are self-supporting.

* * *

THE "DISTINCTIVE WITNESS" plea of the students of Rawdon Baptist College, in England, has been given as the ground for remaining aloof from the move for a United Free Church of England. The proponents of the Union assert that the very ground for the Free Church Union is that every form of "Distinctive Witness" may have its opportunity of expression. The aim is not to gag denominational distinctiveness, but to secure fellowship in the common task of all churches—the conversion of men and women to a saving faith in Jesus Christ.

* * *

THE INDIAN HARIJANS, who are "untouchables" and have long been barred from the enjoyment of many rights and privileges accorded to others, are said to be on the way to the removal of the age-old curse. The result followed the organization of the Harijan Sevak Sangh, which had as its purpose the uplifting of these people and securing for them a place in society. According to reports, the long-established prejudice dies hard, but unmistakable progress has been made toward the removal of the discrimination.

* * *

THE HEALING MINISTRY of the church has become more and more a matter of Christian conscience in recent years. There has been an expansion of hospital facilities which is scarcely less than amazing, but not less significant is the fact that this ministry has been made available to the most needy people as well as to those who are able to provide it for themselves. Today great hospitals for Christian lands are everywhere, and they constitute an integral part of the missionary enterprise around the world.

* * *

BRITISH CONGREGATIONALISTS are reported to be planning for the raising of more than two million dollars for "reconstruction and extension" after the war is over. This money is to be used to supplement the amount which may be received under the "War Damage Act," for the rebuilding of seventy-two churches totally destroyed and to repair serious damage to eighty-eight other churches. Among those totally destroyed is the world-famous City Temple, of which Dr. Leslie D. Weatherhead is the pastor. Such a move in an hour like the present is at least a challenge to the Christians of all lands.

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ALFRED P. HAMILTON, Associate Editor

C. MILTON CHALMERS, Publisher
W. C. NEWMAN, Lesson Writer

EDITORIAL

WIDENING THE ADVOCATE MINISTRY

For a number of years, Dr. Henry T. Carley has brought a weekly message to Advocate readers. His contributions have been greatly enjoyed by a wide circle of friends and he will continue the contributions which are distinctly his own, both by designation and in thought. At the recent meeting of the Publishing Committee, the editor proposed the inclusion of associate editors for the Mississippi and the North Mississippi Conferences. The plan was readily agreed to, but the selection of laymen for the new responsibilities was proposed by a member of the Publishing Committee. We believe that it was a happy thought and we have accepted it wholeheartedly.

The associate for North Mississippi is Honorable Hugh N. Clayton, an attorney of New Albany, who is active and helpful in the promotional and administrative work of the Conference. He will contribute to our editorial columns over his own initials and the messages which he may bring will be his very own. We have given no directions except as to the space available from week to week. We anticipate a helpful relation and a deepening of reader interest especially among lay readers of that Conference.

For Dr. A. P. Hamilton, whom we have chosen for the associate in the Mississippi Conference, there is a fitness which is almost romantic. In addition to his being eminently qualified for the task, is the fact that he is the grandson of the man who edited the "prospectus" issue of the Advocate in 1850. Thus, after the lapse of ninety-one years, a lineal descendant of the man who gave the initial impulse to the organ of Methodism in this section becomes spokesman for the faith of his fathers. It is a genuine pleasure to place the name of our personal friend, and the grandson of the man who launched this paper at our editorial masthead.

Dr. W. C. Newman, of Corinth, has graciously consented to continue the splendid work which he has done as editor of the Church School lesson for our columns. We know of no better piece of work being done for any paper of Methodism than that which he is doing. We rejoice to have him continue, and with the continuance of the old and the addition of such capable reinforcements, we look forward to a year of enlarged service and wider interest.

"THE LOST EVENING SERVICE"

The caption of this editorial comment is taken from the text of a statement of objectives which Bishop Decell proposed for the Mississippi Conference during 1942. The list of goals is carried in this issue of the paper. They might be called a plea for the recovery of the spiritual

emphasis of Methodism. Bishop Decell recognizes, as may be seen from the text, the need for a broader horizon and a wider outlook for both preachers and people. He gave more definite emphasis to such necessity in his elaboration of the goals proposed. The most striking thing about the list of goals is the extent to which they break with the emphasis upon administration and organization, an emphasis which has grown in insistence during the past quarter of a century. Consecration is the note which gives unity to the list.

We note particularly the plea for a recovery of the evening service—the preaching service at the Sunday evening hour and the mid-week service. We look with apprehension upon the all too general abandonment of the evening service. Whatever plea or apology may be offered for the practice, it means a letdown in the tone of Christian life, the loss of a great evangelistic opportunity and the surrender of the most sacred privilege of church life, the spiritual fellowship and communion in the mid-week service of testimony and prayer. When these time-honored defenses are gone the ramparts of Methodism are none too secure against the tides of formalism and worldliness. Let us "recover the lost evening service!"

BISHOP PEELE IN NORTH MISSISSIPPI

On Wednesday of this week, Bishop W. W. Peele completed a round of visits to the various districts of the North Mississippi Conference. These visits were made in connection with the meetings of the District Stewards, but the meetings were more inclusive in their composition. The addresses of Bishop Peele were plain and friendly talks about the aims and responsibilities of the year. In our opinion, the visitations will count for much in unifying the thought and fixing the purpose of the leadership of the districts. Great unanimity prevailed and there was an evident enthusiasm for the work ahead. No bishop ever won more completely the confidence and the love of preachers and laymen than has Bishop Peele, and we look forward with assurance to a year of fruitfulness and progress in every district and charge of the Conference.

BISHOP DECELL A BROTHER AMONG BRETHREN

The presidency of Bishop Decell over his home conference was a model of fairness, courage and executive wisdom made wholesome by an unfeigned brotherliness. It is no easy thing for a bishop to administer the affairs of the church where he knows every minister and is in turn known of them. To meet the delicate and exacting responsibilities of his office under circumstances which in-

volve the friendship of a lifetime, is calculated to put a veteran to the severest test. In this exacting role, Bishop Decell revealed a spirit worthy of his office, and he exhibited impartiality without even a suggestion of official superiority. As a brother among his brethren, he manifested a strength of character and an administrative capacity which justifies the esteem in which he is held by his home conference, and no less so the eminence which he has attained in the councils of Methodism. The spirit and the understanding which he exhibited will carry far in his leadership among the people called Methodists.

A STATEMENT OF PURPOSE

Evidently, hazarding upon the old saying "Nothing ventured, nothing gained," the persons in charge of the policy of the New Orleans Christian Advocate have decided upon the plan of having associate editors. The idea is to have one from each of the Mississippi Conferences.

The Publishing Committee of the North Mississippi Annual Conference was "stumped," we understand, in trying to select the person who should act for that Conference. The situation arose, not so much because of lack of material from which to choose, but because of an abundance. Therefore, in their dilemma, they fell upon a dark horse, with emphasis on the dark, namely, the writer.

Seriously, we understand that it was their idea to name a layman because they believed he would have a different slant on matters affecting the Church. We believe this is true. Frequently, the ministry and laity differ and it is well to have both views expressed.

To that end, we hope to contact the various interested laymen throughout the North Mississippi Conference and to become, we hope, a means through which their ideas are placed before the Church. We here and now welcome and invite any layman, or, for that matter, any minister, to suggest topics worthy of comment and discussion.

Too frequently, matters affecting Church policy are not discussed but are disputed. Being a member of the legal profession, whose task it is to present one's side without allowing one's emotions to become dominant, it is sometimes painful to see a conference or other church gathering, in the stress of the argument, allow personal feelings and emotions to run loose.

Therefore, such topics as are presented by the writer will be for the purpose of trying to examine and weigh the merits and faults, the good and the bad. We therefore ask tolerance and sympathy in the humble efforts that are to follow.

H. N. C.

SURVEYING THE TASK

It is a distinct honor to be considered worthy to follow in the footsteps of a grandfather who was such a driving force in the early Methodism of Mississippi, Alabama and Louisiana, and I am very sensible of the honor done me by the able and distinguished editor of the Advocate, in the invitation to serve upon the editorial board. Mississippi has made notable contributions to the editorial staff of the Advocate, and not the least in that distinguished line is the present editor-in-chief.

It may not be amiss that the board has decided to add laymen to the editorial staff, since the work by laymen among laymen of the church is more and more coming to the fore. The Methodist movement in England was to a

large extent a lay movement. It was very largely through "lay preachers," or local preachers, as they have been called in this country, that Methodism got such a hold upon the middle classes of England in the middle eighteenth century and later.

Also, this is a critical period not only in the history of the world, but especially in the history of the Church. It is a time when we need all the advice and counsel we can get, and from whatever source we may. Many men are not so sure of the future as they have been, and need guidance. They are asking one another if anything is permanent and abiding, even if there is a God. And if there is a God, "Where is He, does He care?" Of course, some of us realize that these questions are as old as history itself, as old as the church, but it is our business in the church of today to answer them anew, for our generation, and in terms that this generation can understand. This task belongs to all of us, clergy and laity alike; let us not shirk it, but face it as our fathers did.

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

ON GOING TO CONFERENCE—AND COMING BACK

Going to Conference is not what it used to be. In "the good old days" it was an event; now, it is merely an incident. Then, it took weeks of preparation to get ready to start. Two questions were uppermost in the preacher's mind—would he have his "Conference collections" in full, and would he get his salary in full. To the one he gave his undivided attention—and to the other he fervently hoped the stewards would give theirs. This collecting for two accounts by different people often required a high degree of finesse—if the preacher got to the delinquent member first, there wouldn't be much left for the salary; and if the stewards got there first, there wouldn't be much left for the Conference collections. A not infrequent result was that both came up in arrears. Most of the worrying on both accounts was done by the preacher.

Conference time was the one season of the year in those halcyon days that the preacher looked forward to as the occasion for replenishing his wardrobe. A new suit, a new hat, and a new pair of shoes were the ultimate of his hopes. In moments of fervid optimism he might envisage the acquisition of auxiliary garments—but he could get along with the outward habiliments of prosperity. Sometimes the problem was partly solved by Brother Blank—not a member of the church, but always a friend of the preacher—who would call him into his store a few days before Conference and present him with a pair of shoes or a hat—rarely both. Sometimes, too, friends in the church would take up a collection on the side and make him a present of a suit. Such happenings were infrequent enough, though, to deserve mention in his report to Conference, and a note to the Conference organ.

The actual departure for Conference was a momentous occasion. Travel in those days was mostly by train. The preacher cut quite a figure as he went to the station, arrayed in his new suit, new hat, and new shoes, accompanied by some, if not all, of his family. Almost invariably, too, some of his parishioners were at the station to see him off. They were there, sometimes, with mingled

feelings, some of them hoping that he would be returned to them for another year—and some of them hoping that he would be sent to far regions. These probably had nothing on the ministerial group, though, for some of them also had mingled feelings. The preacher, as he got on the train with his valise, was oftentimes a ludicrous, pathetic, and—nearly always—heroic figure.

It is all different nowadays. The budget system takes care of the finances. The preacher wears as good clothes as the average citizen, and has as many of them. When he starts to Conference he steps into his own car or accepts the invitation of a friend and makes the journey comfortably and quickly. He is no longer ludicrous or pathetic, but, thank God, still heroic. The itinerancy has changed incidentally through the years, but fundamentally it is the same.

We have taken so much time getting the preacher off to Conference that we haven't time to get him back. The bishop will attend to that.

BOOKS

Snowden's Sunday School Lesson, 1942, by Earl L. Douglass, D. D. Litt. D. The Macmillan Company, New York, price \$1.50.

Snowden's has long been a classic Church School lesson commentaries. The enlarged format and feature, "Hints to Teachers," were introduced in 1940. The 1942 edition continues the new features and Dr. Douglass has again produced a volume of lesson interpretations which is in every way worthy of a place with the best commentaries on the Church School lessons. Its price is such as to make it available to all, its interpretations are sound, and the "hints" on the teaching of the lesson are very helpful. Dr. Douglass is a graduate of Princeton University and is the pastor of a Presbyterian church. He is therefore fully qualified for the task which he undertakes.

The Children's Party Book, by Mary Breen. A. S. Barnes and Company, New York, pp. 244, price \$2.50.

Mary Breen found in her own home life a clinic where the ideas of this book were originated and tried out. Later as a playground leader, and as a member of the National Recreation Association, the initial impulse came to flower and fruitage. She is now working with nursery children in Hamilton School, New York. This volume contains plans for parties from the invitation to bidding the guests goodbye, for age groups from three to fourteen years, and for parties on a great variety of occasions—patriotic, Easter, Halloween, Thanksgiving, Christmas, birthdays and picnics, in-doors or in the open. The amazing variety of party plans is enriched by suggestions as to simple favors and decorative details which the children may make themselves and which heighten the enthusiasm and increase the pleasure of such occasions. Any mother or recreational director will find in these pages a vast fund of suggestive ideas and workable plans for the entertainment of children of all ages and of either small or large groups, and a list of stories, story collections, and books of children's songs adapted to almost any need.

The Picture Puzzle Story Book, by Hans Kreis. A. S. Barnes and Company, New York, pp. 95, price \$2.

The author, a German-born American citizen, received his initial art training in Munich. He came to America in

1929 he joined the staff of *The New York Sun*, where he did work in promotional campaigns for eight years. Since then he has been a free-lance artist and has worked for national magazines and advertising agencies.

This volume combines stories relating to American History, Frontier Days, Geography, Natural History and Everyday Life, with illustrations which picture the setting of the story on the opposite page of the book. The interest in the story and the picture is heightened by the fact that the drawings contain cleverly hidden persons, animals, or objects which are connected with the story. It combines history incidents with puzzles in such a manner as to fix the attention of the child upon the story and to make it a permanent treasure of his mind. The drawings first appeared in *Child Life*, but the stories in their present form have not appeared before. It seems to us that by joining together the enthusiasm for solving puzzles and the interest in dramatic incidents, the author achieves a worthwhile educational end. By this combination the mind of the child will be gripped as it could not be simply by telling the story, however impressively that might be done.

Bible Plants for American Gardens, by Eleanor Anthony King. The Macmillan Company, New York, pp. 203, price \$2.

The plants of Palestine, like the land itself, are a source of perennial interest. Every flower and shrub is associated with the teaching and ministry of Jesus, and they have an appeal as deep and abiding as the Gospels which tell the incidents and teachings of His brief but glorious years on earth. The suggestion of a garden of Bible plants will have an appeal for Christian people of all lands, but it will also furnish information for the interpretation of the prophets and the poetry of the Bible—in making understandable the symbolism through which spiritual ideas are presented. The clamor for a wider knowledge of Bible plants was the inspiration of this book, which is more than a mere catalog of the many plants. It gives instruction as to how these plants and shrubs may be grown. One will be surprised to find how many plants mentioned in the Bible are grown in our own gardens already, and also the number of varieties which may be had from our own seedsmen. The text is illustrated with cuts which make clear certain facts that words cannot convey. Here is a mine of abiding interest for the Bible student, the traveler and the Christian.

Our Campaign for the Presidency in 1940, America and the Churches, by Roger W. Babson. The National Prohibitionist, Chicago, pp. 254, price \$1.00.

For more than forty years, Mr. Babson has been before the American public and he has come to be one of our most distinguished and best-known figures. He is a great statistician, an outstanding churchman, and a Christian statesman. The title of this volume may lead some people to dismiss it as a political study related to a campaign that is past. But it is much more than that. In the chapter, *Needed: A Fighting Church*, the author discusses with the forthrightness of his character the functions of the church. To remake men, to fight evil and uphold justice, and to develop the spirit of cooperation. The succeeding chapter, *Prohibiting the Unworthy*, is a plea for raising the standard of voting, the right and duty upon which a democratic government must rest. The fact that Mr. Babson's campaign was for the production of these

chapters does not in any way take from their soundness as elements of social and Christian teaching. Parts of the book belong to the past, but parts of it are as living and vital as the Christian gospel itself.

The Hymnal, Army and Navy, edited by Ivan L. Bennett. A. S. Barnes and Company, New York, pp. 578, with indexes, price \$1.50.

This splendid volume is the successor to "The Song and Service Book for Ship and Field," which was issued some years ago. It is a complete service book for Protestants, Catholics and Jews, adapted to the needs of the Army and Navy. The hymn selections cover the whole range of Christian worship, and there may be found a message for every requirement—deep spiritual hunger, inspiration, processions, recessions and children's hymns. In addition, the book is made available by exhaustive indexes—authors, composers, meters, tunes, and a general index of first lines. It is adapted to every need of our armed forces, and is worthy of a place alongside the great hymnals of our churches.

Windows on Life, by Carl Heath Knopf. The Macmillan Company, New York, pp. 255, price \$2.00.

Dr. Knopf is minister of a Congregational Church in Boston, who has achieved considerable distinction by his radio addresses. This book is made up of striking observations on the problems and joys which affect men and women in their everyday life. There are thirty-nine brief addresses, each complete in itself and independent of the others. The book abounds in such striking observations as that the gambling fever gets a hold upon mortals because there is so little pioneer excitement in modern life, so little call for the taking of natural chances the way Daniel Boone did, or Kit Carson, or our covered-wagon ancestors. Of saints he says that they were usually called fools and fanatics while they lived, upsetters of apple carts, because it requires about seventy-five or a hundred years for the world to catch up with their ideas. Of our economic waste, he says that food rots on the ground because we cannot think up a plan to get it into the stomachs of hungry people, and the cave man did better for his family with his stone axe and strong right arm than we do with tractors and complicated systems of economic maldistribution. The church is described as having striven for two thousand years to bring the Kingdom of God to earth and in many ways we are farther away from it than ever before. We have been reminiscent instead of prophetic. These are but a few of the trenchant words in which the book abounds.

Methodism Has a Message! by Paul B. Kern. Abingdon-Cokesbury Press, New York, Nashville, pp. 188, price \$1.75.

This book consists of the lectures upon the Jarrell Foundation at Emory University, for 1941. Bishop Kern proceeds upon the assumption that American Methodism will be heard in its delivery of a creative reinterpretation of its fundamental message to the hearts of men. In these challenging chapters, he treats of the correspondence discoverable between the original emphases of the early Methodist movement and the conscious spiritual needs of the present hour. He feels that the task of united Methodism is to discover for our age that experi-

(Continued on page 3)

CONFERENCE NEWS AND PERSONALS

Rev. J. E. Gray, who has been at Port Gibson for the past five years, was sent to Forest, Miss., where he goes anticipating a happy and successful ministry.

Mrs. R. C. Webb, a faithful member of the church at Rayne, La., died on Wednesday of last week, according to information reaching the Advocate office.

Bro. W. D. Cotton, of Rayville, La., lost his mother recently. Bro. Cotton is a good worker in the church at Rayville, and his sorrow will be shared by many friends.

The editor acknowledges his debt to Mrs. Ralph Napier, of Kentwood, La., for a message of encouragement and cheer. We hope to continue to merit her good opinion.

Rev. W. P. Bailey sees signs of a good year at Minter City-Glendora, to which charge he was sent at the recent session of the Conference.

Rev. Van R. Landrum, the new superintendent of Vicksburg District, has entered upon his new duties, and we appreciate his invitation to journey with him over his field.

Rev. Ira W. Flowers reports a most cordial welcome at Franklinton, La. We feel certain that the success which he has achieved in other pastorates will be repeated in his new field.

Rev. J. C. Whitaker reported sixty additions, thirty-eight of them on profession of faith, at St. Mark's, New Orleans. All claims were in hand at the end of October, with a \$60 surplus for beginning the new year.

Mrs. George D. Purcell, of Plain Dealing, La., whose late husband was a boyhood friend of the editor, has our thanks for a word of commendation and for her continuing loyalty to the Advocate.

Mrs. J. M. Bonnette, 902 Sixth Street, Alexandria, La., is at the Robinson Hotel, in Long Beach, California, where she will sojourn until the month of February, after which she will return to Alexandria.

Rev. A. S. J. Neill requests the change of his address from Clay, La., to Bastrop. Bro. Neill was retired at the recent session of the Conference and expects to make his home at Bastrop.

Rev. Rudolph R. Scott, whose ministry at First Church, New Albany, was outstanding, returned to the North Alabama Conference, and has been stationed at First Church, Huntsville, Ala., a goodly city with plenty of water.

Rev. Milton Jay Peden reports that the Salem-Friendship charge, in the North Mississippi Conference, has given him a warm welcome and that parsonage improvements are being made for his comfort, and every indication points to a good year.

Rev. H. L. Johns, recently assigned to Rayne Memorial church, preached his first sermon on November 23, and was well received. Bro. Johns is not a stranger to the city and is not on trial in the sense that one from the outside would have been.

Rev. E. C. Gunn has taken up his work in Carrollton Avenue Methodist church under auspicious circumstances and is looking forward to a period of progress and growth during this his second pastorate of that congregation.

Rev. T. F. King, of Second church, has reached the city and has taken up his new work. Bro. King, who came from England a few years ago, was received into the Conference through Rayne Memorial church, New Orleans.

Miss Patty Lewis, sister of Rev. O. S. Lewis, of Hattiesburg, was taken quite ill during the session of the Mississippi Conference at McComb. Rev. O. S. Lewis, with whom she lives, was called home on account of her illness.

We have learned with sincere regret of the death of the babe of Mr. and Mrs. R. E. Harper, in Washington, a few days ago. Friends in First Church, New Orleans, will sorrow with the parents in the loss of their first-born.

A breezy letter from Rev. J. H. Felts, Fulton, Ky., says among other things that he knows he is alive by the mistakes he makes, and that he proposes to stay alive and maintain his interest in things and keep a warm heart.

Mrs. W. E. Moreland, Advocate representative for Natchitoches church, and one of the very best Advocate friends in the entire field, begins the new conference year with a substantial list of subscriptions and an encouraging message concerning the paper.

Rev. J. W. Faulk, who was returned to Slidell by the Conference which met in Shreveport recently, had an automobile accident returning from the session of the Conference. We understand that he sustained broken ribs and that he has been in a hospital at Baton Rouge.

Rev. G. W. McLain, formerly of the North Mississippi Conference, writes that he had a good year and has been returned to Mobetie, Texas, by the conference just held. He speaks in high praise of the ministry of Dr. Angie Smith, of Dallas, Texas, who was the conference preacher.

Dr. N. H. Melbert, recently transferred from Port Arthur, Texas, to First Church, New Orleans, was present for the service on November 23, and reports indicate that a very favorable impression was made upon his new congregation. Dr. Melbert has a great opportunity in that historic church and we feel sure that he will live up to its splendid tradition.

The national convention of the International Association of Evangelists will convene at Charlotte, N. C., December 28 through January 4. The sessions will be held in the Armory auditorium, and outstanding speakers and singers will have part on the program. For information and reservation,

write Elmer C. Miller, Director, Hotel Selwin, Charlotte, N. C.

Mr. L. E. Hawkins, of 204 Albermarle St., Springfield, Mass., suffered a stroke some time ago and is now confined to his home. Mr. Hawkins will be remembered by friends in New Orleans as the General Secretary of the Y. M. C. A. a number of years ago. He was also a member of the Board of Stewards of Rayne Memorial Church, and a man of sterling character and worth.

Friends of Dr. W. P. King, former editor of the Christian Advocate, Nashville, will be interested to know that he was appointed to Sandy Springs-Sardis charge, in the East Atlanta district, at the session of the North Georgia Conference just adjourned. Dr. King has only two more years before his retirement and this small charge on the outskirts of Atlanta was probably given him for his convenience and that he might be able to continue writing, which has been largely his life work.

APPOINTMENT ANNOUNCED

Bishop Peele authorizes the announcement that Rev. Robest A. Thornton, a transfer from the Mississippi Conference, has been appointed pastor of the Shuqualak and Mashulaville charge.

A. T. McILWAIN, D. S.

HOUSE PLUNDERED!

Dear Dr. Duren: The Methodist parsonage was entered and plundered in the pastor's absence at Conference. The wife and baby like the results. These paperhanging men did the work. Yea, Union Methodists.

ROY L. LANE.

MISSISSIPPI CONFERENCE GOALS OF 1941 FOR MINISTERS AND MEMBERS

1. Ministers and members become more spiritual and deepen their consecration.
2. Daily Bible Study: read our Christian Advocates and Church Literature; and read, at least, one good book a month.
3. Increase the number of family altars.
4. Lead at least one person to Christ and into the Church.
5. Name others only to speak kindly.
6. Talk the Church up and not down.
7. Actually practice stewardship of time, talent and means.
8. Reclaim and make effective "the lost evening service" of Methodism.



METHODIST RALLIES

Theme: "World-Wide Methodism Today."

Speaker: Dr. J. L. Neill, Meridian, Miss.

Time: 10 a. m. to 3 p. m. (Bring your lunch unless otherwise notified.)

Dates: December 1, Bossier City; December 2, Ruston; December 3, Monroe; December 4, Pineville; December 5, Lake Charles; December 8, New Orleans; December 9, Hammond.

VIRGIL MORRIS,

Conf. Missionary Secretary.

BISHOP WARREN AKIN CANDLER—NORTH GEORGIA CONFERENCE MEMORIAL SERVICE

By Rev. W. N. Ainsworth

When Warren Akin Candler was born in Carroll county, Georgia, August 23, 1857, a man of destiny was in the making. Graduating from Emory College in the summer of 1875, he became a member of the North Georgia Conference in the following fall and began at once the achievement of a notable career. When the earthly house of his habitation fell on September 25, 1941, having completed eighty-four years of life and more than sixty years of public service, one of the foremost leaders of American Methodism, and Georgia's ablest son, passed beyond our ken. Pastor, presiding elder, religious editor, prolific writer, college president, University Chancellor, Bishop forty-three years, and administrator in every realm of his church's extensive field, he had more than fulfilled the brilliant promise of his youth. The spot where he fell is like to that of some fallen giant of the woods, with a vast expanse of open sky stretching wide and high above it.

Let me mention briefly the foremost fields of his achievement:

The name of Warren A. Candler will ever stand out as an educational genius. Indeed, he was the supreme advocate of Christian education in his day—at least in the South—bringing the Church, as no other had before him, to realize its educational function. He had but little respect for any other kind of education. His interpretation of life made any education a partial and deficient thing that did not take in the relations of man with God and saturate the whole process of training with the fundamental facts that inhere in this relation. To him education was the realization of all capacity with the vision and mind and will to use it in the sphere of the divine intent.

At thirty-one, he was called to the presidency of his alma mater—Emory, at Oxford—where he remained ten years. And what years those were! He ranged through Georgia from the mountains to the sea with sermons, addresses and printed appeals that produced an awakening that her people had not known before. In Oxford, where youth came in ever increasing numbers, a few, as everywhere, sat round and just picked blackberries, but to most of them every common bush about the old campus, where Marse Warren lived and preached and taught, was aflame with the divine presence. A steady stream of youth went forth from Oxford in those years with a commanding sense of God and truth and duty to make a contribution to the welfare of their generation that has not been excelled. Many of them, now bowed with the weight of years, turn back to the Oxford of Candler and the Candler of Oxford like a thirsty man to a crystal spring for refreshment. Those were great

days at Oxford and perhaps those years were Candler's best.

Emory University came in due course. It was implicit in the seed which he had planted. It came out of misfortune—the loss of the only University that Southern Methodism had. Warren Candler was matched against the emergency and was more than equal to the task. Out of his vision and faith and courage came both Emory University, in Atlanta, and Southern Methodist University, in Dallas, each now growing into wide renown and usefulness. In the full sense of the word, he was the founder of Emory University. If there had been no Candler, there would have been no university. He was its first Chancellor. Other able sons of the same noble sire came to their brother's side and yet others of that honored lineage are helping still to make his dreams come true. When the increasing stream of cultured manhood—and much of it Christian—from Emory University's halls shall invest the temple of commerce and industry and the professions, as they surely will, they all may well look up and proclaim Warren-Akin Candler the puissant factor in it all. History will ascribe to him and the family which he represents a niche among the greatest benefactors of their native state. The University campus will never be complete without some monument of ample proportions to accentuate the name—Founder, Chancellor, Benefactor.

He was an ecclesiastical statesman of commanding rank. For forty-three years as a bishop of the church, until wasted by the ravages of time, he went everywhere, over land and sea, stimulating the churches, founding missions—he was the father of Methodism in Cuba and fostered it for twenty years—promoting colleges and doing with his might whatever his hands found to do. He was a potent figure in all the councils of the church, and for a quarter of a century the most determinative influence in it. If he had a peculiar affinity for the ideals of the South, it was because he believed with deep conviction in their virtue and that they ought to be preserved as a contribution to the nation's strength. He never used the mighty power he held to hurt the weakest man or consciously hinder any conserving programme for his church and country's good. His mastering motive, clear as crystal, always was to bring to triumph everywhere the Kingdom of God's dear Son.

The pulpit was his throne. A profound student of the Scriptures, he employed every available means for their interpretation and was convinced beyond all cavil or appeal of their divine authority. He believed mightily and, therefore, spoke with power. He never dealt with superficial themes, but ranged with steady and familiar tread among the fundamentals of the Christian gospel. Christ to him was the word made flesh to dwell among us that we might behold his glory and find in him the acme of all revelation that had come through patriarch, lawgiver and prophet. Through nearly sixty-six years he knew no master but Christ and had no objective but the building of His Kingdom. He had no confidence in anybody else or anything else as a solution of the ills of the world. He might have said with Principal John Campbell Shairp:

Subtlest thought shall fail and learning falter,

Churches change, forms perish, systems go,
But our human needs, they will not alter,
Christ no after age shall e'er outgrow.

Amen! Oh changeless one, Thou only

Art life, guide and spiritual goal

Thou art the light across the dark vale lonely—

Than the eternal haven of the Soul.

When Bishop Candler expounded the Deity, the Cross, the Resurrection, the Transfiguration of Christ, and other such glorious themes, he plumbed the depths, sealed the heights, opened the heavens, and led his listening audience through. His wit, wisdom and eloquence commanded the attention of all classes everywhere. He was one of Georgia's matchless four—Lovick Pierce, Geo. F. Pierce, Atticus G. Haygood and Warren Candler. When will we ever hear men preach again?

And now let me say in the end what belongs in the beginning. God made Bishop Candler a man before he made him the chosen instrument of His will in the service of his day and generation. His physique was strong; he was always well and died of no disease. He bowed under the weight of years and succumbed to the inevitable ravages of time. His intellect was continental in its range. He was genuinely a man of personal goodness. In him the intellectual, moral and spiritual forces, that are the indispensable make-up of a man, were blended and balanced by a master hand. He was a sincere Christian. He acknowledged no master but Christ. He was tenacious of his convictions and gave no man any shadow of excuse to impeach his courage. These were the cardinal elements of his great strength and his great career was the logical fruitage of his great faith. Who can lift the spear and bend the bow which he has now laid down?

It must have been with him that September morning of his going away as it was when Mr. Valiant-for-Truth saw the forerunners beckoning him to come. And they heard him say, "I am going to my fathers, and though with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage and my courage and skill to him that can get it. My marks and scars I carry with me to be a witness for me that I have fought his battles who now will be my rewarder." And when he was now come to death—the narrow stream of death—he laid down his burden of the flesh and crying, "Death, thou hast no sting," "grave, thou hast no victory," stepped across it and scaled the celestial heights while the trumpeters of the morning sounded welcome to the ranks of the victorious. And Warren Candler entered the realm of the immortals and was at home.

November 22, 1941.

CHRISTIAN WITNESS IN FRANCE

France again provides many examples of a steadfast Church, refusing to be broken by the terrible difficulties surrounding it. Here the Nazi oppression of the Church is far less, for obvious reasons the Nazis need to win the French over if they can, but all the same the churches have had to face the problems created by the cutting of the country into two separate parts, and the colossal refugee question.

I don't know any more moving document than an account I have received of the great camp near the Pyrenees, where in the heart of a mass of misery, refugees of all nations, of all churches and none, a kind of camp congregation has been started. The help that the Church has given to souls and bodies has brought to undernourished, despairing, helpless people, a new will to live, for they find that once again they belong to a community.—Spiritual Issues of the War

DR. R. W. VAUGHAN CONFERENCE TREASURER

By Rev. R. R. Branton

At the recent session of the Louisiana Conference, Dr. R. W. Vaughan was elected Conference Treasurer. The selection of a treasurer was made necessary by the resignation of Paul M. Brown, who had served faithfully for the past several years. The Conference could have chosen no more worthy successor to the responsible position than Dr. Vaughan.

Your writer is calling attention to the change from Paul M. Brown to Dr. R. W. Vaughan in order that the churches may not be confused in the mailing of conference funds. Do not send your checks to Paul M. Brown, but to Dr. Vaughan; at Ruston, World Service, Fourth Sunday Offerings, Superannuate Fund, Administrative Fund, Jurisdictional Conference Fund, Bishops Fund, and District Superintendents Fund should all be sent to Dr. R. W. Vaughan, Ruston, Louisiana.

THE BROTHERHOOD

North Mississippi Conference, Methodist Church

Winona, Mississippi,
November 26, 1941.

Dear Brother Pastor:

I am again calling attention to The Brotherhood, for the year 1941-42. We are entering the fourth year of the new organization. It has vindicated itself and proven in every way to be a better plan than the old one. Six members died last year, which under the old plan would have cost each member \$30.25. This would probably have wrecked the organization. Under this plan no man paid more than \$10.25, and each beneficiary received nearly as much as was received by the beneficiary under the old plan. The old preachers, the small-salaried man, the sick and the well were cared for with a nice benefit assured against the day of misfortune. A number of our brethren cannot get burial insurance.

Letters from the beneficiaries thanking The Brotherhood would do your heart good.

Regular annual dues—\$10.25; Pastors receiving salary of \$600 to \$1,000—\$5.25; Pastors receiving \$600 or less cared for by Board of Missions; Dues of superannuates cared for by Board of Superannuates if they were members of The Brotherhood at time of superannuation.

Payments may be made quarterly, semi-annually, or annually.

If every member of the conference were a member of The Brotherhood, it would almost guarantee a \$500 benefit to each beneficiary. The average death rate since the organization of the conference in 1870, 71 years, has been three and one-ninth a year. Last year and two other years the conference suffered seven deaths. Some years there has been but one death.

Yours faithfully,

J. H. HOLDER,

Secretary-Treasurer.

EIGHTH ANNUAL MINISTERS' WEEK, AT EMORY, JANUARY 19-23

Each year numbers of the ministers of the Southeastern Jurisdiction of the Methodist Church, attend Ministers' Week at Emory University. These men realize that

in times of momentous change and upheaval the minister needs renewed inspiration and disciplined thinking under capable, trained leadership. Men who have attended Emory in the past find here an opportunity for renewing old acquaintances, and the making of new contacts with colleagues of other sections of the Church. These brief, yet thorough considerations of thought and spiritual movements, prove helpful in many ways by renewing and stimulating insight through fellowship, worship and study.

This year's program will cover the period of January 19-23, 1942. Bishop Arthur J. Moore, resident bishop of the Atlanta area, will deliver a series of lectures on certain triumphant declarations of the faith; and Dr. Y. C. Yang, president of Soochow University, now on leave of absence in America, will speak on Chinese cultural backgrounds. In addition to these lectures, the University is offering several short courses to be taught by members of the Theology faculty.

Rooms and accommodations may be had in homes near the campus or in adjacent hotels at reasonable rates. The University has limited arrangements for men whose salaries are \$1,200 or less. Reservations should be made immediately, or as soon as possible. Write to the registrar, "Ministers' Week," Emory University, Georgia.

Ministers' Week is not limited to Emory men; it is intended to serve the ministry of the whole Church. Any member of an Annual Conference is welcome to the benefits offered. Registration begins at 2:30, Monday afternoon, January 19, in the lobby of the Theology Building. There will be a nominal registration fee of \$1.50, which includes the banquet ticket. There will be no other expense aside from room and board.

REV. H. W. LEDBETTER MOVES TO SHREVEPORT

Rev. H. W. Ledbetter, who is on the retired list in the Louisiana Conference, is now living at 147 Eagan St., Shreveport. Last year he served the Merryville charge as supply. His friends can now reach him at the above address.

WALNUT GROVE REMEMBERS PASTOR

Dear Dr. Duren: On Wednesday evening, November 26, a number of the members of the Walnut Grove Methodist church visited the parsonage and gave the pastor and family a good pounding. It was a complete surprise to the recipients. We deeply appreciated both the spirit and the substance of the occasion, and look forward to another good year's work with the people of the Walnut Grove charge.

J. W. LOUDENSLAGER,

Pastor.

THE FLOODS DESCENDED

Dear Dr. Duren: Though we came into Ferriday last Saturday afternoon in a heavy shower of rain, showers are not altogether distasteful to us. As we were very tired and were thinking of retiring another heavy shower came up. But this time it was not rain, but a downpour of pantry supplies. In came cans of peas and beans, flour, sugar, meal, bacon, ham, a dressed chicken, and all the things which make a pantry complete.

The shower was ushered in by the good people of Ferriday, who gave us a warm and hearty reception into their fellowship.

If you think that venison steaks are not good, come to see me and I shall prove otherwise. I have a neighbor, Charlie Engleith, who does not bring home the bacon, but does bag a deer pretty often. He has been very generous with us.

Sincerely yours,

TED HOWES.

DISTRICT MEETINGS

The meetings of the pastors, District Stewards and Charge Lay Leaders for the Mississippi Conference will be held as follows:

Brookhaven District—December 4, 1:30 p. m., First Methodist church, Brookhaven.

Meridian District—December 5, 10 a. m., Central Methodist church, Meridian.

Seashore District—December 8, 1:30 p. m., First Methodist church, Gulfport.

Vicksburg District—December 9, 10:30 a. m., Gibson Memorial Methodist church, Vicksburg.

Jackson District—December 10, 10 a. m., Capitol Street Methodist church, Jackson.

Hattiesburg District—December 12, 10 a. m., First Methodist church, Laurel.

B. L. SUTHERLAND,

Chairman of Cabinet.

OTTO PORTER,

Secretary of Cabinet.

BOOKS

(Continued from page 5)

ence of divine power which "strangely warmed" the heart of Mr. Wesley two hundred years ago.

The seven chapters of the book are: The Authority of Religious Experience, The Church of the Living God, Evangelism and the Saving of Souls, Human Society and Social Reform, Christian Nurture and the Educational Process, Spiritual Discipline and the Culture of Religious Living, and The Everlasting Gospel in Our Day.

Naturally, Mr. Wesley, as founder, is central in the Bishop's analysis of the processes which gave body and soul to the Methodist movement. He fashioned the creed of the church out of materials at hand, but as evaluated by the authority of his experience of the "strangely warmed" heart. His program of work was developed on the field, but it was enriched by cultural resources drawn from Oxford. The church which he launched must not be imitative, but must carry forward every generation the Methodist message interpreted in the terms of its life and according to its needs. Bishop Kern feels that the Methodist message is a great spiritual adventure, interpreting for each succeeding generation the operations of the divine process by which God reconciles the world to himself.

Adventism, the Second Coming of Christ, by William Peter King. Abingdon-Cokesbury Press, New York, Nashville, pp. 134, price \$1.00.

Dr. King was the editor of the *Christian Advocate*, Nashville, until that publication was merged in the organ of United Methodism. In the opening statement, he expressly disavows the intention to oppose the Biblical teaching concerning the second coming of Christ. He seeks to refute only what has come to be known as "Adventism," and he decries the necessity for accepting either pre or postmillenarianism as an option. The rejection of "Adventism" is based upon the fact that the Scriptures discourage rather than support the fantastic perversions of millennial enthusiasts. Dr. King refers to the fact that it is a form of occultism which

springs up in periods of depression, discouragement and despair; that it is peculiarly a doctrine which serves the purpose of the opportunist, and that it has the effect of "turning the Bible into a riddle." He points to the various dates fixed for the fulfillment of Adventist expectations as evidence of a crude and unpendable literalism based upon vague symbolisms rather than a constructive view of either Scripture or life. For the support of Adventist assumptions, Dr. King holds that its adherents resort to an exegesis of prophecy which is so fantastic as to be little better than an intellectual sleight-of-hand performance.

In our opinion this book will not change views of those who are committed to Adventism, but it does present the facts in a manner which may save sincere seekers for truth from being deceived as to its assumptions and implications.

On Guard, by Joseph R. Sizoo. The Macmillan Company, New York.

This little volume by Doctor Sizoo contains a devotional meditation for every day in the calendar year. It is written in the clear style and the deeply devotional spirit characteristic of the author. It differs from the ordinary devotional guide in that it gives a meditation which is both practical and scriptural without the ordinary technique of such offerings. It fits a devotional thought into the matrix of revealed truth.

We quote a few suggestive sentences: "We are not responsible for the condition in which we find ourselves, but we are responsible for the attitude we assume under those conditions." "Through all the long travail of time great moral movements have never collapsed." "The seeds of national decay are never in the form of government which may prevail, nor in the wealth or poverty of its citizens, but in the decay of moral authority and religion." "Our trouble is not that we have ceased to love Christ, but rather that we have ceased to have faith in Him." "We have become so broad that we are actually shallow, and tolerance has been turned into compromise." "Something goes out of a civilization which loses its faith in common people. History salutes the man with two talents." "We submerge the making of a life under the making of a living."

These quotations are sufficient to show the religious depth and discrimination of these very helpful meditations.

BRAZIL STUDENTS PRESS PORTUGUESE STUDY

By S. E. Evans

Believing that the "good neighbor" policy must be practiced if it is to be effective in building inter-American solidarity, the University center in Nashville is offering scholarships to six Brazilian students at Scarritt College, Vanderbilt University and George Peabody College. The students will study and collaborate in the preparation of a Portuguese word book for language study.

The United States Government has helped provide transportation for the students, and the Institute of International Education has cooperated. Brazilian students now at work are Anna Rickli, teacher from a Mission school in Sao Paulo; Dina Rizzi, supervisor of a Mission school in Ribeirao Preto; Iolanda Leite, teacher of French in a Government school in Sao Paulo; Wanda Galvao, teacher in a Government secondary school in Amparo, Sao Paulo; Jorge Coelho, administrative secretary of the Y.

and Juvenal Silva, pastor from the Brazil Methodist Church. Under the direction of professors from the three cooperating institutions in Nashville, these young people are making records of proper pronunciations and are building the basis of adequate language study materials for English-speaking persons who wish to study Portuguese. Through their interpretation of Brazil to college and community groups a better understanding of Brazil is developing. Through

MISSISSIPPI CONFERENCE

Brookhaven District—First Round
Georgetown, at Providence, Dec. 21, 11 a.m. and 1:15 p.m.
Hazlehurst, Dec. 21, 7 p.m.; Q. C. Jan. 13, 7 p.m.
Gallman, at Bethesda, Dec. 28, 11 a.m. and 1:15 p.m.
McComb, Pearl River Avenue, Dec. 28, 7 p.m.; Q. C. Feb. 4, 7 p.m.
Harrisville, at Harrisville, Jan. 4, 11 a.m. and 1:15 p.m.
Magnolia, Jan. 4, 7 p.m., followed by Q. C.
Bogue Chitto, at Hawkins Chapel, Jan. 8, 11 a.m. and 1:15 p.m.
Scotland, at Sweet Water, Jan. 10, 11 a.m. and 1:15 p.m.
Monticello, at Monticello, Jan. 11, 11 a.m. and 2 p.m.
Meadville and Bude, at Meadville, Jan. 11, 7 p.m., followed by Q. C.
Sartinsville, at Sartinsville, Jan. 18, 11 a.m. and 1:15 p.m.
Prentiss, at Prentiss, Jan. 18, 7 p.m., followed by Q. C.
Osyka and Fernwood, at Osyka, Jan. 25, 11 a.m. and 1:15 p.m.
McComb, Centenary, Jan. 25, 7 p.m.; Q. C. Feb. 11, 7 p.m.
Silver Creek, at Silver Creek, Feb. 1, 11 a.m. and 1 p.m.
Summit and Felder, at Summit, Feb. 1, 3:30 p.m.; preaching 7 p.m.
Barlow, at Center Point, Feb. 8, 11 a.m. and 1 p.m.
Utica, at Utica, Feb. 8, 3:15 p.m.; preaching 7 p.m.
Foxworth, at Kokomo, Feb. 15, 11 a.m. and 2 p.m.
Tylertown, at Tylertown, Feb. 15, 7 p.m., followed by Q. C.

The district stewards are called to meet at Brookhaven, December 4, at 1:30 p.m. Pastors, Lay Leaders, General Superintendents of the Church Schools, and all other interested workers are invited to meet with them.

R. H. CLEGG, D. S.

Jackson District—First Round
Jackson, Millsaps Memorial, Nov. 30, 7:30 p.m.
Lena, at Good Hope, Dec. 7, 11 a.m. and 1:30 p.m.
Jackson, Glendale, Dec. 7, 7:30 p.m.
Clinton, at Ridgeland, Dec. 10, 7:30 p.m.
Greenfield and Richland, at Richland, Dec. 12, 7:30 p.m.
Mendenhall, at Mendenhall, Dec. 14, 11 a.m. and 1:30 p.m.
Madison, at Madison, Dec. 14, 7:30 p.m.; Q. C. later.
Canton, North Side, Dec. 17, 7:30 p.m.
Lake, at Lake, Dec. 21, 11 a.m. and 1:30 p.m.
Forest, at Forest, Dec. 21, 7:30 p.m.; Q. C. later.
Walnut Grove, at Walnut Grove, Dec. 28, 11 a.m. and 1:30 p.m.
Brandon, at Brandon, Dec. 28, 7 p.m.; Q. C. later.
Benton, at Benton, Jan. 4, 11 a.m. and 1:30 p.m.
Flora and Bentonla, at Bentonla, Jan. 4, 3:30 and 7 p.m.
Jackson, Bessie Shands, Jan. 7, 7:30 p.m.
Carthage Circuit, at Singleton, Jan. 11, 11 a.m. and 1:30 p.m.
Carthage Station, Jan. 11, 4 and 7:30 p.m.
Florence, at Florence, Jan. 14, 7:30 p.m.
Raleigh, at Raleigh, Jan. 15, 11 a.m. and 1:30 p.m.
Harperville, at Harperville, January 18, 11 a.m. and 1:30 p.m.
Galloway Memorial, Jan. 18, 7:30 p.m.; Q. C. later.
Morton, at Morton, Jan. 21, 7:30 p.m.
Homewood, at Homewood, Jan. 25, 11 a.m. and 1:30 p.m.
Jackson, Capitol Street, Jan. 25, 7:30 p.m.
Bolton, at Bolton, Jan. 28, 7:30 p.m.
Shiloh, at Shiloh, Feb. 1, 11 a.m. and 1:30 p.m.
Fannin, at Holly Bush, Feb. 1, 4 and 7 p.m.
Camden, at Forest Grove, February 8, 11 a.m. and 1:30 p.m.
Canton, First Church, Feb. 8, 7:30 p.m.
Vaughan, at Union, Feb. 15, 11 a.m. and 1:30 p.m.
Jackson, Grace, Feb. 15, 7:30 p.m.; Q. C. later.
Sharon, at Farmhaven, Feb. 22, 11 a.m. and 1:30 p.m.
Terry, at Forest Hill, Feb. 22, 4 and 7 p.m.
A meeting of the pastors, district stewards and charge lay leaders will be held at Capitol Street church, December 10, at 10 a.m.

OTTO PORTER, D. S.

NORTH MISSISSIPPI CONFERENCE

Corinth District—First Round
Ripley, Nov. 23.
Fulton, at Fulton, Nov. 30.
New Albany Station, Nov. 30, night.
Guntown and Saitillo, at Saitillo, Dec. 3, 10:30 a.m.
Baldwyn and Wheeler, at Baldwyn, Dec. 3, night.
Booneville Circuit, at Carolina, Dec. 4.
Chalhybeate and Walnut, at Chalhybeate, Dec. 7.
Corinth, First Church, Dec. 7, night, preaching; Q. C. Dec. 17, night.
Booneville Station, Dec. 10, night, preaching Dec. 28.
Ashland Circuit, at Ashland, Dec. 11.
Blue Mountain, at New Hope, Dec. 13.
Belmont Circuit, at Belmont, Dec. 14.

Tishomingo Circuit, at Tishomingo, Dec. 14, night.
New Albany Circuit, at Mt. Olivet, Dec. 18.
Rienzi Circuit, at Reinzi, Dec. 18, night.
Hickory Flat Circuit, at Hickory Flat, Dec. 19.
Corinth, Southside, Dec. 28, night.
Kossuth, at Kossuth, Jan. 2.
Potts Camp Circuit, at Potts Camp, Jan. 4.
Holly Springs, Jan. 4, night.
Mantachie Circuit, at Mantachie, Jan. 7.
Iuka Circuit, at Pleasant Hill, Jan. 9.
Burnsville, at Burnsville, Jan. 11.
Iuka Station, Jan. 11, night.
Abbeville Circuit, at Abbeville, Jan. 14.
Oxford-University, Jan. 14, night.
Myrtle Circuit, at Myrtle, Jan. 15.
Duman Circuit, at Dumas, Jan. 18.
Waterford Circuit, at Waterford, Jan. 20.
Sherman Circuit, at Sherman, Jan. 21.
Lowry Circuit, at New Harmony, Jan. 25.
Corinth-Hopewell, Rocky Springs Circuit, at Rocky Springs, Jan. 28.
Corinth Circuit, at Mt. Carmel, Jan. 29.
Marietta Circuit, at Marietta, Feb. 1.
Pastors' meeting, at New Albany, Dec. 9, 10:30 a.m.
District staff meeting, at New Albany, Dec. 9, 3 p.m.
Institute for Church School workers, Jan. 22. Place to be selected.

W. R. LOTT, D. S.

Greenville District—First Round

Dublin and Mattson, at Dublin, Dec. 7, a.m.
Coahoma and Jonestown, at Jonestown, Dec. 7, p.m.
Shelby, Dec. 14, a.m.
Duncan and Alligator, at Duncan, Dec. 14, p.m.
Friars Point and Lyons, at Friars Point, Dec. 21, a.m.
Dubbs, Dec. 21, p.m.
Arcola and Murphy, at Arcola, Dec. 28, a.m.
Boyle and Pace, at Boyle, Dec. 28, p.m.
Glen Allan and Winterville, at Glen Allan, Jan. 4, a.m.
Hollandale, Jan. 4, p.m.
Gunnison and Hillhouse, at Gunnison, Jan. 11, a.m.
Rosedale and Benoit, at Rosedale, Jan. 11, p.m.
Lula and Dundee, at Lula, Jan. 18, a.m.
Tunica, Jan. 18, p.m.
Merigold and Sherard, at Merigold, Jan. 25, a.m.
Shaw, Jan. 25, p.m.
Clarksdale, Feb. 1, a.m.
Cleveland, Feb. 1, p.m.
Indianola, Feb. 8, a.m.
Leland, Feb. 8, p.m.

J. W. WARD, D. S.

Sardis-Grenada District—First Round

Lake-Cormorant, at Lake Cormorant, Dec. 7, a.m.
Horn Lake, at Horn Lake, Dec. 7, night.
Mt. Pleasant, at Mt. Pleasant, Dec. 10, a.m.
Byhalla, at Byhalla, Dec. 10, night.
Pleasant Hill, at Pleasant Hill, Dec. 11.
Red Banks, at Red Banks, Dec. 14, a.m.
Como, Dec. 14, night, preaching only.
Courtland, at Courtland, Dec. 15.
Sardis Circuit, at Cold Springs, Dec. 17.
Longtown, at Longtown, Dec. 18.
Batesville, Dec. 28, a.m.
Sardis Station, Dec. 28, night.
Arkabutla, at Stray Horn, Dec. 30.
Tyro, at Free Springs, Jan. 2.
Olive Branch, Jan. 4, a.m.
Hernando, Jan. 4, night.
Oakland, at Oakland, Jan. 6.
Lambert and Crowder, at Lambert, Jan. 7, night.
Shuford, at Eureka, Jan. 9.
Senatobia, Jan. 11, a.m.
Crenshaw and Sledge, at Sledge, Jan. 11, night.
Holcomb, at Holcomb, Jan. 13.
Charleston, Jan. 18, a.m.
Grenada, Jan. 18, night.
Marks-Bejen-Darling, at Marks, Jan. 21, night.
Cockrum, at Cockrum, Jan. 22.
Tutwiler, at Tutwiler, Jan. 25, a.m.
Coldwater, at Coldwater, Jan. 28, night.

C. T. FLOYD, D. S.

LOUISIANA CONFERENCE

Baton Rouge District—First Round

Baker, at Baker, Nov. 30, a.m.; Q. C. 2 p.m.
Zachary, Nov. 30, p.m.; Q. C. after service.
Denham Springs, Dec. 3, p.m.
St. Francisville, at St. Francisville, Dec. 7, a.m.; Q. C. 2 p.m.
Jackson, at Jackson, Dec. 7, p.m.; Q. C. after service.
Blackwater, Dec. 10, p.m.
Walker, at Walker, Dec. 14, a.m.; Q. C. 2 p.m.
Live Oak, Dec. 14, p.m.; Q. C. after service.
Greensburg, at Greensburg, Dec. 21, a.m.; Q. C. 2 p.m.
Clinton, at Clinton, Dec. 28, a.m.; Q. C. 2 p.m.
Istrouma, Dec. 28, p.m.; Q. C. to be arranged.
Springfield, at Springfield, Jan. 4, a.m.; Q. C. 2 p.m.
Ponchatoula, Jan. 4, p.m.; Q. C. after service.
Baton Rouge, First Church, Jan. 7, p.m.
Gonsales, at New River, Jan. 11, a.m.; Q. C. 2 p.m.
Hammond, Jan. 11, p.m.; Q. C. after service.
Angie, at Angie, Jan. 14, p.m.
Pine Grove, at Montpelier, Jan. 18; Q. C. 1:15 p.m.
Amite, Jan. 18; Q. C. after service.
Baton Rouge, Student Center, Jan. 21, p.m.
Lott, at New Roads, Jan. 25, a.m.; Q. C. after service.
Plaquemine, Jan. 25, p.m.; Q. C. after service.
Pearl River, at Pearl River, Feb. 1, a.m.; Q. C. 2 p.m.
Covington, at Covington, Feb. 1, p.m.; Q. C. after service.
Slaughter, Feb. 4, p.m.
Fisher, at Mt. Hermon, Feb. 8, a.m.; Q. C. 1:15 p.m.
Franklinton, Feb. 8, p.m.; Q. C. after service.
Tickfaw, at Tangipahos, Feb. 15, a.m.; Q. C. 2 p.m.
Kentwood, Feb. 15, p.m.; Q. C. after service.
Bogalusa, Feb. 22, a.m.
Bogalusa Ct., at Columbia Road, Feb. 22, p.m.; Q. C. following service.
District Missionary Institute, at Hammond, on December 9. Everybody to bring own lunch.

W. L. DOSS, D. S.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Good for Every Day

The gloom that everywhere engulfs the world

Is not by nature made but by man's acts;
Our grief is not caused by fading sun,
Our hunger is not caused by lack of food,
Nor our cold hearths by lack of coal or wood,

Nor jobless man for lack of tasks to do.
Defects in man have brought defeat to man;
He's plumed the seas and flown above the clouds,

Made glorious music and great literatures;
He's traced the atoms course and weighed the stars,

And in ten thousand ways done noble deeds,
But yet has failed his crowning deed to do.

He's failed to keep alive throughout the year

The precious spirit of the Christmastide,
And joy will not be his until he puts
Good will to men in more complete control
Of human actions in this turning world,
And so obey the teachings of the Christ.

—President and Mrs. Benedict, of Texas University.

Christian Social Relations and Local Church Activity

2212 Fifteenth Street,
Meridian, Mississippi,
November 27, 1941.

Dear Secretary:

Just a few days of this month remain and we have been asked to have our reports for 1941 completed by December 15, before the Christmas rush. There is yet time to promote some activity in each of the seven areas of our department:

1. Local Church and Community Cooperation: Help to create more fellowship among your church members. Just now we are beginning a new church year—many of us with a new pastor—why not have a get-together "play night" and start the year with enthusiasm?

2. International Relations and World Peace: If you have not ordered and distributed copies of the Social Creed of the Methodist Church to your members, order them now from the General Conference Commission on World Peace, 740 Rush Street, Chicago, Ill. (Free.)

3. Economic Relations: Have you checked with your county welfare agent to see how many dependent children and persons receiving old age pensions live in your community? She can show you how you may render a wonderful service. How about a year's subscription to the "Upper Room," in Braille, to some blind person who can read it?

4. Minority Groups: Have you offered to assist the women in your local Negro Methodist church to organize a W. S. C. S.? Use the material for new societies from our Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.

5. Christian Citizenship: Talk with your representative and senator concerning the establishment of the training school for delinquent Negro youth, which was authorized by the last Legislature.

6. Alcohol and Other Narcotics: Encourage your officers to enforce the liquor laws, especially during the holidays.

7. The Christian Family: Present "The Christian Home" as a suggestion for a Christmas gift to parents of small children. We are proud of the work done during 1941—may God bless you.

KATHERINE A. WILSON,
Conference Secretary
of C. S. R. and L. C. A.

"Two-Way Passage"

Following the study of "Christians and World Order," the recent book, "Two-Way Passage," by Louis Adamic, will be interesting reading.

"That Western civilization, of which the United States is the greatest power, finds itself in the depths of its most critical period is clear enough. The question is: What can America do about it? That we will have to do something is obvious.

"Must the American process toward general welfare and a decent life for the individual continue to be hamstrung by Europe's periodic crises? Why should America be forced, every generation or so, to sidetrack her progress toward deeper and wider democracy; go on food and fuel rations, give up her aluminum pots and pans, send her sons into the armed forces, and bleed herself white with taxes every time Europe has a convulsion? It is not a question of 'keeping America out of Europe's wars,' but a question of keeping Europe's wars out of America!

"What can America do?"

"Mr. Adamic has a suggestion which, he explains, exists in pieces all over the country and just happens to have converged in his head. It is not another League of Nations, not a union of peoples of common speech, not another 'class war,' not the messianic indoctrination of the world with another abstract political religion. What he proposes, in outline, is the full utilization of the most famous and practical experience in history—the American Experience.

"With documented fact, highlighted by drama and wit, he presents one of the most original and provocative ideas to appear in our time: an idea that will appeal alike to sincere 'isolationists' and 'interventionists' who, as Mr. Adamic shows, are but two sides of the same coin; an idea, in short, that will appeal to everyone in the United States except Hitler's agents—to old-stock American and latest refugee, to Jew and Gentile, and to those descended from all the national stocks of Europe.

"The suggestion in this volume presents a challenge to America, to her present, and above all to her potential spiritual, economic and industrial resourcefulness, whose realization looks toward the preservation and unchecked growth of the American Experience, and outlines a passage to freedom for mankind."

Mrs. Arrington and Miss Buckles in New York

Mrs. Paul Arrington, our conference president, and Miss Winnie Buckles, our

state director of alcohol education, are in New York City, attending meetings of the Research Committees of the Christian Social Relations and Local Church Activities Department of the Woman's Division.

While in New York, Mrs. Arrington will also attend a meeting of the national Board of Missions and Church Extension.

* * *

With Our Sick

On November 21st, Mrs. C. E. Mullins, formerly secretary of the Brookhaven District, underwent an operation at the Vicksburg Infirmary. Her friends wish for her a speedy recovery.

Mr. R. E. Rollings, husband of our Secretary of Student Work, continues to improve at his home in Hattiesburg.

A recent letter from Mrs. James A. Evans, our former treasurer, tells of joy in her restored health and appreciation for the many courtesies during her illness.

* * *

December 15th

For a number of years we have been asked to close our books, especially the treasurer's, for the year's work, by December 15th, and get reports to the conference officers as soon after that date as possible.

Mrs. L. O. Todd, of Decatur, our new treasurer, asks that we continue to follow this plan.

* * *

Mrs. Jones' Change of Address

Secretaries of Young Women and Girls (or Secretaries of Youth Work) will please note the change in the address of our conference secretary, Mrs. Glendell A. Jones, from Ovette to Florence.

* * *

Appreciation

Many times, tucked in with the report of a zone meeting or on a postcard, someone writes us that the page in the Advocate has been helpful.

This always brings joy to our hearts and a resolve to work even harder to make the page worth while.

* * *

Northeastern Zone, Brookhaven District

The Northeastern Zone of the Brookhaven District, met with the W. S. C. S., of the Bassfield church, for its fourth quarter's program, with Mrs. W. C. Thompson presiding.

The planned program, "Literature and Our Life," was presented in two panel discussions:

First: "Our Literature and Its Effect on Our Local Society," was presented by the W. S. C. S. of Monticello.

Second: "Information in New Literature on Children's Work," presented by the Carson W. S. C. S.

All of the societies represented gave splendid reports of their year's work and plans were made for the zone to present one Life Membership.

The hostess society served a delicious lunch at noon.

Mrs. Roy Wolfe, of Prentiss, led the consecration service.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

A Prayer for Peace

(Set to music on page 4, of Nov. Methodist Woman)
(II Peter 3:13)

O God and Father of us all, Lift from our world its darkening pall;
Forgive our madness, sin and strife, Turn our goals from death to life.
Create in us a zeal for right, Help us share our candle's light;
Impel our hearts to seek Thy way, Guide us to peace, O God we pray.

* * *

New Presidents' Needs

For Pledge Service, to be used January 5 1942: Installation and Pledge Service, 25 copies at 15 cents; 50 at 25 cents; 100 at 45 cents. Membership pledge card FREE.

Program Material: For the Facing of This Hour. Contains twelve months' programs for 1942. Price, 25 cents.

Worship Services: To accompany For the Facing of This Hour. Ten cents.

Set of Pictures: These will illustrate some of the work described in the programs for 1942. Fifty cents.

Orders for above material may be sent to Literature Headquarters, 420 Plum Street Cincinnati, Ohio.

* * *

Resolutions of Respect

In the death of Mrs. R. L. Harmon, the Woman's Society of Christian Service, the Sunday School class of which she was the teacher, as well as the church as a whole, realizing the loss, make the following resolutions:

First, that her loyalty, her fidelity, and her Christian personality will be hard to find.

Second, her ability to be a true friend won for her friends among all levels of people who loved and admired her.

Third, her official service in all church organizations could not be excelled.

Fourth, that these resolutions be spread upon the minutes, and a copy sent to her family.

MRS. T. T. O'BRYANT,
MRS. M. E. JARRET,

Committee.

* * *

Cooperative Mission Study

The Woman's Societies of Christian Service of the Crenshaw and Sledge churches, studied together during the month of October for their Fall Mission Study, "A Christian Imperative," by Dr. Roswell P. Baines. Mrs. W. P. Bailey, our pastor's wife, led the study.

Two lessons were given by the Crenshaw society in the Sledge church, and two lessons were given by the Sledge society in the Crenshaw church. Our last lesson was an all-day meeting in the Crenshaw church, with a fellowship dinner at our parsonage. We closed our study with the Holy Communion being administered by our pastor, Rev. W. W. Bailey.

The Crenshaw and Sledge societies presented to our leader, Mrs. W. P. Bailey, a Life Membership in the Woman's Society of Christian Service, in love and appreciation of her and the splendid work she had done among us for four years.

Each of us found our Mission Study interesting, helpful and challenging, and we feel that it will bear fruit in our societies.

MRS. JOHN BRYANT.

Crenshaw, Miss.

* * *

Lookin' for a Movie?

At last Warner Brothers have produced a movie which everyone, movie-minded or not, will wish to see. ONE FOOT IN HEAVEN is in a class by itself so far as the Protestant adherents are concerned, but since it is the story of a Methodist clergyman, we are all particularly interested, not only in laughing and weeping with him and his family, but in so supporting this new venture in moving pictures that it will not be long before there are others of this kind.

There is nothing denominational about this unusual play, and not one thing to irritate your Jewish or your Catholic friends. But because it is the story of a Methodist, and so stated, there may be those of other faiths who would be inclined to say, "Oh, well, since it is Methodist, and I am Congregationalist, or Lutheran, or what-have-you, I guess I am not interested." This is where you as a Methodist, step in and persuade your friend, he or she "must see it"—even if you have to take them both as your personal guests.

Why? First, because this is life—real life, dealing with common, everyday things in which you will be interested, such as food and good-looking hats and roofs that do not leak.

Second, because we now have the first chance of our lives to back a movie that is different, which, if properly backed (we are told by those next to producers), will bring forth more clean, real-life stories of people whose primary purpose is to serve their community and put vital religion into everyday doings.

The first week ONE FOOT IN HEAVEN comes to your town, have a society MOVIE PARTY—and then tell all your friends about it. (Yes, this might come under Christian Social Relations and Local Church Activities).

—From November Methodist Woman, Page 31.

* * *

News Beyond Our Conference Rounds

A Joint Meeting of the Board of Missions and Church Extension and Woman's Society of Christian Service of the Southeastern Jurisdiction, to be held at Nashville, Tenn., January 27-30.

On Tuesday, January 27, morning and afternoon, there will be preliminary meetings of the Jurisdictional Board of Missions and Church Extension and Jurisdictional Society of Christian Service, meeting separately. (The executive committee of the Woman's Society of Christian Service will meet for preliminary planning on Monday afternoon and evening, January 26.)

The first joint Missionary Mass Meeting will be held on the evening of Tuesday, January 27.

The Sectional Meetings will be devoted to addresses, discussions and business matters.

Emphasis will be placed on the mis-

sionary program and policy of the Southeastern Jurisdiction.

The Joint Sessions and Joint Missionary Mass Meeting will be great inspirational occasions. Outstanding leaders, men and women from various parts of the nation, are being sought as speakers.

It is expected that one of these joint programs will be devoted to missionaries of many lands, and another to the place of youth in the missionary enterprise.

All members of the Jurisdictional Board of Missions and Church Extension and Jurisdictional Woman's Society of Christian Service, representatives of the General Board, missionaries, and other officials and interested persons are, of course, expected to attend.

But attendance will not be restricted to these. All missionary-minded Methodists are invited. Very great crowds are expected, corresponding to the groups which formerly attended the General Missionary Council and the Woman's Missionary Council in this territory.

* * *

Are Methodist Women Matching Their Deeds With Their Opportunities?

American women are the most favored group on earth. The Master said, "For unto whom much is given, of him much shall be required." (Luke 12:48.)

Blanks for your annual report will soon be in your hands. Please fill out carefully and mail before the Christmas rush is upon you.

Is this not an opportune time for each society to make a thoughtful appraisal of what it has done, or what it has not done, or what it can yet do as an "over-and-above" in the remaining weeks of 1941?

If each society would make an additional gift of any amount ranging from 25 cents to \$25.00, or from \$1.00 to \$100 dollars, according to its ability, the Woman's Division could close this year without fear of deficit such as it now faces.

* * *

The reports for the second quarter, ending July 31, from 84 conferences (22 did not report), show 650 new organizations and 33,013 new members in the adult department. The Northeastern Jurisdiction led with 245 new organizations and 10,042 new members. Throughout this year the major emphasis in our organizational work has been stressing the conferences reaching 100% in organization of the Woman's Society of Christian Service in the local charges. Most conferences have worked assiduously to accomplish (Continued on page 16)

J. E. COCHRAN, EVANGELIST

I Have Some Open Dates for Revivals

References Upon Request.

J. E. COCHRAN, Evangelist,
621 W. Main,
Shawnee, Oklahoma.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Homer W. S. C. S. Holds Enthusiastic Meeting

The Methodist W. S. C. S. met at the church on Monday afternoon for a mission study program, with eighty-six present.

The meeting opened with the hymn, "Wonderful Peace."

Mrs. J. T. Gibson gave an impressive devotional on "Our Responsibility for Peace." Mrs. W. L. Menefee read the Scripture lesson from Matthew, and Mrs. Gibson closed the devotional period with prayer.

Mrs. Guy Kinnebrew, as program leader, gave the introduction to the last chapter in the mission study book, "The Christian Imperative."

A pageant, "The Christian Church and the Nations of the World," was presented, with Mrs. W. E. Fine representing the church; Mrs. Guy Kinnebrew, the unconcerned Christian; Mrs. John Robinson, England; Mrs. T. L. Guice, France; Mrs. J. N. Brown, India; Mrs. A. T. Gibson, Sumatra; and Mrs. Claude White, China. Carolyn Watson, Jane Brown and Betty Jo White told what children in other lands are doing.

Before the pageant, the mixed chorus from the high school, accompanied by Laura Alice Gordon, sang, "The Church in the Wildwood"; and also at the close, "The Battle Hymn of the Republic."

Mrs. Paul Barnette gave the topic "From Tragedy to Triumph," and Mrs. Harry Westall and Miss Cleo Seals, accompanied by Mrs. Reuel Coleman, sang, "Savior, Hear Us When We Pray."

Mrs. Kinnebrew presented Rev. Louis Hoffpauir, of Haynesville, who in a most able manner, spoke on "How to Pray in a Time Like This."

After the song, "I Need Jesus," Mrs. Kinnebrew closed the program with a meditation from the study book.

Mrs. G. W. Tigner announced that the Dawson Circle had led in attendance for the past year, and they will be honor guests at a tea following the business meeting on Monday, December 1.

The Circle count was Dawson, 15; Greer, 11; Robinson, 21; Kinnebrew, 12; Walker, 13; visitors, 14.

Mrs. J. S. Robinson led the closing prayer.
—The Guardian-Journal.

Homer, Louisiana.

Special Memberships

If your society has not given those Special Memberships that it planned to give during the year 1941, let me remind you that there is still time for you to present the matter to the society and secure one or more memberships before the year closes.

Since our conference pledge was an increase this year over last year's pledge, every society must make an added effort to secure funds so we may go "over the top" in our obligations. The method of raising money through memberships is such a fine way to do this very thing, and the Christmas season is ideal for making appeals for Special Memberships. While the spirit of giving is in the air, a society may want to make their Christmas gift to their pastor's wife a Life Membership, or the unselfish

labors of a society president could be honored in this way at the Christmas season.

Possibly your society is among those that have given memberships regularly through the year—some have—but in any case let us make a flow of membership dollars roll into our conference treasury between now and the new year, and thus spread Christmas cheer in ways that will bring joy to untold numbers.

May every effort you make to further the Lord's work in your church bring you continued joy and peace.

MRS. J. J. McKEITHEN,
Conference Vice-President.

P. S. Have you read the article in the October issue of the Methodist Woman entitled "For Somebody's Sake?" A lovely worship service could be worked out by any society (using the article as a special feature) for use when presenting special memberships.

* * *

The fourth quarterly zone meeting of the Fourth Zone, Baton Rouge District, W. S. C. S. of the Methodist Church, was held at Hammond, Tuesday, November 25, 1941. The meeting was called to order at ten o'clock, a. m., by the zone leader, Mrs. John Kent, of Tangipahoa.

The theme of the day's program was "Casting Our Anchors," and was opened by singing "Come Thou Almighty King," and prayer by Rev. R. S. Walton. The morning devotional was given by Mrs. Collins Lipscomb, who gave a very beautiful talk on Moral Preparedness, using as keynotes, "Wait—I have called you—Be still and listen."

The business session followed with splendid reports from eight auxiliaries—only three were without representation. The two outstanding reports were from Tickfaw and Wesley's Chapel. Tickfaw reported the completion of their church, all debts paid, and the church dedicated within a year's time. The Wesley's Chapel auxiliary has raised \$239, with which to purchase pews, besides having made other improvements on their church.

Mrs. Fairchild, district secretary, gave many valuable suggestions in regard to the work, and pleaded with auxiliary secretaries to send her their reports. She said, "It is a shame for such splendid reports as I have heard today not to be sent to me so that I could report them at the State Convention."

Mrs. Francis Turner, of Hammond, was elected leader for Zone Four for the year 1942. The place for the next zone meeting was left open. Mrs. Roy Stewart, of Amite, gave a very impressive talk on "The Anchor of Christian Service." A short but cordial address of welcome was given by Mrs. L. A. Simms, president of the Hammond Auxiliary, after which a cafeteria-style lunch was served.

The afternoon session was called to order at one o'clock by Mrs. Kent, and opened with singing "Let the Lower Lights Be Burning," followed by an inspiring devotional by Mrs. Lillian Hartwell, of Baton Rouge. The highlight of the afternoon was a talk by Mrs. R. S. Walton, whose subject was "The Anchor of God's Word."

The total attendance reported by registrar was forty-seven.

A Junior Life Membership was presented by the Tangipahoa Auxiliary to Pamula Newsom Bowden, of Tangipahoa. A rising vote of thanks was given to the retiring leader, Mrs. John Kent, for efficient and splendid service given to the work throughout the year. We were glad to welcome back into our zone the Amite and Kentwood auxiliaries. Eighteen members were presented with blue ribbons for a perfect record attendance of zone meetings.

The closing benediction was pronounced by Bro. Sibley, of the Tickfaw charge.

MRS. L. V. SETTOON,
Publicity Chairman, Zone
Four, W. S. C. S., Baton
Rouge District.

BRAZIL STUDENTS PRESS PORTUGUESE STUDY

(Continued from page 9)

their contacts with college and community life they are absorbing impressions that will enable them to interpret this country to their people.

A survey of university curricula reveals that many schools offer courses in Spanish but few teach Portuguese. Nearly fifty million South Americans, more than half the total population, speak Portuguese, not Spanish. They are Brazilians, traditional best friends of the United States south of the Rio Grande, yet they and their culture have been neglected by this country. Portuguese and Spanish are alike, yet as different as French and Italian. Both languages are rich in vocabulary, idiomatic expressions, axioms and proverbs, as well as great literature. For generations Portuguese and Spanish will continue to be the languages of these important neighbors. Thus it was decided to make Nashville a center for the study of the language and culture of Brazil, as well as for the study of Spanish and Hispanic American culture.

It is dangerous business to train a race of men toward what they have a right to want and then fail to give them a chance to get it.—Dr. Arthur E. Holt.

A man returning home in the early hours saw a notice on a factory door. It read: "Please ring the bell for the caretaker."

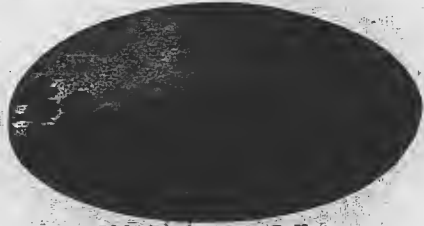
He gave the bell a terrific pull, nearly dragging it from its socket. Shortly a sleepy face appeared.

"Are you the caretaker?" asked the man.

"Yes," came the reply. "What do you want?"

"I just want to know why you can't ring the bell yourself."—Tit-Bits.

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Old Centenary College

CHRISTIAN EDUCATION

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CHURCH SCHOOL LESSON DECEMBER 7, 1941

By Rev. W. C. Newman

THE NATURE AND WORK OF THE CHURCH

Lesson Text: Acts 2:41-47; Ephesians 4:11-16

Golden Text: Christ also loved the church, and gave himself up for it.—Ephesians 5:25. Goodspeed, in his "Story of the New Testament," declares that "Christianity did not begin as a religion of books, but as a religion of spirit."

If this be true, we of the modern church need to rediscover and to cultivate that spirit. This seems more important just now than the discovery of new techniques, or the formation of larger church programs. The more so because one of the greatest needs of our dispirited world is the spirit of the early Christian church.

A Distinctive Fellowship

When I entered the ministry of the Methodist church I was repeatedly told that the Methodist ministry was the finest brotherhood in the world. I suppose that none will disagree with me when I say that I have found it something less than that. If this obtained in my case alone, I would be sure that the fault were all mine. But careful inquiry in other areas of the church indicate that there is something to be desired in the way of fellowship in other conferences as well.

For somehow it has come about that other fellowships are more binding than the fellowship of the church of today. I notice that bridge-playing companions stick closer together sometimes than fellow church members. It was not so with the first Christians. Their brotherliness came to be the mark of their Christian discipleship.

And this fact ought to shame and humble us all, and send us to one another in penitence. If we cannot catch that spirit of fellowship there is no possibility that the church of today can transform a warring world into a peaceful neighborhood.

For, to paraphrase Dr. Goodspeed's statement, the church is first of all a spirit. The spirit of true love.

A Band of Believing People.

A splendid citizen and a Christian told me recently that to him the church had become nothing more than a club. A delightful club, it is true, where one may find some pleasant things. But nevertheless, just a club.

Well, whatever else the church was in the beginning, it was not just a club. A club may be organized and maintained for any number of trivial purposes. Its membership may be bound together by nothing more im-

portant than tea and cards. They may be as diverse in morals and manners as a motley collection of small-town people attending a midnight fire.

But a church, a real church, consists of people who hold unique beliefs. Beliefs that differ radically from any other group in the world. Beliefs for which they are willing to suffer loss or criticism. Beliefs that exact from them a higher standard of conduct than that of the general run of people.

Particularly is the church distinguished from any club by the conviction of its membership that God is, and that man may have fellowship with God, and that Jesus Christ is the Son of God, and by his spirit and teachings he may become the savior of any who believe on him creatively.

A Militant Evangelism

The true Christian church is also an aggressive, marching army of proselyters, eager to win the world for Christ.

This assertion is not to be confused with the habit of some sectarian denominationalists to covet nominal members for their own little congregation. True Christians simply cannot be contented in their own salvation, selfishly satisfied if they and their loved ones are fairly respectable. Their goal is always to carry the joys of the Gospel to every creature, near and far.

This is quite different from the grudging gifts we make to missions, often merely out of pride in our local church lest the report to annual conference should not show everything paid in full. It is a deep, moving concern for humanity's sorrows and sins, and an overpowering zeal to reveal Christ's redeeming love to such a people.

A Community of Seekers

Some people, both in the church and out of it, have imagined that the church people ought to be perfect. That none other has any right within the church.

Certainly there is no scriptural justification of such an assumption. Rather our passage from Ephesians in today's lesson makes it clear that this fellowship of the church has for its purpose the development of its individual members in the spiritual discernment and life until they come "unto the measure of the stature of the fulness of Christ," indicating that church members are those who not being perfect, are yet "groaning after it," as John Wesley said.

The ultimate aim of the church is not an organization, but a spirit. The great need of the church today is not for statesmanship but for inspiration, inspiritment, the uplifted mood. We suffer not so much from a lack of leaders as from the lack of a quality of mind. Our conspirators need to be replaced by inspiritors.

WISE OR OTHERWISE

By Rev. James H. Felts

It gets more and more difficult to get and hold a job despite our pseudo-prosperity. You must buy a job now, and keep on paying so long as you hold it.

Pre-election promises are like pie crust: crisp and tasty before the election, soggy

and unpalatable after voting is over.

"Little foxes spoil our vines." They will soon be big foxes. Kill them while they are young.

The power of a bishop should be only incidental if he is kind and generous, maintaining a judicial attitude while in action. He may, and should be, a constant benediction.

District superintendents should be given FIXED salaries instead of per cent salaries. Figure the per cent AFTER the salary is fixed.

If Christianity is no more than a state of mind, I still say it is the most worthwhile something known to humanity.

Why dig your own grave when there are so many ready to do it for you? Why squander your assets while tomorrow is knocking at your door? Why turn your back on a hard job while the soft ones are overcrowded?

When graduation means flowers on the grave of honest endeavor, a dust-covered diploma on the wall, and a superiority complex, tell accomplishment goodbye.

It continues to be said, "George Washington never told a lie." It is credible if we remember that this happened before Mississippi political campaigns or Louisiana dictatorship.

True or false? Seersucker britches are suitable for immersionists.

Postman's wife: "Why, Pa, you look all tuckered out."

Postman: "I sure am. I've been all over town lookin' fer a guy named 'Fragile.'"
—Exchange.

We are very slow learners if we do not learn the lessons God teaches by the bitter experiences of His people. Most people can look back to places where God has led them through a bitter experience which marked an epoch in life. God often touches us in order to awaken us, to arouse us to bring us nearer to Him with new consecration to Him. If your God has spared your life, or brought you through any bitter experience, thank Him, bless Him for it. Learn this lesson of Hezekiah, "I shall walk humbly before thee softly all my years in the bitterness of my soul."—Russell Cecil.

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THE CHRISTIAN FIRESIDE

TURKEY

By Rev. Vivian T. Pomeroy, D. D.

His name is Mr. Skinner. He has lived in Milton all his life, and his father before him. He is an old man now. He loves woods and wild things; he knows about trees and all things of the earth. Besides which, he can turn his hand to almost anything. He caned the chair seats in my parish house once; he saved the life of my big pine tree; he mended roofs on the Island of Naushon. Mr. Skinner has already lived a long and useful life, and still is lively.

In the spring of last year he was exceedingly pleased when his son, returning from somewhere upstate, brought home six young turkeys. His daughter, Marjorie, was not so pleased. There was too little room, she said, for six turkeys. But Mr. Skinner is a father of the old school. He will say that his daughter makes him mind, and he smiles—but he kept the turkeys.

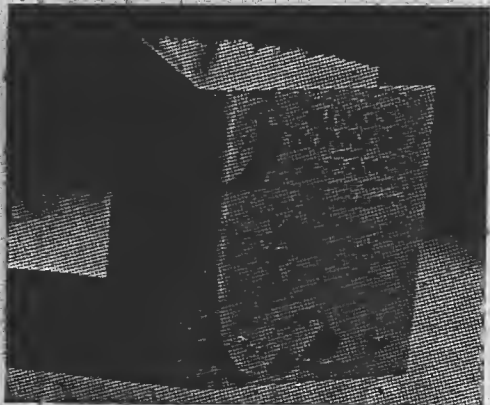
To Marjorie's great satisfaction three of them died in infancy. But Mr. Skinner cherished the others. They lived a warm and happy life in the cellar during colder days, and in the warmth they grew. One of them caught a chill and died, leaving two who flourished. And, looking forward to Thanksgiving Day, Marjorie became reconciled to turkeys.

Mr. Skinner was devoted to the two turkeys, and it was clear that the turkeys adored him. A month before Thanksgiving some boys shot one with a toy gun, so that only a single, immense and splendid turkey remained; but that was enough for Thanksgiving.

Just before the festive day, I spoke to Marjorie, and I said: "Well, I suppose your father will have to kill the turkey now, and you will have a grand dinner."

Marjorie laughed. "Oh no!" she said. "We shall have to buy a turkey. My father can't bear to kill ours. It's a pet. He's taken it to Cunningham Park for exercise today, and he won't be separated from it. The teacher from the school across the street brought the little children to see it last week. Whenever my father comes near, it hurries up to him, spreads its tail, and makes every kind of noise. That turkey is crazy about him, and he's crazy about that turkey."

I could not help laughing, too. "I knew,"



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I said, "that turkeys could be tender, but not quite in that way."

I have told you this story not to suggest that all turkeys should be spared. Heaven forbid! But rather that you may think on this. Compassion is a lovely thing, but compassion which costs you something—your dinner, for instance—ah! that comes from a person of quality.—Reprinted by special permission of the author and The Christian Leader.

AN INTERESTING PERSONAL LETTER

Dear Dr. Duren: After so long a time I am sending you my new address and asking you to change the paper to it, from 1909 Wellington Road, Homewood, Ala. We left Birmingham the 16th of September, and had a lovely boat trip from Jacksonville to New York. After spending several days in New York and Washington, we went to Lake Mohonk, N. Y., for an Army-Navy Y. M. C. A. conference. I do believe it was about the loveliest spot I've ever seen. We drove a U. S. O. car back down by way of Atlanta for a U. S. O. conference there. When we reached Jacksonville, we picked up our own car and drove "a la caravan" on down here.

My husband is here to direct the activities of the new recreation building for service men, as an Army-Navy Y. M. C. A. unit of the U. S. O. This is really a live town now, a far cry from the dead one of a few years back. The Navy is expanding its facilities, calling for a good many workers, and there are about 1,500 service men here in Army, Navy and Marine forces. The housing situation is acute. We've waited six weeks for the only unfurnished apartment I've heard of to be vacated, and so we're finally moving in tomorrow. The U. S. O. building is to be finished about December 20, so we'll get things going really about Christmas-time. We're already carrying on some activities as best we can without facilities.

Should you come over this way within the next couple of years, be sure to come down here to see us. This is great fishing grounds, and the climate is really lovely. The flowers and shrubs are gorgeous, too. Right now the poinsettia trees are blooming profusely. That's the only indication of approaching Christmas-time though. The temperature at nine o'clock last night was 76.

I'm hoping Dad and Mother can leave Hattiesburg long enough to ramble down here while it's cold there and warm here, though it's a "fur piece" away from there to here.

Well, I've rambled enough to be writing a supposed business letter. But seriously, I do hope your travels bring you our way before so very long.

Sincerely,

ANN LEWIS TRENT.

(Note: This letter was not written for publication, but it contains nothing of a confidential nature. Mrs. Trent is the daughter of Rev. and Mrs. O. S. Lewis, of Hattiesburg, Miss.—Editor.)

We sometimes pass into strangely new experiences with an unilluminated mind, and then some forgotten word of the Lord leaps into recognition and we know His will. The recovered word may make us sad. "Peter remembered the word of the Lord," and he went out and wept bitterly. Or the remem-

bered word may make us glad and exuberant. There are revived remembrances recorded in the Acts of the Apostles which filled those persecuted heralds with ecstatic joy. And so it is in the lives of all the followers of the Lord. The Holy Spirit ministers to the faculty remembrance, and in the recovery of forgotten words we find our warnings and consolations.—J. H. JOWETT.

Neither organization nor the suffrage of the multitudes establishes God's Kingdom.

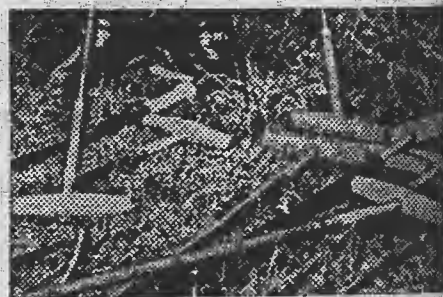


● All you hedonists (look it up) will have little trouble today. But I went out on a "game night" and was I tangled up! Indicate your choices in the space provided, check answers and then add your score and get your rating.

(1) We had a scavenger hunt. My host explained a scavenger is a creature like (a) a whale; (b) a catfish; (c) a trout; (d) a salmon. ☐

(2) We played cards. My partner called her jack a "bower." We were playing (a) bridge; (b) casino; (c) five hundred; (d) ☐ poker. I lost!

(3) We deciphered rebuses and had to (a) decode cryptograms; (b) supply words for objects; (c) do crossword puzzles; (d) solve ☐ conundrums. Tough!



(4) They used these in one of the games. It was (a) croquet; (b) field hockey; (c) polo; ☐ (d) roulette.

(5) Somebody suggested charades but I didn't like it because I was (a) a poor actor; (b) my back hurt; (c) I didn't like cards; (d) I ☐ thought kissing games silly.

(6) I heard somebody talk about "leaving the barrier" and figured it must have something to do with (a) prisoner's base; (b) dominoes; ☐ (c) horse-racing; (d) hurling.

(7) They handed me a "putter" and I knew I was in for (a) badminton; (b) tennis; (c) golf; or ☐ (d) billiards. Was I tired!

"GUESS AGAIN" ANSWERS

Tally
Score
Here

1. (b) Like 'em? 15 pts.
2. (c) and YOU win! 10 pts.
3. (b) toughie—20 pts.
4. (c) 10 pts. (So sorry.)
5. (a) 15 pts.
6. (c) Another 15 pts.
7. (c) for 15 more.

RATINGS: 90-100, the champ; 80-90, runner-up; 70-80, also ran; 60-70, consolation.

TOTAL

UNIVERSAL BIBLE SUNDAY

By Rev. Francis C. Stifler, D. D.
Editorial Secretary, American Bible Society

Sunday, December 14, will be Universal Bible Sunday throughout the nation. Endorsed by the President of the United States and the governors of the various states, it will be celebrated in thousands of churches. Promoted by the American Bible Society, Universal Bible Sunday is designed to remind the American people of their rich heritage in the world's greatest book and their responsibility in this dark hour to see that it is kept circulating in the world as the bulwark of democracy in every land.

In this year 1941, which marks the 150th anniversary of the signing of the Bill of Rights, the American people will do well to recall that it was the teaching of the Bible which steeled the courage of our forefathers to fight for the rights of the individual which is the basis of our democracy. In this time, when the very existence of democracy, as we have always known it, is being threatened and America is very properly calling herself the arsenal of democracy, she should not forget the important place which the Bible has always played and must continue to play in the present struggle. Calvin Coolidge once said, "The foundations . . . of our government rest so much on the teachings of the Bible, that it would be difficult to support them if faith in these teachings should cease to be practically universal in our country."

It is most appropriate, then, that with the return of Universal Bible Sunday—which is always celebrated on the second Sunday of December—the American people should not

only pause to consider this important fact, but do something about it.

The American Bible Society, which has for years sponsored this annual observance, suggests three ways in which the day may be fittingly observed. One is that every American attend the church of his choice. In thousands of churches, at either the morning or evening service, the minister will speak on the indispensable place which the Bible must play, in our nation's life if our cherished freedoms are to be preserved. The Bible Society, following its time-honored practice, has furnished the pastors of the various denominations with a poster and other materials and suggestions for celebrating the occasion. The theme suggested for this year is "The Light Shines in the Darkness." This is literally true, for the Bible was never more widely distributed in the world than it is today and never more eagerly sought after. Last year over 25,000,000 copies of the Sacred Scriptures were distributed in the world. Refugees in internment camps, war prisoners, and other vic-



tims of the wars are crying out for this book that brings hope and courage to men in whatever language they read. The first suggestion is, then, that the American people crowd the churches on Universal Bible Sunday to honor God's word.

The second suggestion is that the Bible be read during the day, not just a verse or two, but at least a whole book. Students of the Bible inform us that of the sixty-six books in the Bible, half of them can be read in less than an hour and many in twenty to thirty minutes. No better way offers itself for the observance of Bible Sunday than to have millions of Americans turning to God's word with fresh interest.

A third suggestion is a very practical one. Has every enlisted man that has gone from your community into one of the nation's services in these last months been supplied with a Bible or a Testament? The Bible has always been popular with American soldiers and sailors. What an appropriate way to celebrate Universal Bible Sunday—to supply the lads from your church, your street, your community with their own copy of the Word of God—the marching orders of democracy.

Just as soon as a million men are under arms in the United States, at that moment does America become a totalitarian state and no power of democracy can change it. Let us bring back God, not imitate the foreign program of blood.—John A. Duffy, Catholic Bishop of Buffalo.

THOUGHTS ON THE NEW YEAR

Luke 9-37-62

We are His disciples, not only disciples, but friends; not only friends, but servants. Each with a task or a responsibility. The future lies out before us, problems are to be solved, conditions are to be met. These duties and the solving of problems cannot be performed by looking back, there must be a looking forward. The past is past, the mistakes and the failures of the year 1941 have flown by. It gave us what it had.

We are greeted now with a new year, new things to do. All our attention will be attracted to duties of this year. However, we may to some extent profit by the failures and mistakes we have made and they may serve as a reminder that those failures will not do now.

There must arise in each heart a spirit of a new day, a spirit of optimism. The growth of the Church and Kingdom of God depends upon us, servants. Looking back will not save us now. Perhaps not any particular cause will suffer, but we would be accounted as not fit for the Kingdom of God.

Then with new resolutions and optimistic activity, we look forward in service with the Master, that we may prove sufficient for every occasion, receiving new courage and strength. Remembering that he who puts his hand to the plow of service and looking back, is not fit for the Kingdom of God.

C. B. POWELL.

Said the artist: "I'll give you \$5 if you'll let me paint you."

The old man shifted his tobacco from one cheek to the other.

"It's easy money," said the artist.

"Thar ain't no question 'bout that," the man replied. "I was jes' awonderin' how I'd git the paint off afterwards!"—Selected.

100,000 YEARLY, USE IT....

**PELOUBET'S
SELECT NOTES**

FOR 1942

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MENTHOLATUM

NORTH MISSISSIPPI W. S. C. S.

(Continued from page 11)

plish this, and with the cooperation of the district superintendents and pastors much progress has been made: 1,670 new societies were reported in the first half of 1941. Notwithstanding, in 61 of the 106 conferences, there yet remains 5,519 charges without a society. Had we access to the records, this number would probably be increased another 1,000. Obviously there remains much to be done in the coming months. It was decided at the last Executive Meeting of the Woman's Division of Christian Service that federated and community churches shall not be counted as Methodist charges. We urge the officers of conferences and districts to continue the cultivation of small churches where there are no societies or where there are Ladies' Aids giving help and information about the Woman's Society of Christian Service even though no organization can be effected immediately.

MRS. DeVINNY.

WHAT'S IT ALL ABOUT?

By J. F. McEvey

Rushin' to the office, rushin' out to eat,
Rushin' back an' rushin' home,
Down the rushin' street;
Rushin' up an' rushin' down, rushin' in an'
out—

Say, what's all the rushin' for;
What's it all about?

Rushin' after money, rushin' after fame—
Clim'in', pushin', shovin'—
It's a dizzy game.
Steppin' on each other's heels. "Let me by
—Look Out."

Say, what's all the rushin' for,
What's it all about?

What's the use of rushin'? Let us loaf
awhile,
Watch 'm push, an' run, an' grab
While we just sit and smile.
As they scramble down the road gaily will
we shout:
Say, what's all the rushin' for—
What's it all about?

"WHATSOEVER A MAN SOWETH"

By Mrs. Irvin Rowland

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

It is so easy for us to see the faults and shortcomings of others, and to form an unjust opinion simply on trivial matters! We can slip into this habit so gradually that we scarcely realize it, especially when the person's ideas on certain subjects are different from our own. We pride ourselves on being liberal-minded, but we often try to suppress freedom of thought in others. Every time we tolerate a fault-finding attitude or express a premature opinion, we are sowing seeds of intolerance and prejudice. In other words, we are poisoning our minds and sending its effects into the hearts of others, for our influence will certainly be colored by everything that is a part of our life.

Even though we may be guilty of the same offense, we so plainly see in others, we excuse our own actions on some personal grounds. We want to hide our weakness and

expose that of other people. Such an attitude is a very selfish and childish one, and we can never hope to grow as long as we are shackled by such chains. The extent to which we practice tolerance toward others is the extent to which we will receive it from them. Our own measuring stick for them is the one that will be used on us. Therefore, if we would not reap unhappiness and unjust judgments, we must likewise not

sow such seeds, for this law will always stand, "Be not deceived. God is not mocked; for whatsoever a man soweth, that shall he also reap."

Visitor: "Don't you find that a baby brightens up a home wonderfully?"

Young father: "I do. We have the electric lights on most of the nights now."

—Selected.

For Remembrance at Christmas

* If you would give something that carries the true spirit of Christmas... something much finer than a stereotyped card yet costing little more... something of spiritual value to be treasured long after Christmas cards are forgotten... something that may even change the lives of its recipients to the Christ-like way... Consider these:



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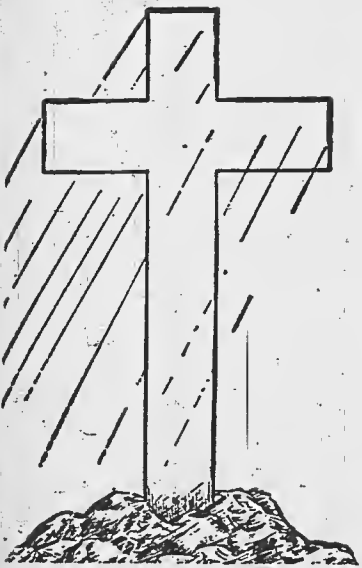
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It is not with men enslaved by selfishness and vanity, by covetousness and lies, that a peaceful humanity will ever come into being in a lasting manner. The way which will lead to a new world is that by which men are born to newness of life—a life of self-domination, self-forgetfulness, and self-sacrifice.—Pasteur Marc Boegner (after 1914-18).

THE PRAYER-ROOM TODAY

A BOY'S PRAYER

Our Father, help me look to Thee
As a Savior who died for me.
Help me always feel you near
And always hear you calling clear.
Help my heart to open wide
And let you come straight inside;
To stay in there, Oh, so long
And keep me from doing wrong.
Amen.

—Richard Skellie (12)

YOU MAY HAVE AN ACORN FROM THE WESLEY OAK



PHOTO BY TERNIGNS

Miss Virginia Kent, of the Methodist church, St. Simons Island, near Brunswick, Ga., gathers acorns from the myriads which have fallen from the ancient moss-hung giant oak under which John Wesley preached in 1736. If you appreciate historic Methodist mementos she will be glad to mail you one that you at a distance may share in the general friendly hospitality of her community to the Bishops of Methodism when they meet in Council at the nearby Cloisters, on Sea Island, Dec. 9-12. Just send a stamp with your name and address to Miss Virginia Kent, Box 104, St. Simons Island, Georgia.

WALLET OF THE WEEK

THE SOLDIER'S BEDDING ALLOWANCE, according to the Quartermaster Corps, will consist of a steel bed, mattress, two pillows, three mattress covers, four pillow cases, six wool blankets, and nine cotton sheets. In order to make this possible forty-one million pieces of equipment have been purchased. The War Department has purchased two million blankets of 100 per cent domestic wool at a total cost of more than twelve and a half million dollars. All the blankets are in the conventional Army olive drab.

* * *

THE CORK OAK, which is the chief source of the world's supply of cork, grows in Spain, Portugal and North Africa. The United States imports cork valued at eleven million dollars annually. The difficulty in securing the required supply of cork has emphasized the need for a domestic source of cork. Some cork oaks planted in California about seventy years ago are now yielding five tons of cork per year. It is believed that the trees can be grown successfully in California, Arizona, New Mexico, Mexico and Central America. Acorns from the cork oak are being sought for planting in America.

* * *

DR. ELLEN M. FARRER, with the Baptist Zenana Mission in India, was a pioneer among women medical students and also among women doctors in India. She launched her hospital in a rented house without windows, and performed operations upon out-patients in an open courtyard. Within seven years, she had overcome prejudice to such an extent as to be thronged with patients, and she built a small hospital. In 1923, the hospital was enlarged to a capacity of seventy in-patients. On October 18, the jubilee of her work in India was celebrated at a Medical Mission Rally in London.

* * *

COUNTESS ALEXANDRA TOLSTOY, youngest daughter of the Russian novelist, heads a colony of Russian refugees who are living on a seventy-acre farm in Valley Cottage, New York. The colony has been incorporated under the name of the Tolstoy Foundation. Countess Tolstoy is herself a refugee, and spent eight months in a Moscow prison before coming to the United States. The father of the Countess was an artillery officer in the Crimea in 1853. He resigned his commission and became one of the most prolific writers of his day.

* * *

AMISH PECULARITIES are not confined to their adherence to pacifism, but they touch almost every relation and phase of life. In religion, they are followers of the schismatic Jacob Amen of the seventeenth century. November is their traditional marriage month and the ceremony consists of an all-day celebration. Among other things, the young men toss the groom "over the fence" to be caught by the married men. The Amish are frugal and thrifty farmers and the costumes of men and women follow the fashion of their ancestors in the German Palatinate two hundred years ago.

ALL HAIL THE POWER OF JESUS' NAME was written by Edward Perronet, whose father was an English clergyman. Early in his career, Edward Perronet left the Anglican Church and became a Methodist and a bosom friend of Charles Wesley. He became a minister of the Huntingdon connection, but was later dismissed on account of his opposition to the union of church and state. He became pastor of a small congregation of Dissenters. It was when the shadows of death were gathering in his path that he wrote this immortal hymn of the church.

* * *

DR. ALBERT SCHWEITZER, who has been shut up in French Equatorial Africa since shortly after the outbreak of the war, is reported to have been left to carry on his hospital work on the banks of the Ogowe River unmolested. He is said to have been supported almost entirely by the Albert Schweitzer Fellowship of Middlebury College, Middlebury, Vermont. This source of support is almost exhausted and the work at Lambarene is said to face a serious situation unless support may be had from other friends in neutral countries.

* * *

THE FAR EAST, from time immemorial, has been the spice center of the world. It was the aroma of spices which lured Columbus in the desperate adventure which ended in the discovery of America. Nutmeg comes from the West Indies and cloves from Zanzibar on the African east coast, paprika from Hungary, coriander and pepper from India, cinnamon from Ceylon, ginger and mustard from China, mace and white pepper from Sumatra and Singapore and Borneo. Spices from what promises to be one of the great war zones of the present conflict, have been transported and sold to the very ends of the earth.

* * *

THE REPUBLIC OF BRAZIL is larger in area than the United States, but contains only one-third of the population of this country. Notwithstanding the fact that Brazil was the first country of Jewish settlement on the Western Hemisphere, only seventy-five thousand of its forty-five million people are Jews. It is said that Jewish refugees from the Inquisition founded the Brazilian sugar industry, and their descendants, fleeing from the Brazilian Inquisition, were the first Jewish settlers in the United States. One-third of the total Jewish population lives in Rio de Janeiro.

* * *

THE AMERICAN JEWISH COMMUNITY of greatest importance outside the United States is found in the Argentine. It numbers approximately three hundred and sixty thousand, and is the only Jewish settlement outside Palestine composed of thriving farmers. It is said that recent accessions from abroad have greatly intensified Jewish life and exclusiveness. Nearly half of the Jews in the Argentine live in Buenos Aires. It is the hope of Jewish leaders that still larger contingents of Jewish immigrants may find a home in the Argentine, where agriculturists are so much needed.

New Orleans CHRISTIAN ADVOCATE

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EDITORIAL

THE AUTHORITY OF CHRIST

The doctrine of the authority of Christ is more readily accepted in matters which are considered spiritual than in those which are ethical and moral. The spiritual seems to represent an intangible option, but the moral implications of such authority tend to assert themselves in personal and social imperatives. They operate as direct restraints and they clash with every selfish and violent emotion of the human heart. The moral authority of Jesus was challenged again and again, and chiefly by the religious aristocrats of his day, and this was true even when the faithless rabble appeared to be in the front of the opposition. The Pharisees classed him with the socially "unwashed," and they ridiculed his moral and spiritual claims as the assumptions of an unlettered Galilean peasant, without priestly lineage, or temple authority.

The significant thing about the ministry of Jesus is that in utter disregard of the determined opposition offered by religiously accredited spokesmen, he drove a straight course. From the days of his temptation in the wilderness to the hour of agony on the cross, he refused to compromise with evil. He spurned popularity and success at the cost of sharing his moral authority, and he approached every moral issue with the assurance that he possessed within himself the authority to dispose of it. The moral achievements of his ministry are traceable to his uncompromising stand for truth.

Christ delegated to the Christian Church the administration of the moral authority which he exercised. That church has always had its limitations, but it is still recognized as the accredited representative of Christ. In the days of Mr. Wesley, the elegances of a conventionally correct, but utterly corrupt civilization, were offered as an argument against him and his work. The very smugness and respectability of the Church were opposed to the exactions of truth and the holiness of life upon which he insisted.

We face the same thing today. Half the nominally Christian world is in revolt against the moral authority of the Church. Can we hope to win a great spiritual victory by conforming our moral practices to the standards of an apostate age, or by sharing moral authority with the forces of evil? Can the overwhelming preponderance of gamblers in America justify our acquiescence in it, or warrant our placing the approval of the Church on "bingo"? Things that are intrinsically wrong cannot be redeemed by adoption. If the Church has a message, it has the obligation to deliver that message in the spirit of Christ, and it should spurn any alliance with the forces

of evil. To compromise is to confess the weakness of its own front and the falseness of its heart.

"CHRISTIANIZING BY CONFERENCES AND COMMITTEES"

Under the above caption the Methodist Recorder carried recently an analysis of the status of the Methodist Church in Wales. We quote some striking statements in the order in which they were made: "The people of Wales . . . are rearing slack children—slack in Sabbath worship, Bible classes, Sunday schools and even deeper loyalties." "We have big chapels whose debts incurred long years ago are still unpaid . . . and dilapidation has set in." "The sands are running low for all churches which cannot justify their continuance by an influx of living usefulness and aggressive approach to a generation which cares nothing for a gospel that does not speak the language of their daily life and answer to the insurgent hunger of the adventurous spirit." "We have ceased to concentrate on our preaching and have turned far too much to social service . . . there is great danger of secularizing the pulpit, as though spiritual regeneration having failed, we were turning to education and human reforms for salvation." "England will never be Christianized by conferences and committees. The only way to make Christians of men and women is to win them one by one. That was the method of Christ and it has never been bettered." "Our congregations dwindle and so do our financial resources."

These are not the sayings of one person, but they have to do with a common situation, and they reveal a common trend in religious life. This is a summary of the facts: Loss of the young people, lowered loyalty of the people and debts in default, dwindling prestige of the church, and a shifting from the ministry of preaching to social service only to find that the evangelistic method of Christ is still the most dependable road for progress.

In our opinion, there is a tendency to shift the vital emphases of Christianity and we are losing the church without winning the world. We believe in social work, but it cannot be made the primary emphasis of the Christian enterprise without losing the significance of the eternal in Christ. It seems to us that the material and the temporal are being made a substitute for the eternal destination of the church. Unless we make bad men good, all else is merely a transient and secondary phase of life. Let us keep the emphasis on personal salvation lest we defeat the very end for which the church exists.

OUTLOOK FOR CHRISTIAN MISSIONS

No interested person can contemplate the situation prevailing throughout the world without feeling depressed concerning the missionary outlook of Christianity. It makes no difference which way one looks he is faced with confused circumstances and a medley of facts which offers little hope for the maintenance of missionary work upon the basis of its present organization, and certainly no chance for carrying forward the enterprise which roots in the spirit of human brotherhood and the ideal of the sacredness of human life.

The first factor in the depressing outlook is the fact that the war involvement has closed the channels of communication and support to such extent as to isolate centers which are technically unrelated to any of the principals in the contest. Upon certain forms of work, at least, neither prohibition nor restriction has been imposed, but the difficulty of securing funds and supplies has accomplished practically everything that could have been done by restrictions. A second factor is that war's preoccupations and interests have drawn together elements of such diverse attitude toward Christianity and the church as to make utterly impossible a constructive, or even a fairly united attitude toward the missionary enterprise. Finally, as we write these thoughts, the startling intelligence comes that the surprise attack of Japan on our Pacific outposts has closed the last great avenue which was open for the support of humane and Christian work in practically the entire Eastern hemisphere. We have come to an impasse which threatens to reduce Christian missions to an unrelated solo performance. Certainly the outlook could scarcely be less promising than is now the case.

WAR IS ON

After months of international negotiation and increasing tension, Japan's announcement of war on the United States was made by an attack upon the Hawaiian Islands. It is not necessary for us to discuss the details of the incident, nor shall we undertake to comment upon the situation. It is sufficient to say that the attacks have left no alternative for the country but to accept the course thrust upon us by Japan.

What will be the final outcome of this desperate course, no one can foretell, but it is safe to predict that the struggle will be no pastime for the militarists of Japan and neither must our people expect the struggle to be a holiday affair. Much as we deplore war, we have not seen any way to avoid ultimate involvement in the struggle to which we have been related by so many and so varied commitments. The Methodist Church will share the sufferings of the American people heroically and with patriotic loyalty. We are now in war and our fortunes and our faith are inseparably bound up with its outcome. We are now faced with stern realities which do not admit of debate.

CHRISTIAN ENDEAVOR WEEK

The Christian Endeavor Societies of the world will celebrate the sixty-first Christian Endeavor Week during the week of January 25 to February 1. The celebration is designed to reproduce "what Christian Endeavors do." The plans were prepared under the direction of Pauline Shoemaker, associate president of the International Society,

and they follow a logical calendar which begins and ends with chief emphasis upon the Church. The sustained emphasis upon the Church is timely.

Editorial Miscellany

A REALIZED LONGING

By Dr. H. T. Carley

The psychologists claim that a good many people are unhappy because of suppressed or repressed or unrealized desires of childhood and youth. They even go further than that, declaring that sometimes serious nervous and mental disorders can be traced to these inhibitions. One of the first things psychiatrists do in dealing with such cases is to try to bring to the surface these "splinters" in the sub-conscious mind, in the belief that the tension will thus be relieved and the patient will then become normal. They may have something there.

Of course, though, these unrealized longings do not always have such serious results. They are taken in stride by the philosophic individual, and are given recognition only when some occasion makes it appropriate to give expression to them. So it is that sometimes a dignified college professor will appear at a masquerade party as a full-panoplied cowboy; or a weak-chested lawyer, as a football player; or a prosperous business man, as a star of the stage; or a successful doctor, as a railroad engineer; or even a serious-minded preacher, as a Western sheriff of the good old days. What they thought they wanted to be as children, they now play that they are—and no harm done.

Then, too, there are many things that people have wanted to possess—some of them only trifles—that for one reason or another they have never owned. A lot of people have wanted a pet monkey—but never got around to owning one. At least they can sympathize with Jessica, Shylock's daughter, who traded a turquoise ring for one. I have a friend who has always wanted a full outfit of formal evening clothes—though there has never been an occasion in his life, from birth to this good hour, when he needed one.

Speaking of birth reminds me of a birthday present I bought myself yesterday. I have a birthday in the offing—some days away. My wife and daughter—bless 'em!—had begun to make casual remarks about things that I might like to have, not intimating that they were trying to get a suggestion from me as to something appropriate for a gift. After a season of sparring, I busted right out and made them a proposition. I told them I knew what I wanted for a birthday present: and if they'd let me select it and buy it myself, and count it as from them, I'd tell them what it was.

The proposition had several things in its favor; so they agreed to it. I immediately went to town, to a hardware store I know of, and bought me a Rogers knife. I already had a knife—in fact, two of them—but neither one was a Rogers. I had a Rogers when I was a boy—and lost it. I have wanted another ever since. They are hard to get, now—imported from England. But I had seen some in the showcase nearly a year ago; I had examined them, and priced them—and come sadly away. Now I have one—and I got it in all good conscience.

Strange, how much happiness a little thing can give!

BOOKS

The Revolution in Christian Missions, by Roy L. Smith, Abingdon-Cokesbury Press, New York and Nashville, pp. 223, price \$1.75.

This volume by a virile thinker and one of the most gifted American preachers, is the series of lectures delivered upon the Fondren Foundation at Southern Methodist University, Dallas, in 1941. Dr. Smith's survey of the desperate situation by which the whole missionary enterprise is faced, is not merely an unrelated or unjustified statement of conclusions which he has reached. It is a painstaking survey of the facts of missionary history as a background for studying the acute situation faced by Christian missions and the Christian Church alike. According to the study, it is but a curious aspect of the unending conflict between Christianity and paganism. The author gives a critical analysis of the two philosophies involved and upon the basis of that analysis, he forecasts the future of Christian missions as a factor in world recovery. Dr. Smith pleads for a world view of the Christian task, which shall be both individual and collective, as the basis of the strategy which alone can steer a righteous course into the future. The book is produced at a time and under world conditions which cast a shadow upon its pages, but not upon the spirit and faith of this militant prophet of a triumphant church.

Glimpses of Grace, by Gladys C. Murrell. Abingdon-Cokesbury Press, New York, Nashville, pp. 107, price \$1.00.

Mrs. Murrell is a minister's wife and writes out of the atmosphere of her life and work. In this little volume she offers more than just another devotional book. It is distinctive in type because it is a book of worship services prepared especially for use in groups of women. It is distinctive also in the fact that the worship services are built about thirty distinguished women of the Old and New Testaments. The book will add greatly to the store of information and appreciation of the women of the Bible.

Higley's Sunday School Lesson Commentary for 1942. The Higley Press, Butler, Indiana. Price \$1.00.

This Lesson Commentary seems to have been prepared with a wider range of students in mind than is common of others. The lesson text is arranged for responsive reading and in addition to the exposition of each verse, there is a series of homiletical outlines, illustrations, seed thoughts and other features which make it interesting to almost any group of readers. It is conservative in theology and definitely evangelistic in its emphasis. The price brings it within the reach of all, and it will meet a need in the lesson interpretation that may not be found in other works of the kind. Regardless of the method used in teaching the lesson, the teacher will find invaluable help in the pages of this book and the pupil will find interesting variety of treatment and sound interpretation of the lessons from week to week.

In the Shadow of the Cross, by Frederick K. Stamm. The Macmillan Company, New York, pp. 141, price \$1.50.

This volume by Dr. Stamm is an eloquent challenge for all Christian readers to face life's problems with a positive gospel, the gospel of the cross. It is an intensely spiritual treatment of the subject of the cross

and its message for the troubled day in which we live. It is intentionally practical and inspirational rather than theological, and it is written in the staccato style of the radio preacher. Christ is presented as Pioneer, Preacher and Teacher, and the gospel of the cross as making luminous still the corridors of the night of human experience as it did in the early years for the men and women who went forth to the conquest of the world in its shadow and by its inspiration. Dr. Stamm argues for daring and the practical strength of faith as the necessity and the sufficiency of men in a day when eternal values are under fire as they were at the beginning. This is a book which will put iron in the blood of the person who reads it and dares to make its faith his own.

Christian Doctrine, by J. S. Whale, D. D. The Macmillan Company, New York, pp. 197, price \$2.00.

Dr. Whale is a minister, author and a college president at Cambridge, England. In these pages will be found an impressive presentation of the fundamental values of Christian theology. The treatment is necessarily an abbreviated survey of the great field covered by Christian doctrine, but it is an outline clearly and discriminatingly stated. One finds the key to its purpose in a quotation from William Stubbs, Bishop of Oxford, who counselled a curate, "Preach about God; and preach about twenty minutes." The one theme of the Christian minister, according to Dr. Whale, is the Living God. In the eight chapters which make up this volume, will be found discussions of The Living God, The Kingdom of God, and Death and the Age to Come—the abiding and changeless values of our faith—and he fits the Christian into that framework of values in a manner which is both illuminating and gripping. The treatment is necessarily somewhat technical and historical in its development, and it will not be popular with those who seek the shallows of predigested thought. Those who earnestly desire to know the truth will find here a satisfying answer to some of the great questions concerning man and the Christian way of life. Dr. Whale illustrates in a very striking manner some of the mistakes of modern theology which often rejects the mythology by which truth was illustrated and with it the truth thus illuminated—we throw out the theological baby with the bath.

The Story of the Bible, by Walter Russell Bowie. Abingdon-Cokesbury Press, New York and Nashville, pp. 550 and index, price \$1.95.

This volume is a reprint of the edition first issued in 1934. It is designed to make the benefits of this excellent work available to every class of reader. Dr. Bowie is not undertaking an exhaustive paraphrase of the Bible, but is seeking to make vivid "the mighty pageant of the life which moves throughout the Bible." The major incidents are woven into a dramatic story of the quest of the race for God. The author recognizes the interest of all classes and ages in the story, which he tells with a vividness and power intended to grip mature minds, but with a simplicity which places it in the reach of children as well. For the purposes of this story, all versions are used and even without slavish regard for any exact text. In the New Testament, the author chooses an interpretation of the ministry of Jesus intended to give dramatic effectiveness to the story. Its fifty-two chapters of thrilling interpretation reinforced by more than a score of brilliant illustrations and at a price

which everyone can afford should place this book in the library of every Christian home and among the working tools of every person who would teach the story of the Bible effectively.

DR. A. P. HAMILTON

To Dr. A. P. Hamilton, the new Associate Editor of the Advocate, I send greetings. I have no acquaintance with the Doctor, yet much every way have I reason for greeting him, for I knew his family long before he did. Illustrious they were for their piety, and that bespeaks a high anticipation for the Doctor's service on the Advocate.

I could write a long and interesting story here, but must come at once to the point. The Doctor is the son of the late Rev. J. P. Hamilton, and grandson of the late Dr. Jefferson Hamilton, both of the Alabama Conference, formerly the Mobile Conference. Dr. Jefferson Hamilton and my father, Dr. H. Urquhart, were warm personal friends in Mobile. That threw the Rev. J. P. Hamilton and the writer close together as warm boyhood friends—to me he was "Jeff"; to him I was "Bascom."

Our friendship began when we were both about ten or eleven years of age, and continued for several years until in the course of "itinerant events" we were separated until the fall of 1875, when we both went to Vanderbilt University and were roommates and bedfellows in the home of Bishop McTyeire on the Vanderbilt campus.

It was always easy for Jeff to be pious, and I tried to be but had a mighty hard time trying.

Doctor, I shall read your A. P. H's. with much interest. I greet you.

H. B. URQUHART.

Palestine, Texas.

MISSION BOARD FACES MANY NEW PROBLEMS

By W. W. Reid

Assembled at a time when missionary work overseas is carried on against a background of intercontinental war and threat of war, and when home missionary service is torn from its usual settings, not only by the same world war but by new situations around army camps, defense centers and industries, and shifting populations—under such circumstances the Board of Missions and Church Extension of the Methodist Church met in New York City, December 1-4. It was under the presidency of Bishop Arthur J. Moore, of Atlanta.

It was the end of the first year of service of the new Board as the "successor" to the various boards and agencies—more than a dozen of them—that had formerly carried on the three denominations that united to form the present Methodist Church. These included home and foreign mission agencies, general and women's work, deaconess service, and church extension societies. There was eagerness to learn how the new carry-all Board had functioned through the Church in 1941—and all evidence and reports indicated that it had gotten underway easily, and that Methodism is now geared for decades of on-going and increasing "service to others."

Through their various executive secretaries, the four major divisions of the Board reported in detail to the entire body what they had been doing through the year: the Woman's Division of Christian Service, the Division of Foreign Missions, the Division

(Continued on page 12)

CONFERENCE NEWS AND PERSONALS

Rev. C. H. Strait, who spent a number of years at Hawkins Memorial, Meridian, has arrived at his post in Summit and is at work in his new field.

Mrs. B. T. Gallaher, of Trout, La., has our thanks for a good letter and a list of subscriptions beginning the Advocate campaign for the new year.

Mrs. O. D. Lowe, of Minden, La., will spend the next few months at 210 Arlington Drive, Metairie, in New Orleans, according to a request for a change of her paper.

Rev. Don L. Harwell is enthusiastic over the outlook for Gentilly church, New Orleans, during the coming year. He has a great and growing field and he is not overlooking his opportunity.

The editor appreciates a call from Rev. T. F. King, recently assigned to Second Church, New Orleans. We are sorry to have missed him and shall expect him to give us another chance.

Rev. J. H. Morrow has reached his new assignment at Picayune, Miss., where he says that his predecessor, Rev. J. O. Ware, paved the way for him in a manner which made his reception cordial and encouraging.

The editor enjoyed a telephone visit with Mr. Morris Chambers, of Shreveport, one day last week. We were in college together and have not seen each other since the day of our parting so long ago.

Rev. Robt. M. Brown, pastor at Arcadia, La., says that his people surprised him by giving him a \$200 increase in salary, a recognition of which Bro. Brown is in every way worthy.

Rev. A. L. Davenport, of the Vaiden-West charge, places us in his debt for a list of Advocate subscriptions, for the continuance of his unfailing loyalty and personal friendship, and for visits to members of our family in that section.

Mr. W. R. McCormack is an employee of the post office in Corinth, but notwithstanding the exacting nature of his service, he finds time for serving his church. He is Lay Leader for his own church and also for his district.

Rev. Elmer C. Gunn, now pastor of Carrollton Avenue church, New Orleans, is beginning his year with a program of parsonage improvement. His members are out to make their pastor's home comfortable and inviting.

Rev. Frank E. Dement, Jr., recently assigned to the Monticello charge, is delighted with the reception which he has received and for the good prospects for the year ahead. He is already organizing his program of work for the year.

Rev. W. W. Perry, of Donaldsonville, La., has had a good reception for his third year. He had the experience recently of receiving into the church a man eighty-five years old. A young man was baptized, as were two babies also.

Rev. Hugh W. Jamieson, of Colusa, California, was formerly a member of the Louisiana Conference and has relatives living in New Orleans. His son was transferred to the Louisiana Conference at its last session and was stationed at Slaughter.

Rev. J. B. Cain writes that he is comfortably situated in the new parsonage at

Columbia, Miss. He says that Rev. C. C. Clark, his predecessor, did a good work there, and that his successor at Hazlehurst, Rev. C. W. Wesley, has been well received.

It is with sincere regret that we have learned of the death of Miss May L. Moore, at Slaughter, La., on November 23, 1941. She was for ten years the efficient secretary of the Woman's Missionary society, and at the time of her death was 70 years of age.

Bro. W. S. Holmes, a layman of First Church, Baton Rouge, paid the Advocate office a call on Tuesday of last week. He reports that Dr. J. H. Crowe has arrived and is at work. We appreciate the call of Bro. Holmes, whom we are glad to number among our staunchest friends.

Mrs. L. K. Spurlock, R. F. D., Columbus, Miss., sends her subscription to the Advocate, which she says she has greatly missed in recent months. She is the daughter of one of our dear friends, the late Senator Joe Cook, who went away about two years ago. We sincerely appreciate having her among the Advocate subscribers.

Rev. H. R. McKee calls our attention to the fact that his post office address is now Bruce, Miss., and not Pittsboro. A new parsonage in Bruce is modern and well equipped with every convenience. Bro. McKee has had a very cordial reception at both Pittsboro and Bruce, and is looking forward to a great year in his new charge.

Rev. Harry W. Rickey, of Back Bay, Miss., assures us that Advocate publicity gets results. We published a notice of his illness which brought him so many messages that he had to write cards instead of letters. Bro. Rickey reports the painful illness of Rev. R. F. Harrell at his "Lakeview home." Bro. Harrell is suffering from acute rheumatism.

The new Methodist church at Calhoun City, Miss., will be completed some time in January, according to a statement in The Monitor-Herald. The plans provide for a church auditorium, provision for a fully departmentalized Church School, a basement storey, and the cost is to be nine thousand dollars.

Hon. George F. Maynard, oldest native citizen of Coahoma county, died at his home in Clarksdale last Thursday night. He was eighty-eight years old, a prominent attorney of that section, a member of the Methodist church, and was for many years the superintendent of the Church School. He is survived by his wife and three sons, all of whom are lawyers and were partners with their father.

LOUISIANA CONFERENCE NOTICE

Effective at once all remittances for the following funds should be sent to the new Conference Treasurer, Rev. Robert W. Vaughan, Ruston, La.: Fourth Sunday, Benevolences or World Service, Bishop's Salary, District Superintendent's Salary, Conference Claimants or Superannuates, World Comradeship Fund, Race Relations, General Administration Fund.

PAUL M. BROWN.

OUR APPRECIATION

Resolved, by the members of the Woman's Society of Christian Service, of Kosciusko, that we express to Bro. and Mrs. S. E. Ashmore our hearty appreciation of their faithful and efficient service among us for the past three years. They have had a most sympathetic interest in our problems and an evident willingness to help solve them. They have completely enshrined themselves in our hearts and won our affections, our esteem and our love.

We pledge to them our continued love and give them assurance that wherever they may labor henceforth, our prayers and good wishes will attend them.

Resolved further, that these resolutions be spread on the minutes of our society, a copy sent to Bro. and Mrs. Ashmore, a copy to the New Orleans Christian Advocate, and a copy to the Star Herald, Kosciusko.

MRS. M. E. HERKING,
MRS. J. S. BOSWELL,
MRS. C. B. FULLILOVE

THE MILLSAPS CLUB OF THE MISSISSIPPI ANNUAL CONFERENCE

The Millsaps Club of the Mississippi Annual Conference, came into being during the recent session of the Conference in McComb.

For a number of years the alumni and friends of the College had been meeting around the banquet table during the session of the Conference, but the time had arrived when it was felt that this loosely organized group should be made into a more permanent body and one that would bring about a more substantial relationship between the members of the Conference and the College. To this end the Millsaps Club of the Mississippi Annual Conference was organized.

The following officers were elected to serve the respective terms of their office as



set forth in the Constitution of the Club: C. C. Clark, President; Otto Porter, Vice-President; and Frank E. Dement, Jr., Secretary-Treasurer.

Membership in the Club is not restricted to the alumni or former students of Millsaps College, but is open to all who are friends of this institution within the bounds of the Conference. Any who are further interested in the plan of organization of this Club and who may desire to become active within it are requested to communicate with the writer.

FRANK E. DEMENT, JR.,
Secretary-Treasurer.

A MESSAGE OF THANKS

Dear Dr. Duren: Please send a message of thanks and appreciation to our many loved ones and friends through the Advocate.

Their kind expressions of love and sympathy during the illness of our dear loved one, the Rev. T. C. Cooper, and during these days of sorrow and loneliness have been a great comfort to us. Also their sincere prayers, sympathy, flowers, letters, cards and visits are gratefully acknowledged.

With our hearts full of love and thanks we say: "Thank you and God bless you."

Most sincerely,

MRS. T. C. COOPER
AND THOMAS, JR.

MILLSAPS COLLEGE

For the last five years an average of 22% of the graduates of Millsaps College have gone to the graduate schools of the nation.

* * *

In the Candler School of Theology, Emory University, out of 106 students enrolled, 18 are Millsaps College graduates. Only Georgia has more students there than Mississippi.

* * *

Millsaps College is observing its annual Religious Emphasis Week this year with a unique program. Six recent graduates, interested in religious work and who have done outstanding work in that field, are coming back to the College to head a week of chapel and forum discussions.

* * *

Beginning to feel the financial problems of all small privately owned or denominational schools, Millsaps College is solving its problems in part with a living endowment movement. The plan, begun a year ago, is a campaign to get alumni and friends of the College to contribute a dollar a month to the fund. Already the plan has netted the school something over \$7,000, President M. L. Smith reports.

* * *

Millsaps College has two new trustees: Fred B. Smith, prominent attorney of Ripley, Miss., and V. B. Montgomery, attorney and church worker of Belzoni, Miss. Smith is an alumnus of Millsaps.

* * *

Marking fifty years of Christian educational service to Mississippi Methodism, Millsaps College will observe its semi-centennial April 12-15, when President T. H. Jack, of Randolph-Macon Woman's College, and Bishop J. Lloyd Decell, of Mississippi, will be the principal speakers of a three-day celebration.

The program, including chapel recognition of prominent graduates of the school, will consist of choral and orchestral concerts of the Millsaps Glee Club and symphonic band, an alumni dinner, featuring M. C. Huntley, executive secretary of the Southern Association of Secondary Schools and Colleges.

The closing ceremonies of the semi-centennial will be conducted in a morning chapel on April 15, when Bishop J. Lloyd Decell will deliver an address: "Faith of the Founding Fathers, Justified."

\$50,000 GRANTED FOR PAINE COLLEGE LIBRARY

By W. W. Reid

President E. C. Peters, of Paine College, Augusta, Georgia, has received official announcement from W. W. Brierly, secretary of the General Education Board, New York City, that the Executive Committee of this Board has appropriated \$50,000 to be used in the construction of a library building at Paine College. This grant is on condition that the College raise a like sum prior to December 31, 1943.

It is the desire of the Board of Trustees of Paine College to secure \$50,000 from interested friends, chiefly in Georgia, so that the entire amount of \$100,000 will be available for a library building as a memorial to the late Bishop Warren A. Candler. Such a building would serve as a permanent memorial to Bishop Candler's interest in the Negro and the constructive efforts which he made during the early history of Paine College on behalf of Christian education of Negro youth.

SEND THE ADVOCATE TO A SUPERANNUATE

It has been the custom of the editor to make an appeal at Christmas for funds with which to send the Advocate to retired ministers and the widows of preachers who may not be able to pay for it themselves. Any gift will be appreciated both by the Advocate and by those who may be the beneficiaries of the remembrance. Christmas cards will be sent to any person designated by the giver. Send gifts for this purpose to the New Orleans Christian Advocate, 512 Camp Street, New Orleans, La.

IN LOVING MEMORY

In the passing of our beloved friend and co-worker, Mrs. Charles Coltharp, memories come upon us of early days, when we worked together, also the continuance through the crowding years, in which she was such an important figure at our meetings.

Her spiritual life and wonderful intellect were not an accident, for in her early days she was nurtured in the truth, by her beloved parents who were staunch in their faith and loyalty to their Creator and Savior. She was especially interested in missionary work, for one niece was a missionary to Japan. Later on returning to the States with her husband and small children, they visited in her home here.

Mrs. Coltharp was born at the historical old town of Rocky Springs, Miss., in 1860. She received her education at the Methodist Whitworth College, Brookhaven, Miss. She graduated with a B. A. degree, majoring in English.

In 1876, she moved with her parents, Sam-

uel McClellan and Nancy Wiseman McClellan, to Millikens Bend, La. On first coming to Millikens Bend, she engaged in teaching. It was while thus employed, she became the wife of Charles Coltharp, of that place. To this union was born one child, Cora McClellan Coltharp, who lived only five years.

She has been a power in this community, always active in every movement for the betterment and uplift of her fellowmen.

By those she taught in early days she was always called Miss Nannie. Then being Nannie Bell McClellan. Many of her former pupils are living, and members of the organizations in which she was so prominent.

She was one of the organizers and president of Tallulah Book Club, and held offices during the years of the Garden Club, of which she was an organizing member. She served as State Officer on Conservation, was Civic Chairman in local Garden Club, and on Committee of Beautification of Plot granted to Tallulah Garden Club by the I. C. Railroad. The Madison Society for Crippled Children enrolled her name on the Board of Directors. She was a member of the local Social Service Organization.

In an editorial in her home paper (The Madison Journal) it was said of her:

"Mrs. Coltharp was the Red Cross itself in Madison parish. She had been engaged in the work here since 1917, and had become so interested in this worthy cause that she attended to its duties for love of the work rather than for any compensation she may have received."

She made personal visits into the homes of the destitute and sick. Having the capacity for letting other charities assist in the good work, the American Legion, Legion Auxiliary, and all the church auxiliaries turned to her for lists of names. At Christmas, baskets of food, clothing, and many donations of money gladdened the hearts of many families.

Her life in the church has been memorable. Her home was always open to the officers of its ministry. The Youth movement she loved, and always had young people with her. We miss her presence especially at our meetings of the Woman's Society of Christian Service. She never failed in anything she undertook. The imprint of her life is left upon the community. She lived well and was faithful unto death, which occurred November 18, 1941. She was laid to rest in Silver Cross Cemetery, Tallulah, La., beside the graves of her beloved parents, husband, sister, and child.

In as much as we desire to express our love and sympathy to relatives, and the dearly beloved companion and friend, Miss Evelyn Shregleman, and by request that we send notice of her passing to the National Red Cross Magazine and the New Orleans Christian Advocate—Be it resolved: that copies of this memorial be spread upon the minutes of the Woman's Christian Society at Tallulah, La., a copy sent to the Advocate, one to the Madison Journal, to the National Red Cross Magazine, and to Miss Evelyn Shregleman.

Respectfully and affectionally
submitted,

MRS. W. D. ZIEGLER,
MRS. A. M. HEBERT,
MRS. E. O. EDGERTON.

That which we are, we shall teach, not voluntarily but involuntarily. Thoughts come into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened. Character teaches over our head.

—Ralph Waldo Emerson.

ADDITIONAL NEWS NOTES

Rev. W. O. Sadler, who was retired by his own request at the recent session of the Mississippi Conference, is now located in Jackson, Miss., and his address is P. O. Box 1054.

Rev. J. A. Jones, pastor at Goldust, La., received a gracious welcome in the form of an old-fashioned pounding. He and his people are looking forward to a year of work which shall be both successful and happy.

Dr. Hal S. Spragins, widely known and appreciated throughout North Mississippi, took the retired relation at the recent session of the Memphis Conference and is now living at Buena Vista, Miss., where he owns a farm and has a host of friends.

Rev. W. L. Broome, formerly of the North Mississippi Conference, is having a great pastorate in Bartelsville, Okla. Last year he received one hundred and twenty-five new members and paid all financial obligations in full.

Rev. G. A. Baker, pastor at Verona, received a very happy surprise at the first meeting of his Board of Stewards following Conference—a \$500 raise in salary. We congratulate Bro. Baker, not so much because of the money involved, as for the expression of appreciation on the part of his people.

The Methodist Hospital in Hattiesburg seems to have become a Mecca for Methodist preachers since the session of the Conference at McComb. Of course the two facts are unrelated. Our information says that Rev. A. M. O'Neil, Rev. Gilbert Oliver, Rev. Albert Bridewell and Rev. George H. Thompson are patients there. Two seem to have mild attacks of "flu," Bro. Oliver had an operation, and Bro. Thompson is there for treatment, he says facetiously, for the trouble of "seventy-seven years."

WEST MONROE CHURCH ATTENDANCE IN NOVEMBER SETS ANOTHER HIGH MARK

For November, the final month of the conference year, attendance upon services at the Methodist church reached a high level, the record book of Homer Oden shows. Total attendance for the month was 3,610, made up of 1,732 at Sunday School, 1,557 at preaching services, 127 at mid-week prayer services, 179 at Young People's services, and 15 at meetings of the Board of Stewards.

This high total was reached despite the fact that the pastor was absent one Sunday while the state conference was in session.
—From Local Paper.

CHRISTMAS MAIL

Dear Patron: The Christmas holiday season is drawing near and we are again asking the cooperation of firms and individual mailers to mail their gifts and greetings **EARLY**.

During the holiday time the volume of mail increases several hundred per cent, making it a physical impossibility to handle this great mass of mail matter efficiently and promptly within a few days. Therefore, to assure delivery of their Christmas presents, cards and letters by Christmas, the public should **SHOP AND MAIL EARLY**. Do your Christmas shopping so that you can

mail your gifts and greetings to relatives, friends and loved ones at least a week to 10 days before Christmas, according to the distance.

The Post Office Department will make every effort to handle the Christmas mails without congestion or delay, but we need the cooperation of the public so it is earnestly requested to

MAIL EARLY FOR EARLY DELIVERY

Respectfully,
JOS. J. FERGUSON,
Postmaster.

ADVOCATE NOTICE

Several inquiries have been made concerning remittances for which labels have not been changed. The Mississippi list was changed last week, but the Louisiana list has not been revised yet. All these cases will be looked into and unless the subscribers hear from us farther, they may be assured that our records agree with their statement. The editor is alone in the office at the moment and takes this method of reassuring those who have made inquiry touching subscription matters.

THE INFLUENCE OF A CHRISTIAN COLLEGE

By Margaret Brown, '40

Going to college was not a new idea to me. We had planned it for years. The question was, where?

After prayerful deliberation, it was decided that Centenary College of Louisiana, my native State, was the choice. But to go to college in a city which I had never seen and in which I had no friends and only a few relatives who were virtual strangers was a bewildering thought.

I went.

No period of my life can ever equal those four years. More thrilling experiences may be hidden by the veil of the future, but for sheer growth and development of all the worthwhile faculties and experiences of life, they cannot be excelled.

During my years at Centenary many changes were made in the college. Enrollment increased greatly, new buildings were erected, alterations were made in the administration, the educational and cultural scope of the college increased—we even experienced a cyclone—yet the morale and character of faculty and students remained unwavering.

To know that my professors were active members of the Protestant churches throughout the city was an inspiration. Many continued their tutorial responsibilities on Sunday by teaching in their church schools.

In view of the much-discussed "conflict" between science and religion, I was especially grateful to my chemistry professor, a stalwart Christian. Often he would delve the more deeply into his subject in order to show how science and religion are reconciled in the minds of intelligent Christians.

Not only did the professors influence our scholastic lives, but also our personal experiences. Some of the most stimulating conversations in which I have engaged have been discussions with my French professor on the evolving of an effective philosophy of life.

Students attending Christian colleges are of the highest type. One has the opportunity to choose friends from that most select stratum of society, Christian youth.

There I gained a variety of friends of rare personalities who made my life more abundant in those years and whose friendship continues still.

Even among those with whom one was not acquainted, a friendly spirit reigned. Students or faculty members were rare who did not speak when met on the campus, or off, however casually. If they didn't they were considered "different," and soon mended their ways.

So from my own experience I would say to all contemplating entry into college:

"Go where you can find knowledge, stimulating friendship, and worthwhile experiences. That place is a Christian college."

—Christian Education Magazine.

REPORT OF THE ANNUAL CONFERENCE COMMISSION ON EVANGELISM

The only evangelism worthy of the name in a day like this is one so deep, so divine and intensive that it changes life to the very core and compels men to "Crown Jesus Lord of All," no matter where that may lead, no matter what may be the cost. Then these fearless, free and redeemed men and women of God will carry His spirit into every social situation, into all wrong, injustice, greed and sin to destroy the forces that break human life and frustrate the will of God.

We submit the following recommendations:

First: Since the youth of our land is called upon to bear the brunt of war and military training and since the hope of the Church is in them, let us determine that we shall win and keep them for Christ.

Second: Since there are thousands of little children in Louisiana who have not been dedicated to God by our holy ministry, let us set ourselves to double the number of infant baptisms in Louisiana next year, thus opening the doors in many cases to new homes for Christ and the church.

Third: Since there are so many adults outside the Kingdom of God, lost in sin, lost to useful living, in sorrow and misery, disturbed and defeated by life's problems, let us boldly and courageously claim them for Christ. To neglect them is to invite defeat for the church and for our type of civilization. To win them is victory for the Kingdom and for our country.

Fourth: Since the Church School is our most fruitful field of evangelism, let us determine that it grow in enrollment and in consecration. Let us urge our teachers, officers, pastors and parents to more consecrated Christian living that we may better teach God's Word, lead more children to a public acceptance of Christ as their personal Saviour and train them to become soul-winners themselves.

Fifth: Since Christ is the Head of the Christian home and since the Christian home is the foundation of the church, we urge the use of The Upper Room and the Holy Bible in family worship. Let us again erect the family altar in the Methodist homes.

Sixth: Since in prayer we are privileged to spend a time in His presence, since it is in prayer that we find His will, since prayer is the source of power with which we can be victorious in our Christian living, let us lead our people to prayer and to continuing or starting again the mid-week prayer meeting.

Seventh: Since the practice of stewardship leads to great spiritual awakenings, and since through the World Service pro-

gram we invest our offerings most wisely, let us set ourselves to the task of paying our World Service askings in full and observing every fourth Sunday as World Service Sunday, and send our offerings promptly to our Annual Conference treasurer.

Eighth: Since a great many of our charges and pastors did not lead a single soul to Christ this year, we must pass solemn judgment that such churches are denying the faith. We recommend that the pastor and a few loyal members in each of these churches form "SUICIDE SQUADS," and determine to win some souls for Christ. We recommend that our ministers observe the order of worship, especially in giving the invitation to Christian discipleship.

Ninth: Since there is set up in each of our districts a District Commission on Evangelism, we suggest that the district superintendent make wide use of this organization in starting new church schools, in holding mass meetings, in making surveys, and in assisting churches in their evangelistic efforts in the fast-growing defense project areas and in neglected and unreached areas.

Tenth: Since in unity there is strength, we suggest that a Conference on Evangelism be held within the bounds of the Louisiana Conference, under the leadership of Dr. Guy H. Black, in which we will work out a year's program of evangelism for the Methodist churches in Louisiana.

In closing let us say, since evangelism is the multiplication of the number of Christians by any method, let us move forward on all fronts.

Modern evangelism must therefore present a great Saviour in a great variety of ways in answer to a great need of a confused, war-torn and distraught world, and then, as in times past, there will be a great response.

Your Commission recommends as conference evangelists: Brothers Morris G. Lee and S. R. Irwin.

A. C. LAWTON, Chairman.

H. A. GIBBS, Secretary.

LAYMEN WE DO NOT FORGET

By Rev. James H. Felts

F. T. Lawrence, Holcomb charge, Spring Hill church.—"F. T. Lawrence is a real preacher's friend. His generous giving is accentuated by scriptural cheerfulness. He responds to every call of his church. His hand-clasp means something. He enjoys going to church, and his love for God and men includes loyalty. I like to hear him pray. His sincerity and earnestness evidence the fineness of his heart-life. He constantly reminds me of human perfection." I doubt if a finer tribute can be voiced by any man than this, written by a man who loves him and believes in him without question mark.

Warriner Brothers, Corinth.—Brothers? Yes. One a dentist, the other an attorney, both long-time active members of the First Methodist church. The dentist, Dr. R. B. Warriner, has influenced more boys for good than any man I know. His church life has been largely given to this work. Teacher, leader, patient worker, he will live in others long after he "passes on." Ben, the attorney, is associated with a large insurance company. But he is the best Bible teacher in Corinth, and is keenly appreciated by the Men's Bible Class, First Church. I have known in my life no finer men than these sons of the late Dr. Warriner. I could give added emphasis and all Corinth would agree. They are home men. Corinth and Methodism mean more that is

of real worth because they live and work there.

Bob Dean, Iuka Circuit, Harmony church.—My records show the presence of this man at all conferences. Farmer. Diversity producer. His material prosperity would not attract the attention of large investors. But Bob Dean is sane, sound, capable, definitely Christian, interested in all the work of his church, owns his home, looks ahead intelligently, farms successfully, and, when I knew him, was second to no man in all that section in the kind of manhood that counts. He belongs to the unforgettable class of churchmen.

Dr. J. C. Goudelock, deceased, New Albany Circuit, Mt. Olivet church.—I desire to stop and stand uncovered for a moment as I visualize this strong, lovable and active physician, steward, and citizen, as I knew him and believed in him. He is not forgotten.

J. W. Jones and Son, Saltillo.—Occasionally dreams do come true. Here is a father whose son, H. E. Jones, is walking in his

URGENT CALL FOR CHAPLAINS

Washington, D. C.

Dr. W. L. Duren:

Please insert prominently the following in this week's issue of Advocate: State of war makes more urgent that Methodism furnish chaplains. Our church trails other denominations in meeting quota. 226 Methodist chaplains wanted immediately in army reserve corps, also vacancies in naval reserve. Candidates must be members of Conference under fortieth and forty-fourth birthdays for army and naval reserve respectively and have degree from recognized college and theological seminary. Candidates who seek commissions this noncombatant service please confer at once with Methodist Commission on Camp Activities, 100 Maryland Avenue, N.E., Washington, D. C.

A. W. LEONARD,

Chairman.

JACOB S. PAYTON,

Executive Secretary.

"tracks" in his church life and citizenship. Good business men, better citizens, loyal churchmen, friends of every enterprise that looks to the betterment of local conditions, helpful to the leaders in the work of our church, they have and deserve the confidence of their fellows and the appreciation of those who give their whole time to the maintenance of our church.

Dr. C. M. Murray, Ripley.—I knew his father, a prince among men. I know him well. A competent physician, a loyal churchman, a man whose home life and church life stand up under the most critical approach. Dr. Murray might be called "an old-fashioned Christian." His "theory" of Christian living is exemplified in his own life, day by day. I am of the opinion that he demands more of himself than of his friends. Such men are truly "the salt of the earth." No man is better known or better loved in all that section of our conference.

C. H. Curd, Holly Springs.—Quiet, unassuming, diligent, giving himself to whatever task is before him intelligently and patiently; well-known for his interest in education and his devotion to his church, C. H. Curd deserves and holds the respect and goodwill of all who know him well. His friendliness begets friends. And their name is

legion who believe in him fully. Our church is fortunate in holding the membership and spiritual interest of such men.

F. A. Caldwell, Baldwyn.—You wouldn't know he lived in Baldwyn by anything he does in a spectacular way. But if you talk with Baldwyn citizens about their leading men, you will soon discover that this quiet spoken man is "one of the elect," and as dependable in every way as any pastor could ask. More, if you will talk with former pastors, they will tell you of loyal support and thoughtful consideration that will warm your heart and cheer your spirits. Without guile expresses it.

MERIDIAN DISTRICT STEWARDS MEET

The District Stewards of the Meridian District, of the Mississippi Annual Conference, met in Central church, in Meridian, Miss., at 2 p. m., Friday, December 5, 1941.

All the pastors in the district except one were present, and this one was absent because of sickness.

Most of the District Stewards answered to roll call, about half of the Charge Lay Leaders, and a large number of the presidents of the W. S. C. S., and sixteen visitors were present.

Rev. J. L. Neill, the new district superintendent, conducted the devotions, and presided over the deliberations of the meeting. This is his first experience in this work, but he presided like a veteran district superintendent.

The askings for Conference and General Work were a little less than that of last year. Apportionments for District Superintendent's Salary and for District Work were made about the same as last year.

A debt of gratitude is owed by the district to Rev. George H. Jones, H. A. Gower, G. W. Mars and T. H. Naylor for preparing a working plan and presenting it to the meeting which doubtless saved much time and perhaps friction in the meeting.

Mr. G. W. Mars, of Philadelphia, Miss., who is dean of the District Stewards of this district, in a most pleasing vein, welcomed the new district superintendent and the newly-appointed pastors into the district.

The district trustees were authorized to study the needs of repairs for the district parsonage and report their findings to the incoming district conference. It was announced that a committee of ladies has been appointed to secure needed furniture for said parsonage.

The report of the district trustees showed that through the wise and persistent efforts of Rev. W. B. Jones, who has been district superintendent for the last six years, the debt on the district parsonage has been reduced to \$450.

At noon, before the District Stewards met at 2 p. m., the district superintendent, his wife, and the pastors in Meridian and their wives were entertained at luncheon in the home of Mr. L. P. Brown, an elect layman in Central church, who is now ninety-two years young.

T. J. O'NEIL, Reporter.

Meridian, Miss.

Tubby—After all, fools help to make life interesting. When all the fools are killed off, I don't want to be here.

Peter—Don't Worry; you won't be.

—Exchange.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

Leisure

I shall attend to my little errands of love
Early, this year,
So that the brief days before Christmas may
be
Unhampered and clear
Of the fever of hurry. The breathless rush-
ing that I
Have known in the past
Shall not possess me. I shall be calm in my
soul
And ready at last
For Christmas: "The Mass of the Christ." I
shall kneel
And call out His name;
I shall take time to watch the beautiful
light
Of candles flame;
I shall have leisure—I shall go out alone
From my roof and my door;
I shall not miss the silver silence of stars
As I have before;
And, oh, perhaps—if I stand there very still,
And very long—
I shall hear what the clamor of living has
kept from me:
The angels' song!

—Grace Noll Crowell.

* * *

Organization and Promotion

Dear Friends: As a worker in the Woman's Society of Christian Service, I know each of you has been busy helping close your church year and sending your pastor to Conference with everything up. I sincerely hope every pastor's benevolent askings, every pastor's salary, and all church obligations were met.

In turning our attention now to our finishing up, may I thank you for the splendid progress thus far. Our second quarter was our weakest this year but the third was better, and the fourth must find the task complete.

To help you bring your whole scope of work under survey, check with the Efficiency Aims as explained by Mrs. Wilson on this page on November 13. This, with working plans found in the Journal, your report blank and letters and suggestions from your District Secretary, will enable you to evaluate your work. Check on it at once and then bring it up to where it should be.

This has been a year fraught with new avenues of opportunities. Our Wesleyan Service Guilds, our Youth Work, Student Work, and Children's Work are four big new ones for us. Have you been afraid to start any activity in them because they were new? Please do not hesitate, for ample explanatory material is available. Let your conference officers of these departments (names and addresses in Journal) know just what, if anything, has been done, so work may be planned for the new year.

Another step forward has been the correlation of missionary education. Your Bible, Mission and Christian Social Relations studies have, I hope, had an equal share of your time.

Please do not fail to observe the Week of Prayer and Self-Denial. This is really something no society should need be urged to do. All of us need the strength, courage,

and vision that come to us in this time apart—you still have time to do this before the year is out and send in the offering marked "Week of Prayer."

Have you kept your Pledge up quarterly? I am afraid some of us have not. Let the Finance Committee see every member to complete this vital obligation.

Have you paid your share on Cultivation Fund, Wesley House, Rural Worker, Scarritt and Bethlehem Center? If you do not know what a reasonable share of your district quota on these funds is, drop your District Secretary a card asking. She will be glad to let you know.

Before this, our first anniversary year, is out, have you thought of the joy it would be to make a Life Member? I have asked for 100 adult Life Members for 1941. Let your society at least have a part in this.

The birthday party mentioned on this page on November 20, is an excellent way to secure these Life Memberships. If your society is too small to make one alone, send it to your zone leader for a share in a zone Life Membership.

There is nothing more important today than to see that the work of the Kingdom of God goes on. Soon a world must be rebuilt and we must not be found lacking.

When the year 1941 is gone, may we look up unashamed saying, "Bless Thou the gifts our hands have brought, bless Thou the deeds our hands have wrought."

Yours sincerely,

FLORINE K. ST. JOHN,
(Mrs. D. L. St. John)

Conference Secretary of Or-
ganization and Promotion

Meridian, Miss.

* * *

Bill of Rights Day

Congress has fixed December 15, as "Bill of Rights Day," and the one hundred and fiftieth anniversary of their ratification will be celebrated this month.

The first ten amendments to the Constitution, known as "A Bill of Rights," were adopted by the first Congress, called to meet in New York City, March 4, 1789. They were later ratified by the various states—on December 15, 1791; the eleventh state, Virginia, ratified them and they were made a part of the Constitution.

It would be a splendid celebration if each person in these United States would get out the Constitution and read and study the provisions of these ten amendments. You may be surprised to see what is in them—they will mean so much more than when they were hurriedly learned in school.

* * *

Morton W. S. C. S. Observes Armistice Day

Under the leadership of the C. S. R. Chairman, Mrs. Stewart Martin, the W. S. C. S. of Morton observed Armistice Day with an appropriate program.

The members were seated around a table, the centerpiece of which was the "world," surrounded by articles portraying the conditions and interests in the world today.

"America" was used as the prelude, and the program opened with the singing of the Doxology.

Mrs. Stewart displayed flags beginning in the sixteenth century and coming up to the present. Mrs. W. W. Lovett read "America's Heritage," and Mrs. B. B. Faulkner spoke on "Freedom," which was followed by silent prayer.

Mrs. V. P. Winstead led the women in their thinking "Toward Peace," and the meeting closed with the hymn, "Saviour, Hear Us We Pray."

* * *

Greetings from New York

Our conference president, Mrs. Paul Arrington, writes: "Greetings from the meeting of the Woman's Division of Christian Service, in New York. It is amazing! The growth during this, our first year of existence—the enthusiasm, the interest, the study, the activities, the sacrifices linked with an understanding and united spirit, are beyond our highest anticipation! Methodist women everywhere: 'Take heart, there is a glorious dawn—this is a new day.'"

* * *

To Introduce Our Magazines

In order to introduce our missionary magazines, the publishers of the "World Outlook" and the "Methodist Woman" are offering to send on consignment to the secretary of literature and publication of any W. S. C. S. a stated number of copies of the two magazines to be sold as follows: 10 cents per copy for "The World Outlook," 5 cents per copy for "The Methodist Woman." This is the same plan as the one used for the "Upper Room."

Send your request in now so that you may begin the new year with these magazines in the hands of the members. Order from 420 Plum Street, Cincinnati, Ohio.

* * *

Be Patient!!!!

The literature for 1941, "For the Facing of This Hour," has been ordered and as soon as it is received by your district secretary, she will mail it to you. Mrs. Hamrick hopes this will be by the 15th. If not, just know that you will receive yours as soon as anyone else in the United States!!!!

* * *

Octagon Coupons

Thousands and thousands and thousands of Octagon Coupons will make a wonderful gift for the Methodist Home in Jackson. They will mean many more dollars sent before Christmas, than afterward, for the Octagon Company is giving an extra allowance for them during December.

Run get them out and mail them today!!!

DEAN OWINGS RETURNS TO TEXTILE

W. A. Owings has returned to Textile Institute, Spartanburg, S. C., as dean after a year's absence. During this year he completed his resident's requirements for a doctor's degree in psychology at Duke University. Mr. Owings had been associated with Textile for five years preceding his leave of absence. He has been appointed as the representative of the South on a committee of the American Association of Junior Colleges to study the teaching of psychology in junior colleges.

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

J. E. COCHRAN, Evangelist,
421 W. Ross,
Shawnee, Oklahoma.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

W. S. C. S. Program Material

A set of pictures illustrating some of the work described in the programs for 1942, has been mailed to each W. S. C. S. president and to each Wesleyan Service Guild president by your Conference Secretary of Literature and Publications. The officers to whom this material has been sent are those listed in the 1941 Conference Minutes (with some changes). If your society has elected a new president for 1942, please see that all literature and program material is passed on to her. The program material "for The Facing of This Hour," and the Worship Service booklets, will be mailed to you as soon as this material is received from Literature Headquarters. As you know, our Conference is furnishing every society with one copy of the program material free of charge. Additional copies may be ordered from Literature Headquarters, 420 Plum St., Cincinnati, Ohio. Price, 75 cents.

Things To Do!

1. Hold fourth quarter executive committee meeting for the purpose of completing reports and making plans for the all-important January meeting.
2. Send reports to officers. Report blanks for all departments may be found in the Corresponding Secretary's Report Book.
3. Send list of newly elected officers to your district secretary and to the other conference officers.
4. See that each officer has a handbook pertaining to the work of her department.
5. Order copies of the Installation and Pledge Service. Price, 25 copies for 15 cents; 50 at 25 cents; 100 at 45 cents.
6. Order Membership Pledge Cards (free).
7. Make plans to help the young people of the church inaugurate the Methodist Youth Fellowship through a Watch Night Service, a beautiful service which has been planned for the launching of this organization uniting all Methodist youth. (See page 24 of "The Methodist Woman," for December.)

A Call to Methodist Youth

As Christian youth in a world that has tragically lost its way, we believe we have a special responsibility to find for ourselves what God wants us to say and to do in our time;

We know we cannot, by our own knowledge and in our own strength as individuals, seek out and accomplish these things;

Our church, recognizing the genuineness of our concern and needing for itself the fresh insight, energies, and leadership of its youth, has provided an integral place for our fellowship within its own structure.

These things being true and with the compulsion of God's call upon us, we must surrender our stubborn wills, have done with lesser things, and let God, using our minds and our hands, give substance to the dream of better things to be that is in our hearts; we must build in strength and beauty one undivided fellowship.

To this end, we, the first National Conference of the Methodist Youth Fellowship, issue a call to the youth of the church;

Let us dedicate ourselves to the fulfill-

ment of this fellowship as the instrument which God has put into our hands for the advancement of His Kingdom on earth;

And, to put a seal upon our promise, let us gather together as the new year comes in and, at a special watch-night service, make our individual and group commitments to the church, to our Lord and Saviour Jesus Christ, and to Almighty God.

Note: The service is entitled "A Commitment Service to Inaugurate the Methodist Youth Fellowship." Sample copies and quantities will be available from the Methodist Youth Fellowship, 810 Broadway, Nashville, Tennessee. Order direct from this address and not from our Literature Headquarters. As this goes to press the quantity price has not been fixed.

* * *

Christian Social Relations

Miss Thelma Stevens, Executive Secretary of the Department of Christian Social Relations and Local Church Activities, sends the following message to the members of the W. S. C. S.:

"Christian women should note with growing alarm the propaganda methods that are being used by manufacturers of alcoholic beverages. A good example may be found on page 77 of "The Woman's Home Companion," October, 1941, issue. Every Methodist woman should write a protest to this magazine and others permitting such advertising.

"Our major emphasis recommended by the Resource Committee on Alcohol and Other Narcotics of the Department of Christian Social Relations and Local Church Activities should be recalled: 'The local Woman's Society should seek to comfort pernicious advertising of narcotics in all forms by radio, press, popular magazines and billboards.' What are church women doing to carry out this recommendation?"

MISSION BOARD FACES MANY NEW PROBLEMS

(Continued from page 5)

of Home Missions and Church Extension, and the Division of Education and Cultivation which serves the other three divisions.

From the secretaries whose administrative work is with churches and schools and hospitals in foreign fields, one learned of the many problems confronting the missionaries: especially in the countries of Europe, where war and enemy occupation hinders freedom of worship and thwarts missionary and evangelistic expression, and in Japan, Korea, occupied China, and harassed Free China, where missionary service is disrupted in one case and increasingly needed in another. The reflex of these problems is seen in new problems for Christian workers in America: in war-preparation communities grown up without adequate religious and social facilities; in the shifting of hundreds of thousands of American boys to army camps and the need for religious facilities there; in new problems of unemployment and of discrimination faced in many American centers by Jews, by Negroes, by American born Japanese, and by foreign-language groups.

Outside of the United States, are sensed especially the need for an advanced evangelical program in Latin-America, now suddenly looming on the horizon as one of the "last ditches" of democracy. Here there is need, as a means of spiritual defense for the hemisphere, to strengthen all evangelical churches and schools, to increase their number and to provide other Christian services for these southern republics. Within the limited appropriations of the Board, some shifts have been made to transfer workers to some of these neediest new missionary centers—and yet maintain on-going present work. There was an encouraging note that World Service giving for November, 1941, was well ahead of that of the same month in 1940 (though the total for the World Service year is thus far five per cent below last year's figure at this time). The hope was expressed that increased funds would enable the Board to undertake some of these greatly needed services at home and abroad.

The Board of Missions and Church Extension at this meeting made total appropriations of \$6,949,318 for the work in 1942, of its three divisions serving overseas and in needy places in the United States. Under the laws of the church, the Board cannot appropriate for one year more than the amount received during the previous year. For the 1940-41 fiscal year, the Board had received more than \$7,000,000 from the churches for not all received was appropriated.

The largest appropriation was that of the Woman's Division of Christian Service, which had a total of \$3,713,082. Of this total, \$1,824,138 was for the Division's work in foreign fields, and \$1,620,374 for missionary work in the United States; most of the remainder being for social service work and the work of deaconesses.

The Division of Foreign Missions had a total appropriation of \$1,933,847. Of this, \$762,696 was for the support of missionaries in Asia, Africa, Central and South America, the Philippines, Cuba, and several countries in Europe; and \$614,396 was for the work of schools, hospitals, and similar services carried on by the missionaries and the national staffs in these countries.

The Division of Home Missions and Church Extension, serving throughout the United States and in American possessions, had appropriations totalling \$1,302,389.

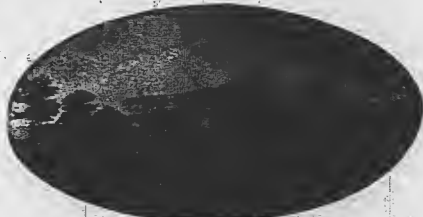
FATHER'S GIFT

The battle over what to give father Reached a new annual high; But we might have saved all the bother— It ended, again, in a Tie!

—Pathfinder.

Choice and service—in these are the whole of life.—Mark Hopkins, D. D.

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Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 14, 1941

By Rev. W. C. Newman

CHRISTIAN STEWARDSHIP

Lesson Text: 2 Corinthians 8:1-9; 9:6-7

Golden Text: It is required in stewards that a man be found faithful.—1 Corinthians 4:2.

Upon no subject is the average church man so sensitive as the subject of giving. Yet it is at this very point that many of us are failing in our Christian lives. It is not simply that we do not give; it is that we take too small a view of the whole matter of stewardship, and as often as not we give wrongly when we do give. It would be well for every one of us to make a serious study of the Christian attitude toward our possessions, and toward our obligations to God and to others. Let us look at it in all honesty, not trying to excuse ourselves or to avoid a difficult duty.

Sometimes We Are Not Christian in the Way We Get Things

I have not known many church people who were dishonest in the sense of being thieves, cheaters and the like. It is a matter of pride to me to know that the most trustworthy people I know are those who belong to the church.

But I do know a great many church people who get possessions by working employees at starvation wages, or by ignoring the Sabbath as a time of worship and service, or by refusing to give of their time and leadership to Christianity on the plea that they cannot take the time from their business.

Such people would be quickly indignant if one were to imply that they are not scrupulously honest. Nevertheless they are guilty of dishonesty as surely as if they had defrauded a fellow man. They are deceiving themselves, and trying to deceive God. God, and religion, and the church deserve some of their time and of their ability. And to take these things for themselves is equally as dishonorable as to take money that belongs to another.

We Are Sometimes Guilty of Flagrant Waste of Our Possessions

A missionary who had spent many years in China confessed that the greatest discouragement he ever felt was upon his return home on a furlough to find a former friend, a prominent church woman, wearing a hospital upon her fingers, a school upon her back, and riding around in a church, with the lives of ten Chinese children on her head.

That is a familiar sight. Money that might make medical treatment possible for hundreds wasted in pretty but useless trinkets of jewelry; the cost of an expensive fur coat that might much better have been invested in a modest house for the teaching of little children who haven't an animal's chance at life; an elaborate automobile, when a modest one would do as well, that would have erected a house of worship in some place where materials and labor are scarce.

single hat whose price would have bought enough rice to keep ten starving children alive.

By any standard, this is not Christian. And if any one of us is excusing himself by saying that he does not buy diamonds, or fur coats, or grand automobiles, let him not be so quick to justify himself. Most of us either smoke, indulge in petty extravagances, or in any one of a thousand other ways waste money that would save lives, give new opportunity to underprivileged folk, or enable the Gospel to be preached in some new place.

The poet said: "It isn't raining rain to me; it's raining violets"—or was it daffodils? or beans? or potatoes?

He saw clear through the rain to the ultimate achievement of rain.

So a Christian ought to see that he isn't spending money, but human lives, healing, teaching, food, opportunity.

In spite of all our "spend for prosperity" slogans, waste is an unChristian sin.

Some of Us Are Just Plain Selfish

A man complained to me that he never went to church but that they asked for money. And when I pointed out to him that he never went to a picture show or a ball game that they did not ask for money, he looked astonished.

The money that the church asks of us is not much. The per capita giving of church members in general is a disgrace to the cause of Christianity. It does not compare with the amount spent in this country for cosmetics or for cigarettes.

More money is taken in at the gate of one football game on a big Saturday in Mississippi than the entire conference gives to missions in a year.

The truth is that the reason we complain of the church asking for money lies in our own selfishness, not in the amount we give.

How Can a Man Give to God?

Besides all these plain and uncomplimentary facts about our giving to the church, there is another truth we need to drive home to ourselves. Most of the money we give to the church is given for a selfish purpose.

We maintain churches and preachers in our towns for our own good—not for others. We build and support churches for the same reason that we build and support schools. We would not live in a churchless nation, nor have our children grow up in a churchless state. No matter how little interested we are in religion, we want our boys and girls to have the restraining moral influence of religion and the church just as we want them to have an education.

We do not support the church for God—but for ourselves. And the only way we can give money to God is to give it to needy people. Jesus himself said—"Inasmuch as you did it to one of these, my brethren, you have done it to me."

Only that money that we give for the relief of the poor, or for missions, or for the support of the church, and the like, can be said to be given to God. The rest we give to ourselves. We might have a better chance of giving to God (when we occasional-

ly think we need one) for ourselves and our children.

Let us not be guilty of so much nonsense. Let us at least be honest with ourselves. Let us plainly say that we simply do not want to give. That, at least, would be more creditable than to offer flimsy and ridiculous excuses.

THE SONG IMMORTAL

By Mrs. A. D. George

From every nation, tribe, and tongue,
Comes that unnumbered train.
Their songs of earth have all been sung,
Save this immortal strain:
Saved, by the blood of the Lamb,
Saved, saved, by the blood of the Lamb.

Out of the darkest sinful night:
Harken! while that great throng;
Washed, with their robes all shining white,
Sing the immortal song:
Saved, by the blood of the Lamb,
Saved, saved, by the blood of the Lamb.

Silence, now ye choirs of heaven;
Your heavenly songs restrain,
To sinful man alone is given
This one, this grand refrain:
Saved, by the blood of the Lamb,
Saved, saved, by the blood of the Lamb.

Oh, precious blood poured out for me!
Cleanse me, to Thee I cling;
Jesus Thou Lamb of Calvary,
Wash me that I may sing:
Saved, by the blood of the Lamb,
Saved, saved, by the blood of the Lamb.

WE THANK THEE, LORD

By David E. Guyton

With all our hearts we thank Thee, Lord,
For every blessing from Thy hand,
For peace in place of sway of sword,
The length and breadth of all our land.

For plenty for our nation's need,
For stores of wealth and will to share,
We thank Thee for the sturdy creed
That makes our stalwart manhood square.

God give the palms of peace to all,
Let sway of sword grow less and less.
Bestow Thy grace on great and small
And link our lives with loveliness.

Upon this day we dedicate
To gratitude for every good,
Let every man and every state
Embrace the rule of brotherhood.

Before another year shall dawn,
May Christ possess this crimson earth,
Drive back to hell satanic spawn,
And bring a better age to birth.

Blue Mountain, Miss.

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5 Pairs Ladies Chardonize Hose, Postpaid,
Guaranteed \$1.00. 1942 Catalog ready. Write
for one. L. S. SALES CO., Asheville, N. C.

THE CHRISTIAN FIRESIDE

THE TONGUE OF THE LEARNER

By Dr. James Black

There is a great phrase in the 50th chapter of Isaiah which every one of us today should have in our hearts. He speaks about "the tongue of the learner or the disciple or the man who is willing to listen." The full verse runs as follows: "The Lord God hath given me the tongue of a learner that I should know how to speak a word in season to them that are weary." What a beautiful and timely message for this age of anxiety and distress!

If you start at the end of this verse and work to the beginning, you will have three things worth talking about. First of all, "to them that are weary." Was there ever a day when there were more weary folk? Who is not desperately weary today of the misguided thing we call human civilization, and, worst of all, weary of ourselves?

Next, would it not be great if we could speak "a word in season" to this anxious world? I don't mean a word in anger, or a word in condemnation, or a word in satire, or a word in despair. Any fool can easily do that, and many fools are doing it; and in doing it, most of these fools think they are either clever or wise. But a real word in season means a message of hope and inspiration—something that will help to lift us out of ourselves (the very thing of which the best of us are most weary!) and will eventually help to lift us out of our own self-made squalor and mess.

And this brings us to the secret of it all—Isaiah's phrase of genius, "the tongue of the learner." I am quite certain that only one who is willing to learn can speak to this difficult age. The voice of the so-called "learner" has failed, chiefly because the people we thought so learned have themselves ceased to learn!

In fact, more and more I distrust learned people. These people live so often in a closed circle of their own making: they are called learned because their area of proficiency is restricted; and they imagine that the only things worth knowing are the things of their own specialty. Nobody has let us down so much as the people who once called themselves glibly "experts."

What we need in every branch of life and thinking is "the learner," the man (young or old) who is open to new ideas, new ways and new sympathies. We need new ways of regarding our brother men: new ways of thinking about our own personal responsibilities: new ways of regarding the resources of the world: new ways of considering colour, class and creed. Back to school—that is the world's only security: ready to learn again, to drop our old, silly clichés, to sit at some teacher's feet and cleanse our minds of the prejudices that have brought us to the abyss.

Whose feet? There is only one answer. We can only learn about all the mysteries of our own human hearts, from the Lord who made the world and us. It is as obvious to me as light that we can only understand the world and ourselves as we know the mind of God, the Divine Reason who alone explains what we call reason in ourselves. And to me that points only and infallibly to Jesus Christ who has revealed the mind of God to man. The tongue of the learner, then—and the Master from whom we can

alone learn our duties to ourselves, to others and to life is the Lord Jesus Christ, the light of all men's hearts. If only we would learn, yes, if only we would learn at such a school!—The Christian World.

METHODIST CENTER PROMOTES FRIENDSHIP

By W. W. Reid

Sweet Memorial Social Center in Santiago, Chile, one of Methodism's best examples of inter-American friendship, continues to enjoy public esteem and to render valuable medical and nursing care for children and adults. The new building of the institution enables it to do a larger and more effective work than in the past.

"We have had very encouraging response as the result of our health supervision program in Sweet Memorial," says Miss Florence J. Prouty, Methodist missionary-nurse at the Center. "Twice this week Chilean doctors have asked for permission to visit our institution, for they say the babies cared for here are in good health. There is a compulsory law that every mother who works in a factory must take her baby to a government clinic regularly. However, they are so crowded that babies are put through examinations more or less as paper is put through a press. We are happy to have the doctors notice the progress babies are making here for perhaps they will see the value of prevention methods.

"Our babies progress at the Center, but it seems slow. All have rickets, all are malnourished, and many are diseased. At the present time I have one baby thirteen months old that weighs ten pounds; another fourteen months old that weighs twelve pounds; another eight months weighing ten pounds; another seventeen months old who just this last month has been able to sit up alone for the first time; and so it goes. One does not wonder at these things after the first visits in the homes. However, the babies do respond to care and treatment, and it is a lot of fun to work with them. We do have a number of very healthy-looking babies, but they have been with us for many months."

HARVARD PROFESSOR NOW A "SHEIKH"

By S. E. Evans

Professor James R. Jewett, professor emeritus of Harvard University, was presented with an Arabian red and gold silk mantle by the Rev. Shibly D. Malouf, at the twenty-first annual Syrian dinner and bazaar at Morgan Memorial church of All Nations, Boston. The title, "sheikh," means an elderly man who has distinguished himself in any line of learning, and the mantle is a symbol of that distinction. "Sheikh" Jewett has distinguished himself in Syrian literature and culture.

Following a full-course dinner, which included the Syrian national dish, kibbeh bis-syyniie, musical entertainment was presented. The Arabian oud, durbekkeh and tamboreen were played.

Among other special guests were: Dr. William Gunter, superintendent of the Bos-

ton District; Dr. Daniel Jewett, Jr., and Prof. William Thompson, of Harvard; Dean and Mrs. Bennett Avery, of the Boston University School of Medicine; Dr. and Mrs. Habib Korany, of Harvard and the American University of Beirut, Syria.

Mr. Malouf is pastor of the Syrian congregation of the Church of All Nations.



● *Scratching the head is a social error, and if you think hard you will not have to scratch too much to answer this Guess Again contest. Just mark your answer in the space provided and then check for the true answers and your rating.*

(1) Traveling from New York to San Francisco you would cover the following mileage: (a) 1,500; ☐ (b) 2,500; (c) 3,000; (d) 3,500. ☐

(2) A platen is (a) a German piece of wearing apparel; (b) a flat piece of land; (c) a heavenly body; (d) the roll on a typewriter ☐ which carries the paper.



(3) The men in the above picture are carrying (a) butterfly nets; (b) tennis bats; (c) Lacrosse sticks; (d) badminton rackets. ☐

(4) A slide rule is a (a) ruler to measure movies; (b) an apparatus for comparative measurements; (c) a law governing the baseball slide; (d) a king who has ☐ quit his throne.

(5) If you were a fisherman you would characterize one of these as associated with your sport: (a) casting; (b) drawing; (c) bantering; (d) floundering. ☐

(6) A hookah is (a) an East Indian village; (b) the thing you ride on upon an elephant; (c) a Turkish water pipe; (d) a ☐ South American bird.

(7) If somebody handed you a filet, you'd (a) put it around your head; (b) tie it around your right ankle; (c) eat it for dinner; (d) throw it to the dog. ☐

"GUESS AGAIN" ANSWERS

	Tally Score Here
1. (c) for 10 pts.....	_____
2. (d) for 15 pts.....	_____
3. (c) were you guessing? 20 pts.....	_____
4. It's (b) for 15 big points.....	_____
5. Right back to (a) for 10.....	_____
6. A toughie—20 points for (c).....	_____
7. Eat it, (c) for 10 pts.....	_____
RATING: 90-100, no scratching at all; 80-90, TOTAL _____ maybe one scratch; 70-80, well, well. 60-70, you're a digger.	

APPORTIONING THE BENEVOLENCES

In some districts the district stewards take the conference askings on benevolences and apportion them to the various charges of the district on the basis of membership and pastor's salary. It is thereby assumed that the number of members on each charge and the amount that charge pays their pastor is a measure of their ability to pay on the benevolences. The fairness and justness of this method is hereby challenged.

The varying economic conditions of people are so obvious that it is not felt necessary here to offer argument against the use of numbers representing membership as a measure of ability to pay. If it is true that half the world does not know how the other half lives (and it is), it is just as true that half the membership of the Methodist Church does not know how the other half lives. We have some of the richest and some of the poorest. And when membership numbers is taken as a measure of ability to pay, the poorest are in some cases being placed against the richest.

Neither is the amount of salary paid the pastor a measure of the ability of a charge to pay. A charge may pay \$3,600 to its pastor, not because that is all it is able to pay, but because that is about in line with what that type pastorate is paying. They might just as easily pay \$6,000 to their pastor if they thought the work and the man measured up to it. On the other hand another charge might, going its limit on finances in order to keep off the roll of mission charges and to be self-supporting, manage to pay their pastor \$1,200. Are we going to say that these two charges are able to pay on the benevolences in the same proportion?

But somebody says, "Oh, but you do not have to take all the apportionment. Take what you can and pay that." That is not what the district stewards say when they make these apportionments, or else their work is a mockery.

It is admitted that the charges do not have to take all the apportionment, but it cannot be admitted that all of them take all of it they can. The amount in many cases seems so far beyond their ability to pay that they are stunned. And the usual way is to make it light on themselves, since they cannot pay it all anyway.

Where is the justice of making the ap-

portionments in such a manner that some can accept them in full and pay them and boast about it, while others are humiliated by being asked for an amount far beyond any reasonable expectation of obtaining? If the conference askings are apportioned alike on all according to ability to pay, the stronger charges have the same privilege of accepting in full, lowering or raising. It is a well-known fact that the conference does not expect to get 100 per cent of the askings. And it is a familiar argument that more money is actually realized by making the apportionments to the stronger charges on their ability to pay and then getting rid of this surplus askings which the conference does not expect to receive anyway by piling it up on the weaker charges. But is this fair and just?

Your income tax is not measured by the number in your family; at least it is not increased because the family is large. Neither is it based on the amount you pay to the support of the ministry. It is based on actual income which is actual ability to pay.

A surgeon may perform similar services for two men and charge one of them a thousand dollars and the other a hundred dollars. He takes into consideration the ability of the individual to pay a fee. If he were like some district stewards he might make both charges a thousand dollars and tell the poor man to accept what part of it he could and pay it, and that while he would never be sued on the balance, it would still remain on the books against him.

Our county governments in Mississippi have an equalization board to equalize taxes on basis of actual percentage of value of the property which is, after all, the ability of the tax payer to pay. Why could not the district stewards act as an equalization board in passing along these conference askings to everybody alike? Or could they?

SOLDIER.

MRS. ELIZABETH DAVIS COTTON

Mrs. Elizabeth Davis Cotton was born in Concordia parish, near Jonesville, La., March 25, 1872, and departed this life at the home of her daughter, Mrs. H. C. Lane, at Oberlin, La., November 20, 1941., thus living almost her "three score years and ten."

On February 12, 1890, she was happily married to George Spencer Davis, to which union were born seven children, three of whom survive: Mrs. H. C. Lane, Oberlin, La.; George Sterling Cotton, Wisner, La.; and Hon. W. Davis Cotton, Rayville, La. She is also survived by two grandchildren, one brother and five sisters.

She, with her husband and children, came to Wisner about eighteen years ago, and at once identified herself with the Methodist church, in which she was an active, useful and influential member until she was translated to the Church triumphant above. Sister Cotton was outstanding in her religious and social life, strong in her convictions for everything that goes to make a well-rounded Christian character. She ranked among those who always stood at the top for God and righteousness—a positive influence for good in the community and a "shining light" in the church. As long as bodily strength permitted she always found her place at her church and took an active part in the services. She professed faith in Christ as her Saviour and became a member of the church in early girlhood. She having fought the good fight, and kept the faith, there is laid up for her a crown of righteousness in that sunbright clime in the glory land where no

storm clouds arise. We shall meet her "in the sweet by-and-by."

Her Pastor,

J. M. ALFORD.

Wisner, La. Dec. 2, 1941.

"SEEK YE FIRST"

By Mrs. Irvin Rowland

There is much more to life than eating, sleeping, working and playing. There is a very vital side which must be nurtured and encouraged and kept in service—it is the destiny of man's eternal soul. What could the future hold if we looked into it and saw only the returning of "dust to dust?" What would today hold, if after all his struggles to overcome evil, man's life would suddenly become extinct with death? On the hope and certainty of eternal life hang all man's desires for righteous and heroic living. It is a goal to be finally reached, an object of inspiration to strive toward. We have a risen, a living Christ. Life and work are not in vain—they prepare us for this destination.

How can man be so careless about a matter that decides his destiny for an eternity? The way we live is proclaiming our choice. Even the followers of the Risen Christ may become so absorbed in the business of living that we are prone to neglect the development of our spiritual nature. We do not expect to make progress in the other phases of living without feeding and exercising those potentialities; but, somehow, we expect or hope for spiritual growth from the least possible effort.

Neglect, wherever it is, always leaves its injuries. When we awaken to the full realization of what the hope of salvation means to the future state of an individual and of the whole world, it will become the "pearl of great price" to all of us. We must listen to the Voice that says, "Seek ye first the kingdom of God and His righteousness." Then only can we enjoy the abundant life.

Do the duty that lies nearest to thee. Thy second duty will already have become clearer.—Carlyle.

God grant that you may so conquer your temptations by the power of God that they may not leave you as you were, but fill you with the consciousness of God, with the consciousness of yourself, and with deep sympathy with your brothers.—Phillips Brooks.

Do FALSE TEETH

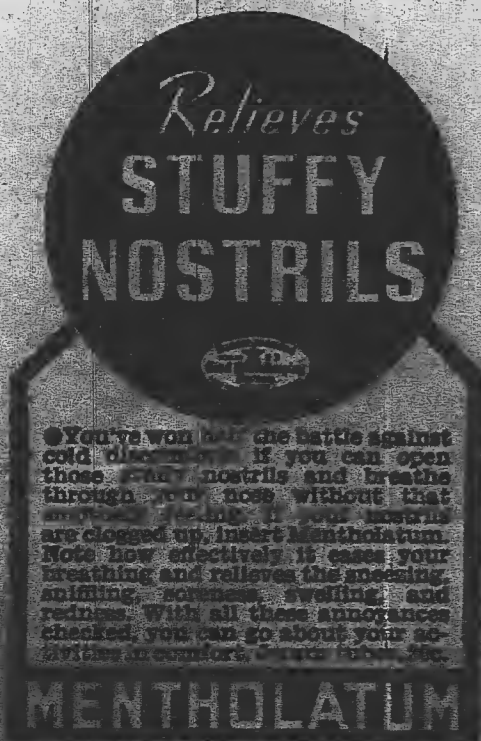
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Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION
for Coughs, Chest Colds, Bronchitis



PROUD OF YOUR WORK

By Bascom Anthony

Work, labor and drudgery are the descending steps from happiness to misery. Work in useful employment means happiness, labor means a strain in working, and drudgery means work done under such pressure of mind and body that you are miserable.

Nobody can be happy long unless they are busy at useful work. That's why these social bums and loafers whose life is a perpetual round of entertainments, gab fests and card parties consume so many cocktails and cigarettes. They are fleeing from boredom and are too addle-pated to know that the path to happiness is found in useful work.

Work creates things that bring satisfaction. No matter whether it creates a poem or a pig pen, it brings satisfaction when rightly completed and is the most God-like action possible, just as love for others is the most God-like attitude possible.

A loafer, a bum or a dead-beat is anyone who lives on the labor of others, no matter whether they inherited it or stole it, or whether they dress in satin or rags, they are dead-beats if they make no proper return for the same. Of course they are unhappy and restless unless they are absorbed in seeking delight in their petty rounds and these end in disgust.

Will we never learn that even when work is done merely for the sake of doing a good job it brings pleasure, and that when it is done to help others or to make a better world it becomes a joy that never allows work to become a drudgery any more than it is drudgery for a mother to watch day and night over her sick child? Yes, it is labor, but a labor of love, that makes her wish she could do a thousand times more. It is a matter of motive.

I seldom see an overall man go by, or a farmer at work in his field that I don't breath a prayer that in his breast there may be a love that makes his work a joy and never allows it to be a drudgery.

To me making things grow out of the dirt, whether flowers, fruits, or foods, is the most God-like work possible, for it not only changes the form of things but it brings into being things that were not here before. Only God and a sower of seed can do that. He has a right to be proud of his work.

In fact, if you can't be proud of your work, then hunt another job. I wonder if some of our politicians are proud of their recent doings. Also I wonder how Hitler and Mussolini feel about desolated Europe. I hope our liquor men and cocktail party socialites are not proud that their work has increased the number of arrests of drunken women this year over same date last year by nearly 35 per cent, and has sharply increased divorces.

The whole earth is now facing the results of its lack of character and loyalty to God and man. I suspect that few are proud of their work. Get yourself a job you can be proud of here and hereafter. If you do so, it will have to be something that God can bless and not something that rots humanity.

—Wesleyan Christian Advocate.

IN GOOD FAITH

The New Society

One day there will be peace again. And on that day we shall face a serious question: what kind of society shall we undertake to build? And behind that question will lie an-

other—a much more important question—what do we believe about man? For any order that may be established must obviously be concerned primarily with him. It will exist for man's welfare or for his exploitation. A great many plans for the post-war world have already been presented in the democratic countries. It is significant that everyone of them rests upon the faith "inspired by and based upon the Scriptures of the Old and New Testaments."

"This is obvious in the case of all the plans which include recognition of the Rights of Man," writes Dr. Howard Chandler Robbins. "It was taken for granted in our own Declaration of Independence. There is reference in the first paragraph to the laws 'of nature's God.' In the second paragraph it is asserted 'that all men are created equal, that they are endowed by their Creator with certain inalienable rights.' The more closely most of the democratic plans for a New Order are scrutinized, the more plain it becomes that they either proceed from a faith which may be termed religious, or call for such a faith as a condition of their success; generally both."

Continuing, Dr. Robbins has said, "In this connection, Mr. Walter Lippman has made some pertinent observations as to the need on the part of the democracies for education in the 'classical religious tradition,' which means, of course, in the Hebrew-Christian tradition derived from the Bible. In a lecture under the auspices of Phi Beta Kappa, at the annual meeting of the American Association for the Advancement of Science, he said, 'By separating education from the classical religious tradition, the school cannot train the pupil to look upon himself as an inviolable person because he is made in the image of God. These very words, though they are the noblest words in our language, now sound archaic. The school cannot look upon society as a brotherhood arising out of a conviction that men are made in a common image . . . the emancipated democracies have renounced the idea that the purpose of education is to transmit western culture. Thus there is a cultural vacuum, and this vacuum was bound to produce, in fact it has produced, progressive disorder.' It is evident that the only remedy for this disorder is religious education. The political implications are apparent. The Archbishop of York indicates them in the first of his 'Principles of Reconstruction,' 'Every man is a child of God and as such has a status and dignity independent of his membership in any earthly state. Consequently, personality is sacred, and freedom in whatever is most personal (worship, thought, expression) is to be safeguarded as among the primary ends for which the State exists.'"

The democracies of the Old World and of the New World stand in the Hebrew-Christian tradition. Their political traditions are based upon their religious faith. Religion is not dependent upon democracy. It can survive in any political environment, even though it be driven into catacombs or into concentration camps. But democracy and the freedoms which characterize it cannot survive without the Hebrew-Christian tradition. This is the pit from which they were digged. The recognition of the worth and sacredness of personality because man is made in the image of God and is a child of God; the recognition that truth, justice and mercy have as their foundation, not some political relativity but His character as revealed in the Bible; the recognition that He wills that human fellowship, showing these same attributes, may build an earthly community fit to be called His Kingdom on

earth—these religious insights are essential to the democratic way of life, and are its safeguards.

It is for religious education, upon a nationwide basis, to provide, maintain and transmit them.

North Mississippi W. S. C. S.

(Continued from page 11)

ficult just now, but our treasurer has succeeded in getting some permits and we want to be ready with the money when it can be sent. Even if your special is the salary of a missionary who is now in America and perhaps on leave without salary, we hope you will not be in a hurry to make a change to another special. We trust the missionaries will be getting back to their fields or transferring to other fields, and we must be in a position to take up salaries again as soon as they can return to work. Of course, there are cases in which the missionary cannot continue service because of age, health or family conditions. In such cases you will eventually be given the privilege of choosing another object for your special. In the meantime, we hope you will be willing to continue your gift undesignated as a general contribution to the work. We must remember that every single special is a part of the total budget and if it lapses even for a little time there is a hole in the budget just that large. This we cannot afford when opportunities are so great and pressing all over the world.

Pledges

We are depending upon our women to pay their pledges just as they have done through the years and to pledge largely for the new year. We American women stand in a highly favored place in the midst of a broken and needy world. Let us express our gratitude to our Father in the form of large gifts to meet the need of those of His children who are less fortunate.

Religion is the best armour in the world, but the worst cloak.—Bunyan.

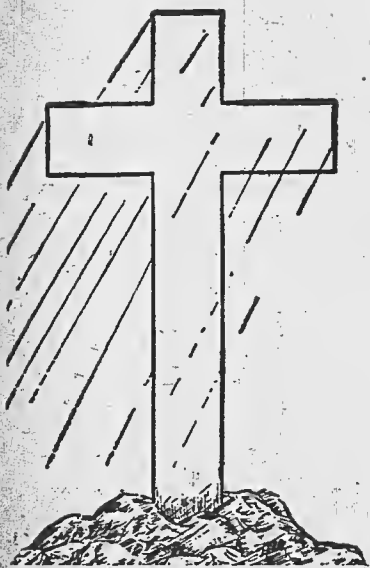
He that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loves all these pleasures and chooses to sit down upon his little handful of thorns.—Jeremy Taylor.

"Then beware lest thou forget." How often the refrain of that warning sounds in the messages that prophets and teachers gave to Israel in the days long gone by. There seemed to be so many things that had a tendency to slip out of their memory, great events in their history, great truths that had been learned at the cost of struggle and pain and sacrifice, great lessons growing out of the dealings of Jehovah with their race. They seemed to have an incurably besetting sin whose very seat and throne was in their memory, and if they could only be cured of their forgetfulness, the prophets felt, they would be saved from the greater part of their sin and suffering. It wasn't that they didn't know, but that they failed to keep what they knew fresh in their memory and relate it to the life they were living. And their forgetting cost them dearly and brought tragedy and disappointment into their history. But is not Israel's history a parable, and is there any word we need to heed today more than this one, "then beware lest thou forget"?

—The Christian Guardian (Toronto).

New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

Solomon's wisdom declined, and his heart turned away from God, and his power was destroyed, and his kingdom was divided and ruined. He paid too dear for his ivory, apes and peacocks.
—Henry Van Dyke.

THE PRAYER-ROOM TODAY

I would put myself afresh into Thy hands, my Father, confessing that I cannot make of my life even the good thing that I would desire it to be, and sure that Thy thoughts and purposes for me are far higher than anything that has ever dawned upon my sight. I thank Thee that Thou hast not left me to myself, even when in my blindness and fear I have sought to escape from Thy hands. And though my clay still wars against Thy fingers, Thou canst with matchless skill and unwearying patience work even my mistakes into the pattern of Thy will. So I bring this poor flawed and shapeless vessel again to Thee. Make it over again, till it content Thy heart, my Maker. Amen.

Earth Cries to Heaven

By William Pierson Merrill

God, to Thee Thy earth is calling
With a hopeless bitter cry.
Hatred, warfare, death appalling
In dense clouds about us lie.
Ships are sinking, bombs are falling,
Women, men and children die.

Wilt Thou make an end forever?
Shall the horror never cease?
Wilt Thou not, to souls in torment,
Speak the word that brings release?
Shining through the storm of warfare
Set the rainbow of Thy peace?

Yet if only through such anguish
Can Thy holy peace be won,
Spare us not, O God of Justice,
Finish what Thou hast begun!
Let us drain the cup of sorrow,
So Thy holy will be done!

Let our Babel lie in fragments,
Shattered by Thine iron rod!
Let a free and righteous order
Blossom from the bloodsoaked sod!
From the chaos of the nations
Bring the Commonwealth of God!

—Presbyterian Tribune.



WALLET OF THE WEEK



OKLAHOMA METHODISTS are said to have indulged in a somewhat hectic discussion of a move to establish minimum salaries for pastors. The opponents of the measure called it "socialistic" and "Marxian," but the Conference voted for the plan. The proposal carried a scheduled minimum of \$900 salary for married pastors and \$700 for single pastors. The details of the plan may have been somewhat arbitrary, but the minimum goal which it provides is certainly modest enough.

* * *

ENLISTMENT STATISTICS are said to have revealed some rather interesting figures regarding the religious affiliations of the American Army. The figures reported show that fifty-nine per cent of the men in the Army are Protestant, twenty-one per cent Catholic, two per cent are Jewish, and eight per cent list no religious affiliation. Hitherto chaplains have listed religious preferences, but these figures were furnished by the soldier at the time of his induction into the service.

* * *

THE BALTIMORE ORIOLE, according to *Our Dumb Animals*, is one of the finest nest architects among birds. For symmetry, beauty and durability, its bag-like nest is unsurpassed. It is usually constructed of horse-hair, threads and fiber, and while it is used only once, it is so substantially woven that it often remains in good condition for several years. The Oriole, unlike many species of birds, does not return to the same place to nest, but its nest is always suspended from the branch of a tree and at sufficient height for protection.

* * *

THE LIVING CHURCH is the name given to a group of Russian Christians in Moscow, led by Patriarch Sergey. It appears that the anti-God movement of the Bebozhniks was a reaction against the Church which the oppressed people of Russia regarded as being linked with the czaristic regime and as their enemy. Sixty thousand churches were closed and twenty-four thousands chapels were converted into schools and museums, but in 1923, some progressive clergymen were allowed to form a Christian group in Moscow. There are still thirty thousand religious communities of all faiths in Russia.

* * *

THE JUVENILE CRIME INCREASE in Britain, due to war conditions, is almost startling. For the first year of war, there was an increase of forty-one per cent of children found guilty of indictable offences as compared with the previous year. There was an increase of crimes for the age group 14-17, of twenty-two per cent. This situation was caused by the breaking up of home life, mothers working, closing of schools, evacuation of children, and high juvenile wages. These things, intended to meet a condition, are creating serious problems in other directions. The Government is taking measures to meet the situation.

THE GREEK COMMUNITY at Tarpon Springs, Florida, was presented with the marble of the Greek exhibit at the New York world's fair, to be used in the construction of an Orthodox Greek Church. The building now under construction will conform to the orthodox style of such edifices, and will, of course, observe the ornate tradition and service of that communion. The beginning of the enterprise was celebrated with ceremonies in which the archbishop of North and South America participated.

* * *

A SPIRITUAL DEFENSE PARADE, by the Protestant Federation of Churches in Philadelphia, was staged recently. Eighty thousand persons are said to have participated in the parade, and a mass meeting was held at the end of the line of march. No controversial placards were permitted, but Scripture placards were numerous and robed choirs sang hymns lustily. Among other hymns, the marchers sang "Onward Christian Soldiers," and "We Are Able," which was the theme song of the parade.

* * *

THAYENDANEGERA, a chief of the Mohawk Indians and later known as Joseph Brant, was born in 1742, and is believed to have been one of the first Indians to be made a Mason. A painting of him hangs in the Manoir Richelieu, at Murray Bay, Quebec, Canada. His Indian name signifies "two sticks of wood bound together." The portrait was posed for in London in 1776, and was painted by the artist, G. Romney. He was born on the Ohio River and presumably moved to Canada and was in England during the American Revolution.

* * *

THE COMMON GROUND MOLE furnishes material for an interesting nature study. Its eyes are almost gone since they are not needed and its fore feet are shovel-like and of great strength. It is estimated that if a man's strength were in proportion, he could lift more than six thousand pounds. Not less interesting is its diet of earth worms, of which it is said that it can eat the equal of its own weight every twenty-four hours. Among farmers the mole is looked upon as a pest because of its destruction of crops by burrowing at the roots of plants and causing land to wash into gullies.

* * *

THE LANDING OF THE PILGRIMS, December 21, 1620, was an epoch in the settlement of America, and the church of the Pilgrims furnishes one of the surprising chapters of our church history. The reaction against the Roman Catholic Church was such that there was no celebration of Christmas for more than two hundred years. The introduction of the Christmas celebration about 1865 was accompanied by a warning against allowing it to become "encumbered with the follies and frivolities of the Roman Catholic Church," whose observance of the season seemed to the Pilgrims to have little to "remind us of Emanuel God with us."

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EDITORIAL

"LET THE CHURCH BE THE CHURCH"

The quotation which we use as a caption has recently achieved popularity as a slogan of widely differing groups and with opposed emphases. Devout folk use it as an appeal for the restoration of the fundamental values of Christian experience and history. Others insist upon it as an urge for the church to confine itself to activities regarded as spiritual and dissociated from practical and especially political interests.

We are not concerned here with the problem of adjusting differences between those who represent opposed positions, but we are concerned with what may be the implications for the church. We seem to have come to a time when the contribution of the church to the life of the world must be both distinct and real if it is to maintain its historic status as an institution. We do not think that religion would absolutely die out if the church should fail to measure up to such a standard of service. It has not done so under the cruel repressions of the Communistic regime in Russia, and the same results will probably follow the iron rule of the totalitarian order. The existence of the church, however, as a hunted thing, or even as something tolerated, is a far cry from the victorious pre-eminence visualized by Christ and the New Testament.

We are not speculating as to the outlook; we are rather meditating upon what is already manifest in English life which has long been one of the bulwarks of religious freedom. A commission of churchmen, recently returned from England, reported that they found the people of England neither turning to, nor returning to the churches. This commission was composed of a Protestant minister, a Catholic priest, and a Jewish rabbi. The reference was not to show the decline of religion, but to show a trend toward "unity." The facts are, however, that English Free churches have been declining in membership for two decades, and at the present moment a desperate effort is being made to unite all the Free Church communions into one body. In our opinion the strategy is no more offensive than it is defensive.

The situation with the Anglican Church is somewhat different on account of its historic integration with the civil government and its immense endowment revenues. What statistics we have seen do not indicate that it is a growing influence in British life, especially in its Sunday school enrollment. Its association in the governmental structure of the Empire would greatly complicate efforts to overthrow it, but a man must be somewhat naïve who does not know that, despite its historic entrenchment, it can be dissolved. It is a body which, when the emergencies of

greater than the public estimate of the value of the ministry of the Church to Britain. At such a moment there would be a strong temptation to transfer its vast property holdings to the treasury of the Crown.

In our own country repressive influences are already in evidence. They are more in the nature of a suggested regimentation of church activity than directive measures, but the meaning is apparent to any who think. There is also a growing hostility to the moral insistence of the church, even when this insistence is directly related to the social life of the people. In our opinion the time has come when the church must be more than just another public agency, ecclesiastical or social, and must devote itself to the ministry which is fundamental in its mission and work. It must not break with its social ties, but it must maintain its spiritual emphasis if it is to save its soul. Let the Church be the Church.

WHAT MAKES A MAN GREAT?

We read recently a brief study of Christopher Columbus, the man who under the patronage of Ferdinand and Isabella of Spain, practically doubled the size of the known world by his discovery of America. The story intimates that Columbus may have been of rather unimpressive origin and his personal faults are dismissed with the observation that a man of the world could not be expected "to live like an anchorite." Denworth is quoted as saying, "Columbus was born and grew in obscurity so profound that he was never at this time bothered by any undue publicity." Thus we have the brief outline of the native background of the Genoese navigator who made the Spanish sovereigns no less immortal than himself.

The writer describes Columbus as a man who was so lacking in technical knowledge of geography and cosmography as to be dependent upon Spanish scholars for the direction of his vague idealism as to make him the glorified puppet of the scholarly wisdom of Spain. Credit is given him, however, for a certain very practical turn which greatly "amplified" the little understanding that he had. He is credited with imagination, great intuition, great tenacity and native stubbornness, and indomitable courage. With this complement of gifts and virtues, it seems likely that he might have influenced the sovereigns and scholars of Spain as much as he was influenced by their more technical knowledge or the financial assistance of royalty.

After all such a catalog of traits might still be sufficient to redeem a life from the most commonplace ancestry and to lift it above the damaging consequences of its environment. As was true of Columbus,

such an array of virtues does not necessarily bring immediate recognition or fame, but the passing years will reveal the real foundations of such a character. Columbus may have been an intellectual plodder, but building practically and courageously he plodded his way to an eminence in history never achieved by any other man. We have a way of evaluating life by gaudy tinsel rather than by its iron virtues, but too many with broken pinions have no elements of greatness to redeem life from the doom of commonplaceness.

TODAY AND YESTERDAY

Last night in the Millsaps College library I came upon an old volume written by Bishop Pierce, in which he describes his meanderings through Mississippi by stage coach, and whatever odd conveyance he could find, in going up from the seat of the Annual Conference at Kosciusko, by way of Lexington, Carrollton, Grenada, Holly Springs, Oxford and Memphis, to catch the train for Tuskegee, where another conference was to be held.

He was accompanied on this wild ride by Dr. H. N. McTyeire, editor of the New Orleans Christian Advocate, and my grandfather, Jefferson Hamilton, of the Publishing House at Nashville.

At one stage of this trip they went sixteen miles in nine hours. This all took place in 1857, and required eight days just to get to Memphis!

On another occasion the Bishop records that he was travelling horseback in the wilds of South Mississippi, about where Hattiesburg is now. A pack of wolves suddenly appeared out of the woods on the heels of a tired stag. He put spurs to his horse and rode for his life and that of his mount.

These men fought wild beasts like Paul at Ephesus, came near drowning in swollen streams, rode through rain and sleet and snow, and loved it, for their Lord's sake.

Physical hardship and effort, danger and perils of disease and death stalking the forests and highways challenged all that was heroic in men then.

They faced death in a hundred forms every time they rode forth with saddlebags on a round of preaching.

This constant contact with nature in the raw and death around the next bend of the road sharpened their wits, increased their moral and spiritual sensitivity and stamina. It was a man-sized job to keep alive. No wonder they sang with such fervor at Annual Conference: "And are we yet alive?"

Are we as well off as they were? Have we the moral challenge furnished them by a nature "red in tooth and claw?"

I think we have.

The point is that every man is called upon to live in his own generation and not another. The challenge to us today lies in the very fact that everything is made so easy for us. The challenge to the ministry is a laity that is at ease in Zion, and correspondingly the challenge to the laity is a ministry that takes no risks and calls on its laymen for no risks, no adventuring of the spirit.

We are satisfied.

After almost a century of division the church is reunited. That in itself is a great spiritual victory. But we

cannot rest upon our oars, even though we are bigger and stronger than our fathers dreamed we could be.

The world is in a moral and spiritual blackout. We can say with Hamlet: "The times are out of joint," but we must not, we dare not, say with him: "O, cursed spite that ever I was born to set it right."

Let us rather say:

"Rise up, O men of God,
Have done with lesser things."

We have the moral dynamic which the world needs in this hour. But I call your attention to the fact that dynamic and static are not synonyms.

The great Chalmers said of us a hundred years ago: "Methodism is Christianity in earnest." Can we still write that sentence with the verb in the present tense?

A. P. H.

Editorial Miscellany

By Dr. H. T. Carley

ON MAKING A BUDGET

There are two ways of making a budget. The first is to think of everything you want or are likely to want during the year, put the items down under their appropriate headings, make a liberal allowance for their cost, and get the total. Then add at least twenty per cent of this amount to the total for things you couldn't think of—and there you are!

The other way is to estimate as accurately as you can how much money you will have to spend during the year, deduct at least twenty per cent from that amount for too much optimism, allocate the remainder for the purchase of the things you will absolutely have to have, and then deduct at least twenty per cent from that amount to allow for the necessities that you will have to do without anyhow. And there you are again!

Each method has its advantages—and disadvantages. Under the first, you have a free hand. Your main interest is in what you want, not how you will get it. You are saved from the restraining influence of a spirit of economy, and from the necessity of making a distinction between what you ought to have and what you want. Instead of having to leave something out, you can put in everything. Imagination takes the place of judgment, and desire displaces need. Instead of feeling poor, you feel rich, and a glow of satisfaction suffuses your soul as you contemplate the provision you have made for the happiness of yourself and others. It is easy to make a budget by this method. The one disadvantage is that it won't work.

The second method is labor-saving. You don't have to write down so many headings in your itemized budget, and you don't have to put down so many specifications under those headings. You can eliminate imagination and thus economize on mental effort. One medium-size sheet of paper will be sufficient for your list, instead of a dozen foolscaps. The disadvantage of this method lies in the fact that the money gives out before you have completed your list of necessities and you have to face the problem of reducing the irreducible minimum.

It is easier to formulate a plan than it is to operate it.

WAR-TIME MESSAGE FROM THE COUNCIL OF BISHOPS OF THE METHODIST CHURCH

Adopted at the Annual Session at The Cloister, Sea Island, Ga., December 12, 1941

Sin seems to reach its supreme manifestation when selfishness, in form of determined aggression by ruthless force, precipitates the processes known as "war."

Economically destructive, socially devastating, politically futile and spiritually repugnant, these processes have seemed to us, Christians of America, to be inconceivable in a civilized world. So deep were our convictions that, during the past few decades, we have passed resolutions, adopted slogans and even made vows, expressive of that faith. We dreamed of a world as it should be, as we hoped to make it; not always did we relate it clearly to the imperfect world in which we must live, or to the only bases from which we can start to go forward.

Few, if any, even dreamed that the attitudes developed under the spell of holy idealism, in a world assumed to be under the reign of international law, would ever be confronted by such forces and conditions as now challenge the whole world.

Some, who had recognized vaguely that their hopes and determinations were out-running the possibilities, and were suspected sometimes of lack of idealism and faith, are now unspeakably humbled and saddened to find their worst fears realized.

Others have been making painful readjustments, their high hopes dashed to earth, and their determinations frustrated.

Still others feel that withdrawal from the main current of our national life, non-cooperation with the nation in the awful task it now reluctantly but firmly assumes, should be their witness for the ideal. Allegiance to this ideal all others pledge with equal earnestness.

This new undreamed-of situation presents the spectacle of practically the whole world sharply divided between two ways of life.

One exalts the State as supreme, subordinates the individual to its demands, makes men selfless cogs in a relentless machine crushing out all semblance of personal worth and freedom.

The other, based upon the principle of the sacredness of personality proclaims the intrinsic worth of every man and for every human being the fullest freedom consonant with the same freedom for all others.

The totalitarian way would unify and organize by conquest, the democratic way by consent.

The former is bent not only upon the conquest of territory, but mastery also over the minds of men. Through strict control of all sources of information and education it seeks, as soon as it has destroyed the institutions of democracy, to blot out the memory and even the yearning for freedom.

In practice it reverts to the law of the jungle, sneers at honor and good faith, and the amenities and even the decencies of civilization.

It clashes with the fundamental principles of our Christian faith and seeks deliberately to destroy Christianity as its avowed enemy.

Between these alternative ways of life, there is no place, practically or morally, for compromise; nor any refuge in neutrality. Refusal to face the issue, is to acquiesce in tyranny and, in effect to aid the enemy.

Our country has stood, unequivocally, for the democratic

therefore the clash was inevitable. We stood squarely athwart the path. There can be no peace in the world until totalitarian threat against the liberties of all freedom-loving people is thoroughly eradicated.

Our duty, as American citizens, is clear. The enemy leaves us no alternative.

In answer to the challenge of international immorality, our President has avowed for himself and for our people the determination that the forces of international brutality and treachery must be permanently broken. In this crisis, as in all previous crises in our history, the Methodists of America will loyally support our President and our nation.

We believe it cannot be the will of God that totalitarianism should organize and control the world. Nor can we escape the awful realization that on earth His will is implemented by men.

For Christianity there are values far transcending mere physical welfare, for the preservation of which men will endure for any suffering, counting not their lives dear unto themselves. These values were never more imperiled than now.

We condemn the processes of war even while accepting the awful alternative, not of our making, forced upon us by the selfishness and perversity of men. From a measure of the guilt of this none of us is free.

We must, however, maintain conditions which make the continuance of Christian civilization even a possibility and preserve a world from which liberties, priced above life, shall not perish.

Among such liberties is freedom of conscience. For the sincere conscientious objector we have invoked and defended that right. We will continue to do so.

By this, however, it was not intended, nor is it now intended to commit the Church to overt efforts to persuade our youth to take this position, inasmuch as the Church should not be used for military recruiting.

What shall be our attitudes in these terribly significant days?

(1) In penitence and humility, we face sadly, but squarely, the issue forced upon us, acknowledging our participation in the imperfections, ignorance and willfulness of society, of which we are inextricably a part. We cannot escape social guilt.

(2) Without hate or malice, determined to keep the spirit of revenge out of our hearts, we will continue to pray for those now our enemies.

(3) Especially will we guard ourselves against race prejudice and national egotism. We will seek to safeguard the liberties guaranteed to our citizens of whatever race, creed, color or national origin. We especially ask that those living among us whose national origin stems from an enemy country, be treated with Christian consideration. Inasmuch as we are calling on the Negro element of our population to make sacrifices for democracy, we earnestly insist on guarantees for democracy for the Negro.

(4) While compelled to fight foes from without, who would violate the sanctity of the individual and crush his God-given freedom of opportunity, we will be alert and diligent to preserve within our nation the rights of the individual as guaranteed by the Bill of Rights. If war seems to require for its successful prosecution a measure of voluntary abeyance or temporary abeyance, it should be no more than necessary.

God must not be lost, but be even more firmly established.

Enlisted in a common cause, enduring common suffering, facing common danger, may the ranks of industry and of labor learn with greater clarity how to live together, each looking also on the things of the other, and both looking equally on the welfare of all.

(6) Both patriotic zeal and the Christian ideal exhort all citizens voluntarily to subordinate to that common welfare all selfish advantage. It should be impossible for any individual or group among us to prosper materially by the sacrifice or suffering of others. Reaping unconscionable profits, taking undue advantage, grafting on expenditures for national welfare should be dealt with as severely as desertion or treason by soldiers or statesmen.

(7) More than ever should we focus the attention of our people on the coming days of peace, educating them through studies and discussions on the necessary bases of a just and enduring peace; exhorting them to prepare intellectually and spiritually for the major part which should be theirs in creating and maintaining the agencies and machinery necessary to establish international justice, and pledging them to preserve with the same loyalty and sacrifice, after victories in war, for greater victories in the days of the ensuing peace.

The various studies already made are strikingly unanimous in setting forth the several bases without which the establishment of peace is impossible. Practically all of these, including limitation of sovereignty, international institutions, colonial policy, equality of economic opportunity, are impossible of realization unless unselfishness and goodwill predominate among men. Such unselfishness and goodwill are born, not of expediency or of calculating wisdom, but, when truly effective, are the peculiar product of religion.

Well may the Church stand appalled and aghast before these facts. World peace, lasting peace, will be a practical possibility only when a sufficient number of the nations are sufficiently surcharged with that sacrificial goodwill which comes only of religion, indeed, which is religion.

This means that the demand for the Church's product was never greater for, even from a practical standpoint, America's greatest need, the world's greatest need, is clearly spiritual.

To save the world, literally and practically, we must have a message vital enough and a ministry sacrificial enough to change men. Only by this can permanent peace be won.

(8) There is an ultimate will of God, and there are immediate phases of that will; what should be, and what may be; the absolute best, and the best possible now; the final consummation, and the next step.

The duty of the Christian citizen lies in the latter, in the duty of the hour, in such practical tasks as circumstances assign, in the Kingdom-as-coming.

But the Church, the body of Christ, is basically concerned and unremittently concerned with the ultimate will of God, the absolute ideal, the fullness of the Kingdom-to-come.

There is no inconsistency in the whole-hearted devotion as Christian citizens to the immediate task and the desire and determination to keep the Church, as a Church, free from participation or entanglement in the conflicting activities of war even when such are required of the citizen.

Continued on page 6

CONFERENCE NEWS AND PERSONALS

Rev. A. M. Ellison, recently assigned to the Bay St. Louis charge, reports a gracious reception and his deep appreciation of the privilege of working in that field.

Rev. J. B. Cain says that he is happy in his predecessor at Columbia, Miss., and he is enjoying the new parsonage which was bequeathed to him by Bro. Clark.

It is with sincere regret that we learn of the illness of Mrs. Addie B. Austin, of Tutwiler, who has spent much time in the hospital in recent months.

Rev. H. L. Beasley, of the Red Banks charge, is featuring the church publication at the beginning of his conference year, and is hoping to come through to a complete victory in his Advocate campaign.

Rev. J. A. Jones, pastor of White's Chapel charge, Louisiana Conference, has had a warm welcome from his people which was made all the more impressive by the pounding which accompanied it.

Rev. A. L. Davenport, of Vaiden and West charge, shares honors with Mrs. N. E. Cunningham, of Vicksburg, in the Advocate campaign in Mississippi, for 1942. These two stand at the top of the list.

Rev. J. T. Garrett and his family were graciously remembered by the Chatham church with a grocery shower. The event was a happy surprise for the parsonage household and Bro. Garrett is expecting this friendly gesture to be the prelude to a splendid year.

Rev. C. J. T. Cotten, pastor at Gonzales, La., was a business caller at the Advocate office on last week. He reports a favorable outlook for the work on his charge, and he says that the people are much pleased with their new district superintendent, Dr. W. L. Doss, Jr.

Mrs. J. V. Bennett, whose late husband was a member of the Mississippi Conference, is doing a magnificent work as Church Visitor in First Church, Corpus Christi, Tex. We appreciate her loyalty to the Advocate which she describes as "steadily growing greater and more interesting."

Rev. R. S. Lawson, retired, of the North Mississippi Conference, writes that he has been in bad health since the first of July, and that he has a nervous disorder which seems to be settling in his eyes. Bro. Lawson's address in 593K, Lamar Terrace, Memphis, Tenn.

Rev. J. H. Cameron says that he has had a warm welcome at Seminary, Miss. He has been graciously remembered by his people, is beginning a program of improvement on the parsonage, and a reorganization of the work with a view to a successful consummation of the year.

The death of Judge John S. Candler at his home in Atlanta, Ga., last week, and following the death of his brother, Bishop Warren A. Candler, by only a few weeks, closes the ledger of one of the most distinguished Georgia families. He was eighty years of age, a veteran of the Spanish American War, a staunch Methodist, and an able lawyer.

Mr. J. H. Johnson, Treasurer of the North Mississippi Conference, has sent a letter to the pastors of the North Mississippi Conference, in which he reports that one charge has already paid its first quarter on Be-

nevolences for the year 1942. He is urging all pastors to take advantage of the opportunity now and collect as large a part of their benevolences as is possible.

It is with sincere regret that we have learned of the death of Mr. Wade Rhyne, the only surviving child of Mrs. Jessie Dean Rhyne, of Atlanta, Ga. Mrs. Rhyne is a kinswoman of the editor of the Advocate, a native of Carroll county, Miss., and was for a time a resident of Columbus, Miss. The passing of her husband and both of her children leaves her alone.

Rev. H. P. Jones, who was the guest speaker at the district missionary institutes of the Louisiana Conference, was a missionary in Japan for thirty years. Dr. Jones left Japan last March at the time of the withdrawal of the missionaries of the Methodist Church on account of the impending crisis. His messages to the district missionary institutes were informing, impressive and well received.

Rev. M. E. Scott reports that the new church enterprise at Eupora, Miss., is progressing satisfactorily and that they hope to be in the building in time for the entertainment of the Columbus district conference. The Eupora church is now a station charge and when the new building is finished will be one of the choice appointments of the North Mississippi Conference. We appreciate the list of subscribers sent by Bro. Scott, three of which are new.

NOTICE—CROSS OFFERED FREE

A letter from a splendid layman in Louisiana says: "Tell the Methodist churches in Louisiana that when building or repairing churches, I will make and send prepaid a cross for the steeple. It is my opinion that all Christian churches ought to look like a church, steeple, cross and all." Any Louisiana church, building or repairing, may avail itself of this opportunity by writing the Advocate. We will put you in touch with the layman making this generous offer.

MISSISSIPPI HOME-FINDING SOCIETY

Dear Editor: We are mailing the little red stocking, our annual Christmas appeal, to our friends over the State, and we earnestly ask your cooperation by calling attention to this appeal through the columns of your good paper.

The Mississippi Children's Home Society is steadfastly on the job at all times; time, war, nor anything else can put a stop to the

need for the work it does on behalf of the dependent and neglected children in Mississippi.

Thanking you and kindest wishes for a Merry Christmas and a blessed New Year, I am

Yours truly,
JOHN L. SUTTON.

FROM TALLULAH, LA.

The Tallulah church was greatly disappointed at losing the Pooles, but in the tradition of the denomination they have welcomed wholeheartedly the Henry Rickey, and are looking forward to a fruitful year of service.

The congregation has many pleasant memories of the pastorate of the father of the new pastor, Rev. H. W. Rickey, and his efficient and consecrated wife, and the son bids fair to measure up to his father in preaching ability and other ministry.

It is a coincidence that the present brick church was begun under the leadership of Rev. H. W. Rickey, and it will be a part of the duties of his son to arrange for the dedication since the debt was recently liquidated.

MRS. ERLE READ.

HOME MAKERS CLASS OF OXFORD UNIVERSITY CHURCH HAS MEMORIAL SERVICE

The Home Maker's Class of the Oxford University Methodist church at a recent meeting held a memorial service for Mrs. E. E. Temple, a charter member of the class and president for many years.

Mrs. A. F. Callaway, being her teacher and devoted friend all through the years, in her humble spirit, lovingly and beautifully eulogized her manifold Christian virtue, stressing her untiring interest in every phase of work of the church; her loyalty and faithful attendance, sincere devotion to all its institutions, active service and contributions to its causes; how her friendly smile and handshake ever proved a benediction to all; ever being ready to prove a friend in need, she heard the cry of the afflicted, sorrowing, orphans, and the destitute, truly exemplifying the life of her Saviour.

Such a glowing tribute—out of the abundance of her memory storehouse friend—worth far more than all earthly kingdoms and worldly riches, spoken by one who knew her and loved her in life and now reveres her memory.

Mrs. Roy Bailey beautifully sang her fa-



favorite songs: "It is Well With My Soul," and "Sunrise Tomorrow," accompanied by Mrs. E. H. Harrison.

In genuine gratitude we acknowledge our debt for her great principles of living and loving dedication of self to her Saviour, and shall strive to emulate them in our life.

—Class Reporter.

FROM THE ORPHANAGE

Your Board of Directors for the Louisiana Methodist Orphanage, at their meeting last Monday, agreed definitely to go ahead to raise money for the chapel, infirmary and fire escapes, and should they get the sufficient funds they will make some other little improvements that are highly necessary to the proper operation and handling of the Home, located here in Ruston.

This is an Institution of our Church and each Methodist in Louisiana is just as much responsible for its proper support as any member of the Board, in proportion to your ability to help.

They are anxious to get this money together so that announcement can be made to the children at their Christmas celebration that the improvements are going to be made.

The Board has decided to enlist a group of people or organizations who can put \$1,000 each into this proposition, and already have a number of people in Ruston who are interested in joining this group. See Bro. Hicks, your pastor; Bro. C. B. White, superintendent; Bro. R. W. Vaughan, superintendent-emeritus; or any other member of the Board, and join this group if you are able, and they will also appreciate any other assistance or suggestions.

NEWS OF THE POLLOCK METHODIST CHARGE

There are four churches in the Pollock charge this year: Pollock, Selma, Clear Creek and Lewis Chapel. All are entering enthusiastically into the year's work.

The Selma church, thanks to the generosity and kindness of Mr. J. G. Pope, has been granted half the lumber and materials of the old Selma Community Church building. Work will begin next week on the new building which is to be located approximately half way between Selma and Georgetown. In addition to the church auditorium, the building will also contain rooms for the departments of the Sunday School. Until the new church is finished, services will be held in Ussery's Chapel at Selma, at 2:30 p. m., each first and third Sunday.

The Clear Creek church has reorganized its Sunday School since the coming of the camp, and has already doubled its enrollment. The ladies will probably soon reorganize their branch of the Woman's Society of Christian Service. The Christmas program is planned for the night of Christmas Eve, but there will be pre-Christmas services at the regular preaching time, the second Sunday of December.

Lewis Chapel will have its special Christmas service on the night of December 18. A pageant will be presented by the young people of the community with music furnished by the Youth Fellowship of the Pollock church. The regular preaching time there is the fourth Sunday.

The Pollock church is planning a special fellowship occasion for the night of December 30, when a technical travelogue will be presented together with a picture of the work on one of the mission fields. The com-

munity as well as all the members of the church are invited. Another fellowship night is planned for January. Details will be given later.

The Pollock Youth Fellowship has almost doubled its membership in the last two months and is taking active part in projects for the entire charge.

In November members and friends enjoyed a supper and evening of fellowship at the parsonage as guests of the Board of Stewards, at which time the budget for next year was presented and pledges made.

During 1941-42 preaching services at Pollock will be held on the first and third Sundays of each month.

RUTH NUTTALL, Pastor.

DISTRICT MISSIONARY INSTITUTES

Dear Dr. Duren: The annual District Missionary Institutes have just been completed with the following results:

Shreveport, at Bossier City, 111 present, \$95 raised for Dulac.

Ruston, at Ruston, 152 present, 322 study books distributed, \$200 raised for Dulac.

Monroe, at Monroe, 105 present, 258 study books distributed, 16 Pastor's Journals, \$200 raised for Dulac.

Alexandria, at Pineville, 117 present, 420 study books distributed, 13 Pastor's Journals, \$340 raised for Dulac.

Lake Charles, at Lake Charles, 140 present, 469 study books distributed, 18 Pastor's Journals, \$440 raised for Dulac.

New Orleans, at New Orleans, 126 present, 350 study books distributed, 5 Pastor's Journals, \$260 raised for Dulac.

Baton Rouge, at Hammond, 116 present, 281 study books distributed, \$330 raised for Dulac.

The material for the Shreveport District did not arrive in time for presentation of the study book. A separate report will be made of the number of copies of "The Methodist Meeting House" delivered.

A large increase in the number of pastors who plan to conduct Church-wide Schools of Missions was evident. Plans are being made to make available instructions and helps for conducting a model School of Missions. Pastors are invited to confer with their District Missionary Secretary for information and help in the missionary program. A list of district missionary secretaries follows:

Shreveport—Rev. L. E. Douglass, 5610 Lexington, Shreveport, La.

Ruston—Dr. G. M. Hicks, Ruston, La.

Monroe—Rev. W. R. Wendt, Columbia, La.

Alexandria—Rev. J. F. McCoy, Lecompte, La.

Lake Charles—Rev. R. H. Staples, New Iberia, La.

New Orleans—Rev. Karl Tooke, 232 Elmeier Place, New Orleans, La.

Baton Rouge—Rev. E. L. Tatum, Watson, La.

VIRGIL MORRIS,

Conf. Missionary Secretary.

TO THE PRESIDING BISHOP AND MEMBERS OF THE LOUISIANA ANNUAL CONFERENCE:

Whereas, the Baton Rouge District, Louisiana Annual Conference, has for the past six years been under the guidance and leadership of Rev. J. Henry Bowden, district superintendent; and

Whereas, Baton Rouge District has made

great progress under his able and efficient leadership; now therefore be it

Resolved, by the fourth quarterly conference of the Franklin charge and Angie circuit, in joint session convened, that we do earnestly and sincerely commend Bro. Bowden to you as one vitally interested in the welfare of the Church, which interest has been fully proved and demonstrated by a full devotion to the duties of his office as district superintendent and by a firm determination to do the best for the Church under all circumstances;

That we further commend him to you as a man generously blest with the qualities of leadership, through which qualities of leadership he was able to accomplish great things for the Church in the Baton Rouge District;

That we further commend him to you as a minister whose greatest joy and compensation as an award for his service as district superintendent is the knowledge of the love that the Methodist people have for him for the unselfish service rendered by him for the Church;

And finally to let you know that the membership of the Franklinton charge and the Angie circuit have the utmost confidence and faith in him, and have the assurance in our own heart that wherever he goes he will ever be guided by the highest and holiest ideals and principles.

Respectfully submitted,

W. Green, J. Adolph Pierce,
of Franklinton charge; G. A.
Ford, Geo. W. Stafford, of
Angie circuit.

DEATH CLAIMS MRS. F. H. E. ROSS

Mrs. F. H. E. Ross, 84, for 15 years treasurer of the Woman's Missionary Council of the former Methodist Episcopal Church, South, died at the home of her son, Dr. Worth M. Ross, noted child specialist of Detroit, Mich., at 5 p. m., Sunday, November 30.

In addition to Worth Ross, M. D., Mrs. Ross is survived by another son, Dr. George F. Ross, also a physician, of Hot Springs, N. C., and two grandsons, Dr. Frederick P. Ross, of Boston, Mass., and David M. Ross, student at Princeton University.

Interment was at Greensboro, N. C., her former home. Prior to coming to Nashville in 1910, Mrs. Ross was for 17 years head bookkeeper for a large insurance firm in Greensboro. As treasurer for the Woman's Missionary Council of the Methodist Church, Mrs. Ross had offices in the Doctor's Building, missionary headquarters, and handled through Nashville banks more than a million dollars each year, her drafts going to eight foreign mission fields. She was regarded as a business woman of sound and accurate judgment. The successful administration of the office and her enthusiasm for missions endeared her to a wide circle throughout the territory of the Methodist Church.

Upon her resignation as treasurer, in 1925, she went to Detroit to make a home for her son and grandchildren. Later she accepted the position of bursar at Brevard College, Brevard, N. C. She retired from active work several years ago.

A kind heart is a fountain of gladness, making everything in its vicinity to freshen into smiles.—Washington Irving.

Golsby: Did any one in your family ever make a brilliant marriage?

Harry: Only my wife.—Exchange.

ADDITIONAL INCIDENTS AND PERSONALS

The Church School workers in the Corinth district will meet in Booneville on January 22.

The parsonage at Rienzi, Miss., is being completely redecorated. Rev. W. R. Liming is the pastor.

Information reaches the office to the effect that Mrs. Annie Reed, mother of Miss Julia Reed, died at her home in Lake Charles, on Sunday, December 7.

Rev. and Mrs. Fred S. Flurry, of Clinton, La., are receiving the congratulations of friends on account of the arrival of a son. Both mother and babe are reported to be doing nicely.

Rev. J. B. Burns has been kindly received by the people at Ashland, Miss., and has begun in his characteristic manner to carry forward the work of the church. His work covers a large portion of Benton County.

Dr. and Mrs. W. W. Holmes were made very happy by a message received from Dr. Samstone Holmes on last Sunday. We share the happiness which they feel, and we are glad to share the news with their friends.

Friends of Dr. J. G. Snelling in Louisiana and Mississippi will regret to learn of the death of his mother. Dr. Snelling's mother lived with her daughter in El Dorado, Ark., and had been in rather poor health for quite a long while.

Rev. C. L. Rogers, pastor at Ripley, Miss., has received a very substantial increase in salary. The church accepted the entire askings for Benevolences. The weekly contribution plan for a unified budget is used very successfully.

Rev. Thad H. Ferrell has made a promising beginning at Booneville, Miss. A substantial increase was made in the pastor's salary, the amount accepted on Benevolences was doubled and the parsonage has been redecorated and furnished.

Rev. J. E. Roberts is beginning his second year as pastor of the Booneville circuit and has made plans for substantial improvements on the parsonage. Last year seven revival meetings were held. The Carolina church will soon have a new roof.

Rev. T. A. Filgo, pastor at Dumas, Miss., recently elected Director of Adult Division of the Corinth District, is proposing to work with adults that some Bible conferences be held in strategic centers and that efforts be made in all the churches to enlist adults in church work.

Rev. C. A. Parks has made a splendid beginning at New Albany, Miss. Large congregations are attending the preaching services. At the first quarterly conference all the askings made by the district stewards were accepted. The pastor's salary was raised from \$3,000 to \$3,300.

Rev. W. R. Hammontree began his work on the Corinth circuit with a meeting of the Board of Stewards at a supper. A complete financial program was outlined and a unified system of finances set up for all items. This charge meets its obligations monthly. Mr. Leo Atkins is the new charge lay leader.

Rev. T. H. Maxey, who was appointed chaplain of the CCC Camp, Laurel, Miss., at the recent session of the North Mississippi Conference, has discontinued his work in that field and has accepted a transfer to the Alabama Conference. His pastorate

will be Lee circuit in the Montgomery district.

A large congregation gathered for the first quarterly conference of the Walnut-Chalchate circuit on December 7. Rev. N. L. Threet, pastor, and J. L. Jones, the charge lay leader, had made careful preparations for the conference. The salary of the pastor was raised and all items of the budget were provided for.

A card from Rev. J. W. Matthews, Belcher, La., brings news of the arrival of a daughter, Amy, on December 7, at Highland Sanitarium in Shreveport. Mrs. Matthews is a daughter of Rev. and Mrs. R. M. Brown, of Arcadia, La., and Bro. Matthews, the happy father, was recently transferred to the Louisiana Conference from Tennessee.

At the first quarterly conference of the Guntown-Salttillo charge, where Rev. L. P. Jumper is beginning his fourth year, a substantial increase in salary was made and also an increase in the benevolence acceptance. Regular payments have been made on the debt on Pleasant Valley church, with the promise that the church will soon be free of debt.

Rev. A. C. Bishop, pastor at Baldwin,

SPECIAL NOTICE

The editor understands that it is the desire of the Government that all papers shall not publish casualty lists. We have received no specific instruction to that effect, but we feel that it is a fact. We will, therefore, publish no casualty list at any time. May we say, too, that we hope no one will ask us to publish anything that would in any way tend to make more difficult the task of the defenders of American liberty at the front, or that might weaken the patriotic resolution of a people upon whom war has been thrust by aggressor nations.

Miss., has assumed his duties as director of Youth Work in the Corinth District. He has proposed a three-point program for the district: each youth organization to be a member of sub-district organizations; each local organization making a pledge to the Methodist Youth Fund; and each local organization having a planned program of work.

Rev. Marlin McCormack has begun his third year at Fulton, Miss. There has been a substantial growth in that charge for the last three years. Ministerial support has increased fifty per cent and benevolence acceptance 100 per cent. When the improvements now in progress on the parsonage have been completed the pastor will have one of the nicest homes in the Conference.

Rev. W. C. Newman has entered into his work as pastor of First Church, Corinth, with every promise of a fruitful pastorate. He has moved into the new parsonage on Franklin Street, thus leaving the three-story combination parsonage and Church School building free for Church School use. The church budget shows an increase in salary of \$300, and the acceptance of all askings apportioned by the district stewards.

Reports at the first quarterly conference for the Blue Mountain circuit, where Rev. J. N. Hinson is beginning his third year as pastor, showed that the program of the church had been thoroughly studied. Under the leadership of Prof. S. E. Johnson, charge

lay leader, the financial budget had been planned to include every item and pledges had been taken on the weekly and monthly basis for the entire budget. The pastor's salary has been raised in three years from \$800 to \$1,200. One hundred and sixty young people are enrolled in the circuit Union.

WHAT THE STAR MEANS TODAY

By Burkett Hill Martin

It is a dark Oriental night, shrouded in mystery and uncertainty. The air seems to vibrate with the approach of an impending event. Here and there small groups of men and women speak in muffled tones. Something is going to happen, but they know not what. Toward the East they look and there on the horizon is a faint white glow. Slowly it grows as the illuminating brilliance of a new star climbs in the Heavens.

On nearby hillsides rough shepherds keeping watch over their flocks are amazed as they hear strains of beautiful music, "Peace on Earth; Goodwill toward men." Frightened, they fall on their faces as a voice comes from above, "Fear not; for behold I bring you good tidings of great joy which shall be to all people." They arise and hurry to the manger to worship the new-born king.

Upon the distant sands of the desert three dark figures are silhouetted against the Eastern skyline. Three camels come into view, and upon each is seated a kingly figure. Into the darkness they peer as they ride hard and onward in search of Him whose star they have seen in the East. With precious gifts they come and humbly kneel before the Christ.

This is the story of the first Christmas in Bethlehem many years ago. It is the most beautiful and inspiring story in all Christendom. Nowhere else do we find such love, such beauty, and such reverence.

But what does the Christmas story mean to us today? It has been almost two thousand years since that night when wise men and shepherds first beheld His star in the East and heard words of peace and goodwill sung by the heavenly choir. Has the beautiful story become a legend and a myth, and has the star been dimmed by passing years? Do the words of peace and goodwill have a meaning for a world that knows no peace? There can be but one answer, for each year we behold anew the journey of wise men and shepherds to the manger. We see more clearly the star of light and hope, that first lit in a black night, is forever lighting the pathway for the climbing aspirations of men. The Christmas story will never grow old. It is the answer to the prayers and the faith of the ages. It is the hope of eternity.

Strange though it may seem, for many years the Christian religion had no Christmas. Somehow the glory and the splendor of that first Christmas night were lost for a time. The religion that Paul carried to the Western world was the religion of a Cross and not the religion of a Star. Finally, however, the harsh cruelty of the Cross became overshadowed by the more beautiful and inspiring story. Men and women remembered that wise men and shepherds had been led to a manger by a star that shone in the East. They began to see more clearly the Star and its significance. And as the Cross had been the symbol of sacrifice the Star became the symbol of service.

As we approach this Christmas season we realize with sadness that our world is strangely like the world of that night in Bethlehem many years ago. The world of that night was full of hate and intolerance.

Men and women were confused in mind and soul. Life had become a burden, and personality was of no value. But into that night came a star that all the Herods of the ages have not been able to blot out. Toward the East we look, and there in the silent mystic heavens even yet we behold its gleam of light and hope. And out of the mysterious stillness come the words, "On earth peace and to men goodwill."

Our world is dark, and life seems tired, but the Star still shines even in the darkest places. In Africa there is a man named Albert Sweitzer. In India there are Gandhi and Stanley Jones. In Japan there is Kagawa. And in the prison camps of Germany there is Martin Niemöller. These great Christian leaders, whose spirits transcend all boundary lines, have seen the Star and are showing it to the world. But they are not alone. They are but examples of the great host of men and women throughout the world who have seen His Star and by life and deed are reflecting its light in a dark and cloudy world.

A few days ago I heard a Chinese student make this very significant statement. "We do not hate the Japanese; we pity them." In those words I caught something of the spirit of a China that is reacting to the teaching of the Christian religion. I could also hear her say, "China and Japan should not fight. They need each other and can live in peace and harmony. And we believe that the day will come when our great Christian leader, Chiang Kai Shek, can reach across the channel and clasp the hand of Kagawa, and peace will reign in the East."

This is what the Star means to us this Christmas. It is not ours alone. It belongs to humanity. And our faith is that some day the Christian men and women of all the world will reach across mountains, deserts and oceans. They will clasp hands in Christian fellowship, and then we will come to know the real meaning of the words, "On earth peace and to men goodwill."

CHRISTMAS, 1941

By May Smith White

Let's sing again: "Oh, Holy Night,"

A song in unison to Thee:

With 'Peace on Earth, Goodwill toward Men,"

That we might all—live brotherly!

Monroe, La.

WORLD SERVICE

Report for November, 1941

World Service receipts for the month of November, 1940—\$357,769.57.

World Service receipts for the month of November, 1941—\$557,839.24.

Increase—\$200,119.67.

First Half of Fiscal Year:

June 1 to Nov. 30, 1940—\$1,700,339.79.

June 1 to Nov. 30, 1941—\$1,607,599.12.

Decrease—\$92,740.67.

Per cent of decrease—5.45%.

TULLOS-URANIA CHARGE

Dear Dr. Duren: Just a word with reference to the gracious manner in which our people have received us for our second year's labor among them.

Recently we were the recipients of a lovely down comfort and wool blanket from

our Urania congregation. The good people at Tullos pounded us generously and the Church School gave the pastor a nice suit of clothes.

The assessment for the charge has been increased for the year and the work as a whole promises to be one of the happiest and most profitable of our ministry.

We are grateful that it is our privilege to continue serving this fine and loyal charge.

Sincerely,

JEROME CAIN.

BOOKS WANTED FOR SOLDIERS

Dear Dr. Duren: I am in need of a library of about 2,000 books for the men of my Regiment, and I am sure that the people of New Orleans and Louisiana Methodism will be glad to go through their libraries and give books that they have already read to the men of the armed forces. Fiction is preferred, although we would like to have books on Louisiana, its history and people.

I am writing Dr. Holmes and asking him to present it to the ministers of New Orleans, and I would appreciate it if you would

BISHOP AINSWORTH SPEAKS OUT

"Methodism commands my allegiance because it defends the right of human freedom in the whole process of salvation. Whosoever will may come and take of the water of life freely, but any man may refuse to come. God knocks at the door, but there is no knob except inside. The citadel of the human soul must voluntarily surrender. God never coerces and after one surrenders to him, he is still free to abide or depart. The freedom of man in his relations with God makes religion a glorious adventure.

"Under the mastery of this message Methodism reformed England and captured this continent. The Episcopalians arrived in America in 1584; the Congregationalists in 1620; the Baptists in 1631; the Presbyterians in 1669; and the Methodists a whole century later—in 1766—but have now outdistanced all these other worthy groups.

"The peaks of our achievement in this conference have been reached in the years when we magnified this evangelistic and missionary message boldly in the face of all contenders. From 1903 to 1912, the South Georgia Conference paid for foreign missions alone \$325,000, and a similar amount from the Woman's Missionary Society; from 1931 to 1940 it has paid approximately half as much. In the former period the net increase in the church was 21,000, and in the latter only 11,000. These facts should stab us wide awake and send us out to bring forth fruits worthy of the deepest penitence.

"The truth is the Methodists have toned down their message and relaxed their living in a paralyzing degree of conformity to the spirit of the age. Here and there termites are boring from within. Cocktails are not confined to those that are without. And here and there is heard the advocacy of dance halls for the young and bridge tables for the old in the house of God. Emerson said in his day, 'Whoso would be a man must be a nonconformist.' Nothing is more needed now than to raise an ancient landmark—a clear line of demarcation between the disciples of Jesus Christ and the world. An essential element of Christian discipleship is to keep one's self unspotted from the world, remembering that 'whosoever will be a friend of the world is an enemy of God.'

"If our civilization does not rot, the church must turn wholeheartedly to a more virile type of religion. Many of the churches are presenting to the world such a mild quality of religion as merely inoculates against any real attack. Methodists and all the rest must discard the conventional in religion and re-discover the real thing and let the world know that our religion is more really totalitarian than German Nazism, or Italian Fascism, or Russian Communism, and that it proposes to transform the whole man and the whole of mankind. The church of Christ must solemnly accept the realism of the Kingdom of God and deliberately set out to make good its belief in a Christian world and its rebellious discontent with anything less. The battle is on every front. The stake is a redeemed world."—Wesleyan Christian Advocate.

(Part of an address delivered at the recent session of the South Georgia Conference by Bishop W. N. Ainsworth.—Editor.)

publish the notice for me in the Advocate.

I am thankful as never before that I am a Methodist preacher, and I am grateful to be able to serve the church and the Army of the United States. Sunday we will serve the communion of the Lord's Supper to some three or four hundred men, and it is with great pleasure that I look forward to this experience.

Sincerely yours,

OAKLEY LEE,

First Lt. Chaplain,

32nd. A. R. (L.)

Send to Chaplain Oakley Lee, 32nd. Armored Division, Camp Polk, La.

It is wonderful how many ways there are of bringing people to Christ if we are dead in earnest about it and care more about that than anything else.—Dr. L. A. Banks.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
Department Store
CANAL STREET N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"O God of Love, O King of Peace,
Make wars throughout the world to cease;
The wrath of sinful man restrain;
Give peace, O God, give peace again.

"Remember, Lord, Thy works of old,
The wonders that our fathers told:
Remember not our sin's dark stain;
Give peace, O God, give peace again.

"Whom shall we trust but Thee, O Lord?
Where rest but on Thy faithful word?
None ever called on Thee in vain;
Give peace, O God, give peace again."

—Henry W. Baker.

What Can We Do?

In closing our message on Study Leaders' Day, in September, we called attention to the warnings which have been given to us:

A few years ago a friend said to us, "Every time we have a mission study we are told that unless we win the world for Christ, chaos will result." Yes, missionaries and world travelers have been trying to warn us.

In that stirring article, "The World Crisis and Christ," in Good Housekeeping for April, 1938, Frances B. Sayre said:

"Old institutions, old beliefs, old ideals are going fast. We seem to be slipping backward in the long march of progress. We are in danger of losing part of the heritage for which our ancestors fought and gave their lives.

"Human liberty, democracy, parliamentary government, freedom of speech, of conscience, tolerance, faith—these in important parts of the world have ceased to exist. Autocracy and dictatorships are demanding man's allegiance. Democratic government is fighting for its life.

"In the walls of our civilization we see ominous fissures and multiplying evidences of strain.

"Let no one be misled into thinking that neutrality can save our own country—if another great war tears across the world, the United States can no more escape the consequences than could a carefully barricaded householder in the path of a cyclone.

"The practical question is, 'What are you going to do about it? Are you going to stand by and wait with hands folded for the oncoming destruction?'

"Where is to be found the answer to the world's need of something to make it happier? In Nazism? In Fascism? Capitalism? Communism? These systems ring the world around, and everywhere there is strife or preparation for it. Isn't some new guiding factor necessary? (Then he pointed to Christ's way of life.)

"If we are to save our civilization, now is the time for action. Before the walls have crumpled we must begin building our foundations anew. The time is past for mere church-going and singing of hymns. We must set out actually to build a society based upon the living principles of Christ."

He warned us: "The work cannot be left to a few outstanding leaders. On countless fronts you and I must help to bring home to individual men and women the deeper understanding of Christ's love."

He challenged us: "If you dare to believe the revolutionary teachings of Christ—which are poles apart from the fundamental beliefs of our time, which are scoffed at and derided by the crowds around us—if you dare to believe what Christ said was true and put His faith to the test, what a thrilling adventure Christianity becomes. It means no less than saving a civilization which has in it much that is infinitely precious, by bringing to the profound problems of the day a wisdom gained through a knowledge of Christ and a vision caught from His presence. What a thrilling task for those who, looking into Christ's face and taking His hand, are ready to walk with Him and make the great adventure!"

We read Mr. Sayre's article, said it was good and went on our way!

At the last meeting of the Woman's Missionary Council, held in New Orleans, in the spring of 1940, Dr. John R. Mott said to us: "The doors of the world which have been wide open to Christianity, are swiftly closing—what we do for the building of the Kingdom of God must be done quickly."

We were stirred for a moment, that was all!

Today, we tell you that the hour has come—that because of our sin and neglect the world is facing an era of great travail.

With the startling events which have happened since December 7, we recall all of these warnings and to us has come the advice given by Bishop Kern, at Lake Junaluska, in the summer.

Four things we can do, even now:

1. Continue to do all of the good we can right where we are—especially must we continue the activities of our church. We must not become so engrossed in the work of other agencies that we will let the building of the Kingdom of God lag.

2. Strengthen the bonds of fellowship in our churches and among all Christian peoples—forget our differences and learn to love each other more.

3. Keep our hearts and minds free of bitterness and intolerance—we must remember that the people of Germany, Japan and Italy have very little part in the government of their countries. That in all of these countries there are Christians. As we pray our "United Prayer in a Broken World," we must remember that our Methodist sisters in every country in the world are praying it with us.

4. Most important of all—we must hold to our faith in the ultimate triumph of righteousness. "A faith that shines more bright and clear when tempests rage without; that when in danger knows no fear, in darkness feels no doubt."

* * *

Wesleyan Service Guilds

1601 17th Avenue,
Meridian, Mississippi.

Dear Guild Members:

May I take this opportunity to extend to each one of you a most sincere wish for a Happy Christmas time and a most worthwhile New Year?

We are all greatly distressed and perplexed as we enter into this holiday season, but my prayer is that we will be better

Christians and better citizens because of the tests and trials that lie ahead of us.

Surely all of us are conscious of our many failures, but just as surely do we realize that now the challenge is bigger than ever, the opportunity greater than ever for us to really demonstrate our Christianity by real Christian living! In the words of the hymn writer, may God "Grant us wisdom, grant us courage, for the facing of this hour."

In order to close out this year's work, it is necessary for me to receive the annual reports of each Guild corresponding secretary and treasurer at once. These report blanks were mailed from the New York office to your Guild. They should be filled out and sent to me immediately. I am counting on you, presidents, to see that your treasurer and corresponding secretary attend to this. Let me ask that they be filled out as accurately and fully as possible in order that we may all know of the worthwhile work that has been done this year.

I want to take this occasion to thank each one of you fine women for the splendid and high type work that you have accomplished during the first year of our organization.

Do you know about the new Wesleyan Service Guild Handbook for 1942? There is also a very effective Pledge Card now available. The Handbook and cards may be ordered from Guild Headquarters, 420 Plum Street, Cincinnati, Ohio.

As you make your pledge this year, remember that it is entirely separate from the Woman's Society of Christian Service pledge, and let me urge each Guild member to make a really sacrificial pledge this year, for surely the need has never been greater nor our blessings more abundant.

I ask your continued prayers, and assure you that you will have mine, as we work together to make 1942 a great year in the building of God's Kingdom.

Most sincerely,

MRS. J. B. PEARSON,

Conference Secretary,
Wesleyan Service Guilds.

P. S. If for any reason you failed to receive the report blanks from the New York office, please let me know immediately and I will rush some to you.

* * *

Zone No. 3, Jackson District

Zone No. 3, Jackson District, held its fourth quarter's meeting with the Clinton W. S. C. S. Miss Louise Tucker presided, and 37 members were present.

Among the visitors were: Mrs. W. F. Mahaffey, Conference Vice-President; Mrs. E. E. McKeithen, Conference Secretary of Spiritual Life; Miss Esther Tucker, at home from her school work in Rio de Janeiro, Brazil; Mrs. Bell, mother of Mrs. Mahaffey.

The planned program, "Literature and Our Life," was presented in a most effective manner and interspersed with beautiful music.

Mrs. Dan A. Graham, of the Clinton society, was selected by the zone to be honored with its Life Membership for 1941.

The zone elected as its officers for 1942: 44: Mrs. Albert Mashburn, of Raymond, as

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

O God, that ancient pestilence of war which destroys mankind is abroad with a virulence unparalleled. We are conscious, penitently conscious, that in the past all of our nations have sinned, and that we are all involved in the system which has resulted in the present international tension and conflict. But, O God, show us the way out. Hear the prayer of our YOUTH. Show us how best to help those sisters in the zones of conflict. Their faith and fortitude are an inspiration to us.

We pray for WORLD PEACE, and if Thou wilt open our eyes to Thy will we shall seek to bear this last fruit. We pray for an enduring peace, based upon love and justice. We pledge ourselves to every effort to eliminate the causes of war, in order that the peoples of the earth may come to know Him, the Prince of Peace.

* * *

Zone Meeting at Malvina Community House

The Rosedale Woman's Society of Christian Service was hostess to the zone composed of Gunnison, Shelby, Merigold and Rosedale societies, at the Malvina Community Center, on Thursday afternoon, December 4, at two o'clock. There were thirty-one members present, with four visitors, Mrs. W. H. Ratliff, president of the Woman's Work in North Mississippi; Mrs. Thompson, W. P. A. Librarian at the Community Center; Mrs. Stewart and Mrs. Tyler.

The meeting opened with the song, "Take Time to Be Holy," followed by prayer led by Mrs. J. D. Dorroh. Mrs. Wayne Thompson, chairman, presided. Mrs. Bland, zone secretary, carried the thinking of the group back to an almost forgotten meeting by reading most excellent minutes of that spring session at Merigold.

Mrs. Thompson again thanked the zone for sending her to both the conference at New Albany, and the Leadership Training School at Mathiston. Both trips had meant much to her. Especially had those days with leaders of the Woman's Work enlarged her understanding of the program to be followed, and increased her ability to direct that program in both local and zone activities.

Mrs. Speaks, from Merigold, chairman of the nominating committee, offered the name of Mrs. Ruel Turner, of Malvina, as the choice of the nominating committee for Zone Chairman for 1942. The report was accepted by a unanimous vote. Closely following the election came the invitation from Gunnison to meet with them for the first zone meeting in 1942. This invitation was accepted.

Since there seemed to be no special place for using the December zone offering, the group decided that it should be held pending some special need. That opportunity came quickly. While enjoying the social hour the group voted to give the sum of six dollars to the Community Center for use during the Christmas season. This was very much appreciated by those responsible for the Christmas tree at the Center.

An especially fine presentation of Stewardship, using the Beatitudes as her scriptural text, was given by Mrs. Clark, of Shelby. Of all the lovely things she said, the one that made a lasting impression upon

this listener was that our stewardship must represent our best. How she found herself about to give needy Negro women only what she herself did not need illustrated how we often give our useless things, things that cost us nothing. The song, "Something for Jesus," fitted tellingly into the theme of the devotional.

The program was of the Forum type, giving every person an opportunity to clear up her thinking on new angles of the work. "Often we take for granted that our membership is fully informed," said Mrs. Thompson, citing herself as an instance of an officer who had to look for information concerning the intricacies of the Woman's Work. To meet the new officers' needs she gave a list of available books and magazines and used illustrations from each to show its usefulness. The list is as follows: Conference Minutes, The Guide, the Discipline, Christian Social Relations, Handbook, The Methodist Woman, World Outlook, Program Material for 1942, and the Christian Advocate.

In the discussion of the study work for the societies, Shelby representatives recommended most highly "Training for Service" as a Bible study. Most of the group agreed that the book recommended by the representative of the Woman's Division would be used during the first study period of the year. That book is "Our Times and What the Bible Has to Say About It."

The discussion of the Spiritual Life Group activities was led by Mrs. Speaks, chairman of the Greenville District Life Groups. Her group in Merigold stressed study and prayer for definite needs. The Shelby group reported successful use of study, prayer and activity growing out of their prayer life. These meetings are attended without solicitation. Mrs. Dorroh told of the recent very helpful study of "The Disciples," by Mr. Grice. This group meets regularly at the Center in Malvina. Each group was urged to make a full report of the year's work, both to Mrs. Speaks, of Merigold, and Mrs. McCormack, of Corinth, Conference Secretary of Spiritual Life Groups.

Since this is the time for reporting on supplies, local work, and every other phase of the year's program, many questions were asked about the details of reporting on the new blanks.

A letter from Mrs. Jim Dunn, of Alligator, reminded the women of the pressing need of OCTAGON COUPONS at the Methodist Home. These coupons are to be sent directly to the Home at Jackson, but they must be reported to Mrs. Dunn.

The reading of the following poem by Mrs. Wooten, of Shelby, closed the meeting:

THE JOB

By Badger Clark

But, God, it won't come right, it won't come right.

I've worked it over till my brain is numb; The first flash came so bright

Then more ideas after it—flash, flash!

I thought it some new constellation man would wonder at.

Perhaps it's just a firework: flash, fizz!

Then darker darkness and scorched paste-board and sour smoke.

But, God, the thought was great.

The scheme, the dream.

Why, till the first charm broke

The thing just built itself, while I, elated, laughed and admired it.

Then it stuck,

Half done—the lesser half, worse luck!

You see, it's dead as yet—a frame, a body;

And the heart,

The soul, the fiery, vital part,

To give it life is what I cannot get.

I've tried—you know it—

Tried to snatch live fire

And pawed cold ashes.

Every spark has died:

It won't come right.

I'd drop the thing entire—

Only I can't! I love my job.

O, You who ride the thunder,

Do You know what it is to dream and drudge and throb?

I wonder. Did it come to you wish a rush, your dream, your plan?

If so, I know how you began.

Yes, with rapt face and sparkling eyes

Swinging the hot globe out between the skies,

Marking the new seas with their white beach lines,

Sketching in sun and moon, the lightning and the rains;

Sowing the hills with pines,

Wreathing a rim of purple around the plains!

I know you laughed then, as you caught and wrought

The first swift rapturous outlines of your thought, and then—

Men!

I see it now. O God, forgive my pettish row!

I see your job: white age crawl; your lips take laboring lines,

Your eyes a sadder light; for man, the fire and flower of it all,

Man won't come right!

After your patient centuries, fresh starts, recastings, tired Gethsemanes,

And tense Golgothas, he, your central theme is just the jangling echo of your dreams.

Grand as the rest may be, he ruins it.

Why don't you quit? Crumple it all and dream again? But no!

Flaw after flaw you work it out, revise, refine,

Bandage brutality and war and woe,

The sot, the fool, the tyrant and the mob,

Dear God, how you must love your job!

Help me to love mine.

J. E. COCHRAN, EVANGELIST

I Have Some Open Dates for Revivals.

References Upon Request.

J. E. COCHRAN, Evangelist,
621 W. Ross,
Shawnee, Oklahoma.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

Our Program Material

The program material for 1942, consisting of a Worship Booklet, a Program Booklet, and a set of pictures (mailed under separate cover) has been sent to both the president of the W. S. C. S. and the president of the Wesleyan Service Guild by your Conference Secretary of Literature and Publications. The theme for the year is "For the Facing of this Hour." What could be more fitting?

The foreward to the program booklet gives the following information concerning the program material:

"The Committee on Literature and Publications of the Woman's Division of Christian Service met in Chicago, Illinois, to discuss the program for 1942. It was growing late in the afternoon and the theme had not been chosen. During a prayer led by Mrs. W. H. McCallum, of the Central Jurisdiction, she used the phrase, 'grant us wisdom, grant us courage for the facing of this hour.' This prayer had touched the hearts of all. 'For the Facing of This Hour' was considered for the theme and voted unanimously by the group. Truly, the theme was born in prayer.

The program "For the Facing of This Hour," consists of:

A Worship Booklet. A separate worship booklet of devotional materials based on the topics of each month. Responses are included in these devotionals and they will mean much more if each member has her own booklet. Separate copies may be secured for ten cents each.

Program Booklet. Different methods of presenting the programs are suggested. May we emphasize this fact. There is more material in each program than most groups can use profitably. This is done deliberately in order that this society may have an opportunity to choose out of the wealth of material that which best suits its needs. Do not try to use it all. There is opportunity for groups to use their initiative and plan novel ways of presenting these challenging topics. If your society is closed during the summer months you may desire to substitute the summer programs for some of the others. Additional copies of the program booklet may be secured for twenty-five cents.

PICTURE SHEET. A lovely set of pictures illustrating the topics are provided for six of the programs.

We send these forth with the prayer of the theme:

"God of grace and God of glory,
On Thy people put Thy power;
Crown Thine ancient Church's story;
Bring her bud to glorious flower;
Grant us wisdom,
Grant us courage,
For the facing of this hour,
For the facing of this hour."

—Harry Emerson Fosdick.

THE EDITORS.

Welsh W. S. C. S. Entertains at Silver Tea

On November 20, Mrs. John J. Miller and the W. S. Circle of the Woman's Society of

Christian Service were hostesses at a Silver Tea. The money received at the tea will go to buy toys for St. Mark's Community Center, New Orleans.

Autumn colors were used for the decorations. Great clusters of gold, red, yellow and white chrysanthemums decorated the living room and dining room. Mrs. E. A. Lyon and Mrs. W. C. Roland presided at the silver tea and coffee services. The table was covered with a Venetian embroidered cloth which was overlaid with gold-colored cellophane. The centerpiece was a large crystal punch bowl filled with fruits which were reflected in a large mirror framed with chrysanthemums. Long red tapers in crystal candlesticks were at each end of the table and on the buffet.

A short pageant, "The Spirit of Our Gifts," was presented by the Girls' Society of Christian Service. Mrs. Ralph Agate gave several piano selections. Mrs. M. B. Van Ness presented the Bible Study.

Mrs. Ralph Agate, Mrs. Kenneth Miller

ADVOCATE CAMPAIGN, 1942

Honor to Whom Honor is Due

Louisiana

Mrs. W. E. Moreland, Natchitoches.....	8
Rev. J. W. Faulk, Slidell.....	2
Rev. C. J. T. Cotten, Gonzales.....	2
Rev. W. C. Mason, Marksville.....	2

Mississippi

Mrs. N. E. Cunningham, Vicksburg.....	6
Rev. A. L. Davenport, Vaiden.....	6
Rev. M. E. Scott, Eupora.....	4
Rev. J. C. Wasson, Lula.....	2

and Mrs. Edgar Kimball met the guests and presided over the register. About fifty guests were present.

MRS. K. MILLER,
Publicity Chairman.

WAR-TIME MESSAGE FROM THE COUNCIL OF BISHOPS OF THE METHODIST CHURCH

(Continued from page 5)

toward it now possible, yet are they under the judgment and condemnation of the Kingdom-ideal.

The Church recognizes the immediate duty of the Christian citizen, but the Church must also ever transcend the mere immediacies.

Let us keep our perspective:

1. The Church, the body of Christ, is a world fellowship with a world mission. It knows neither race nor class, it transcends sectarianism and nationalism; across all barriers and divisions, Christians are ever one in Christ Jesus. Indeed, they look toward the day when the kingdoms of the earth shall become the kingdom of our Lord and Christ.

(a) The consciousness of fellowship with all the family of Christ everywhere must be

maintained; more diligently when more difficult.

(b) Our ministry is to all; we will share by sacrificial response with all, anywhere, who are in suffering or need.

2. During the fleeting hour of the valiant struggle of our nation against unrighteousness, injustice and oppression, our pulpits must voice clearly eternal truths, the great undergirding, buttressing and over-arching fundamentals—the Living God, our help in ages past, our hope for years to come; Christ, and the Cross, rising above the wrecks of time.

Seeing through, above and beyond the economic, social and political vicissitudes of the changing times, the pulpit will minister to the hearts of men and women, already hungering anew for the truth, on which they may stake their all. Men are unusually receptive and increasingly yearning for the strengthening messages of faith, the inspiring messages of hope and the orienting messages of love. No matter how long delayed, only through these will come the final victory.

"O God, we pray for thy Church, which is set today amid the perplexities of a changing order, face to face with a great new task.

"Put upon her lips the ancient gospel of her Lord. Fill her with the prophets' scorn of tyranny, and with a Christ-like tenderness for the heavy-laden and down-trodden. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord, she may mount by the path of the Cross to a higher glory."

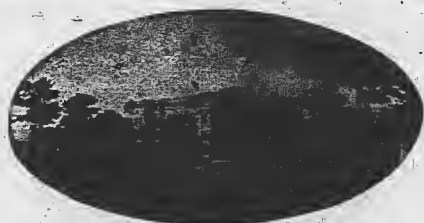
The appalling needs of the world, torn by war, intensify the demand upon the Church for the services it alone can render. We echo this world cry when we appeal to the Church for faithfulness, devotion and sacrificial support of all the phases of the continuing life of the Church.

SMALL COLLEGES ENDANGERED

Unless strong financial support is forthcoming, small colleges and universities of this country are facing danger of extinction, prominent educators have warned.

Many of the smaller schools have been making greater contributions to the leadership of the nation than the large universities, it has been pointed out. Therefore, the educators argue, the smaller schools must be protected, supported financially to keep them from being starved out by larger schools. Figures given at the convocation of the University of the State of New York showed that three large universities received four times as much money over a period of years as fourteen colleges.

The most financially stable of the small colleges will be forced to close their doors if similar lopsided financial support continues within the next few years. Few new endowments, due to the heavy decline in large fortunes, have been secured by the small schools.—Exchange.



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 21, 1941

By Rev. W. C. Newman

THE COMING OF GOD'S SON

Lesson Text: Isaiah 9:6-7; John 1:1-4, 10-14;
1 John 4:9-11

Golden Text: The Father hath sent the Son to be the savior of the world.—1 John 4:14.

I do not see how we can approach Christmas this year with other than solemn hearts. The song of the angels is well-nigh drowned out by the sound of guns and bombs, and the light of the Bethlehem star almost extinguished by the black-out that has now covered the entire world.

But we must remember that it was to just such a world that Isaiah's confident prophecy was made, and to just such a world that Jesus was born. If ever, Christmas has meaning and significance for Christians this year. And if we are appalled at the thought of celebrating Christmas in the midst of war and destruction and death, we ought to be more appalled at the manner in which Christmas is customarily celebrated in this country in any year.

For Christmas has come to be no longer a holy and religious festival, but a pagan holiday, the excuse for riotous excesses, with no thought of Christ, or of his Father, God.

It ought, therefore, to be the first concern of Christians this year, to discover the deeper truths about the birth of Jesus, and their meaning for our time.

Incarnation—a Glorious Reality, Not a Doctrine

We Christians, even, have made of Christmas a thing of beautiful song and story, of pageantry and pleasantness, a kind of softening and sweetening experience for even the hardest hearts. And that is good.

But the birth of Jesus was not all beauty and light. He was not born in an odorless stable, and laid in a clean, white manger on a bed of sweet-smelling hay, as our Christmas pageants depict. He was born in a barn and laid in a cattle trough, because no one ever thought he was the Son of God, except a very few whose hearts were sensitive to the revelations of God. And from the moment of his birth men of many classes hated and sought to kill him.

Nevertheless, when he was born God became incarnate—a big, theological term, mostly unintelligible to us ordinary folk.

But that word holds all the meaning of a Christian Christmas, and no one can enter into a Christian Christmas until he discovers something of its truth.

Nothing is ever real until it becomes incarnate, until it lives in a person. We talk a lot about beauty—but we do not mean beauty detached, impersonal, abstract. We think of a lovely person, a thrilling landscape, a beautiful picture, some breathtaking music.

So it is with love. When we talk of love we do not think in terms of a psychoanalyst's definition of the emotional reactions that accompany human affections. We

think of someone—someone whom we love better than life.

And truth has no meaning until it becomes alive in a person whom we know.

Well, the same thing is true about God, and religion, faith, and righteousness, and all the rest. God must become incarnate to be intelligible—and God became incarnate in Jesus, actually lived in him.

Incarnation—God Made Accessible to All Men

Great events, and great truths, are often understandable only to the learned and the wise and the fortunate. Education is not possible for every person. Some have not the money with which to buy it; some have not the background to receive it; some have not the opportunity to acquire it at any price. Culture is far past obtaining for millions of people. Negroes in America, Chinese in the deep interior of Asia, Africans and Indians by the thousands, and even the poor of our own nation can never know the fine art of cultural living.

So religion was once upon a time impossible for many. It was only for the privileged few. God was placed beyond the reach of Gentiles, the Shepherds, the Samaritans, the lepers, the unlearned. He was shut up in books and temples, in expensive sacrifices and intricate rituals of ecclesiasticism.

But the birth of Jesus made God available to everyone. No man is too poor but that he, like the shepherds, may hear the song of annunciation, and come and worship God's Son. No man needs to go to school to understand the beauty and goodness of Jesus. Even little children may learn how God loves, as they learn how Jesus loved the children, and blessed them.

Incarnation—a Blessed Possibility for Each One of Us

Should a pagan traveler from some far country, never having heard of Christianity, visit this land at Christmas time, and watch what we do and what we say, he would never imagine that this is the holiest of all the seasons of the year to Christians.

He might look at the crowded stores and the throngs of shoppers, and go away saying, Christmas is a profitable season for merchants, and I will introduce it in my own land." Or he might look in on the dances and the home-comings and the feasts and go away saying, "Christmas is the happiest, most joyous thing I ever saw. I will teach our people about Christmas." He might be thrilled at our colored lights, our decorations, and our beribboned packages, as well as our pageants and our greeting cards, and go away saying, "Christmas is a colorful and dramatic play. I will urge my people to adopt it."

But he would never imagine that Christmas is a religious truth, holding out to every man the highest possible dream of achievement—that of having God come to live in his own heart, and thereby to lift his life and character above the ordinary level of sordidness.

But this is Christmas—not that Jesus was born two thousand years ago in Bethlehem,

but that God may be born in any man who will make room for Him today.

O Holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in;
Be born in us today.
We hear the Christmas angels,
The great, glad tidings tell;
O come to us, abide with us,
Our Lord, Immanuel!

That is the Christian Christmas!

SOOCHOW PRESIDENT AT UNION

Soochow university, Soochow, China, is a refugee university now operating in Shanghai. But the surviving power of Soochow, refugee or not, is evidenced by Dr. Yung-ching Yang, Soochow's president, who, during the current academic year, is studying on a missionary fellowship at Union Theological Seminary, New York City.

Though education is greatly handicapped in war-torn China today, Soochow University is continuing a full program of work. It has a law school which is one of the two law schools in China authorized to give advanced degrees in law. The student enrollment now numbers over 1,300.

Dr. Yang was formerly in the ministry of foreign affairs of China, and later appointed consul general for China in London. He resigned from his governmental position in 1927, when Soochow University asked him to head up that institution. This is the eighth time that Dr. Yang has been in this country, having studied at Wisconsin and George Washington University, and having received an honorary doctoral degree from Southern College. For his wife and son, who are with him, it is their first trip to the United States.

OF MISSIONARY INTEREST

By S. E. Evans

"Reaping What They Sow"

At the camp reunion of children who attended summer camp for two months at South Athol, Mass., last summer, seventy-two children between nine and twelve years of age were presented with a bag of vegetables which they helped to raise in the children's garden under the supervision of an experienced gardener. At the camp reunion, held annually on the Sunday immediately preceding Thanksgiving, in the Church of All Nations, Boston, the Rev. Henry Helms, camp director, called for each of the nine camp groups to sing favorite songs. They also repeated Psalms and Bible verses learned during the summer.

Alaska Church Entertains Soldiers

Every Friday night is "Soldier's and Young People's Night" in the social room of the Federated Church in Nome, Alaska, reports the pastor, the Rev. Wilbur P. Wood. Refreshments are served by members of the Woman's Society. Games and reading are popular diversions. In response to requests of the church members, weekly prayer meetings are being held in the parsonage.

THE CHRISTIAN FIRESIDE

FIRE!

By Rev. Vivian T. Pomeroy, D. D.

On a Thursday night rather late I was sitting in a house on Commonwealth Avenue in Boston, when suddenly there was the long scream of sirens, and up the street with clanging bells came the fire engines. All the people in the room jumped up; we all rushed downstairs and without hats went into the street. We are going to see the fire.

In the street there was immense excitement; shining brass and scarlet paint; crowds of people; cars held up in long lines; dogs rushing about, and everybody talking to everybody. More and more engines came, and two huge ladders. The number of policemen grew greater. Everybody was looking for the fire. There was a group of firemen and policemen round the fire-alarm box on the avenue.

There was no sign of fire anywhere. Along the avenue all the houses were tall and dark against the sky; no flames anywhere; no smoke or glare. What could it be? And where? People shouted; small boys darted; the firemen stood ready.

Then there was a sudden silence, after which the bells began to clang again and sirens screeched. The brass gleamed under the street lights, and away went the engines, and we all went back. Doors closed; cars got themselves out of jams; cross drivers hooted; taxis drove ahead furiously; everybody was mad because it had been a false alarm.

And we asked ourselves, did we want a house to be afire? Were we disappointed because we had missed some thrills? No, it was not that. We were angry with the stupid joker who, perhaps standing somewhere in the shadows, was pleased with himself because he had made fools of the faithful firemen and caused such a fuss among many people.

"Suppose," we said, "there were more false alarms than real ones. Suppose more people told lies than told the truth. Suppose fire engines never came out until it was proved that the fire was real. Then a dreadful fire might get raging while the fire squad investigated." That is why we were indignant with the false alarmer.

And then we remembered that for one false alarm there are a hundred honest ones; for one man who meanly runs away there are a thousand who stand to do their duty. If it were not so, the city would not be safe for a single day.

And as I drove home at midnight, I was grateful to all the people whose truthfulness can be relied upon, for they are the guardians of the world of tomorrow.—Reprinted by special permission of the author and The Christian Leader.

THE MISSIONARY'S STORY

A missionary who had labored for many years among the Mexican Indians was one day at the dwelling of one of them when an old Indian chief of another tribe came there. Said the native Indian to the missionary, "This man has lost his daughter."

In conversation with the old chief the missionary asked, "Do you ever expect to see your daughter again?"

"No," the old man replied, "we don't think like you people; we believe the spirit goes into air."

"Well," said the missionary, "I had two beautiful daughters who came to stay a while with me, and then they, too, went to a far country; but sometime I expect to see them again."

With a questioning look on his face the old chief asked, "Did anyone ever come from that far country?"

Like a flash came the thought to the missionary, "I can tell him the story!"

"Yes," said he, "the Chief of that country sent His only Son to us." And he told him about the birth and childhood of Jesus, about His manhood and ministry on earth, about His temptations and miracles, about His persecution and cruel death on the cross, about His resurrection, and concluded by saying: "And some day He will come again, and receive the righteous unto Himself, but the wicked He will cast into outer darkness."

"Ah, that was a good story!" exclaimed the old chief. "Nobody ever told me that story before." Then after a moment's hesitation, "I wish I might believe that story; if it is true, I will believe that story."

Time passed on and the missionary was transferred to another place. After several years he went back to his former people. Inquiring for this and that one, he at last exclaimed, "And the old chief, what has become of the old chief?"

"The old chief? Oh, he is dead; he died a glorious death, with a full and firm belief in a loving Savior."

Said the missionary, "How glad I am I told him the story."—Exchange.

THEY SPEAK TO US

Visitors to Greenfield Village, just out of Detroit, are not likely to forget the unique chime clock above the entrance to a historic jewelry store, both the clock and the store having been imported from England. A part of the mechanism is open to the public and consists of a group of mechanical men, life-size, with quaint old English features. Each of the men holds in his hand a hammer with which, at fifteen-minute intervals, he strikes a gong, the strokes of this mechanical group being so synchronized as to sound out the melody of a sacred hymn—a chime clock on a large scale. On the opposite side of the street are benches arranged to accommodate the visitors who assemble to watch the men perform their every quarter-hour task. In watching them and listening to the sweet melody of the chimes, one almost forgets that these men are imitations. For here is a lesson, a message, for all who have ears to hear something more than physical sounds. In these automatic movements are ideas that might well be carried over into the realm of flesh and blood. Day after day, in fair weather and foul, whether anyone is looking or not, those men do their "stuff." They act in complete harmony, for the work of each would be incomplete and vain apart from that of his companions. They do what they are intended to do, thus fitting into the purpose of their designer and builder. And all that is suggestive and thought-provoking. No, we don't want to be automations, and we don't have to be in order to fulfill the design and move at the will of

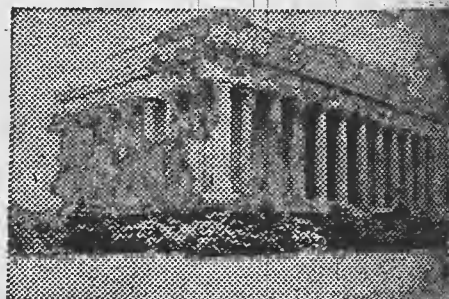
our Creator. We can have a glory that never can be the lot of those quaint time-keepers with their hammers and gongs; and that may be realized by keeping our hearts attuned to the heart of Him who is the Designer and Creator of us all, so that His will becomes ours by our own choice. Then life is harmony and rhythm in the truest sense.
—Editorial, Religious Telescope



● "To be or not to be" is one of the oldest unanswered questions. Below are seven more questions that may go down in history as unanswered. Try to make history by answering the Guess Again problems printed below. Place a mark in the box beside the question and check below for the correct answers.

(1) The lead in your pencil has, as its basic element, one of the following: (a) carbon; (b) sulphur; (c) potassium; ☐ (d) magnesium. ☐

(2) In 1930 the population of New York City was about: (a) 1,000,000; (b) 3,000,000; (c) 7,000,000; (d) 9,000,000. ☐



(3) The above building is a memorial to: (a) Lincoln; (b) Grant; (c) Wilson; (d) Theodore Roosevelt. ☐

(4) If someone gave you a snood you would: (a) get insulted; (b) eat it; (c) wear it; (d) read it. ☐

(5) Patrick Comisky is: (a) President of Eire; (b) head of the American Legion; (c) a boxer; (d) a professor of economics. ☐

(6) Horses are measured by: (a) rods; (b) inches; (c) feet; (d) hands. ☐

(7) A soccer team is composed of the following number of men: (a) ten; (b) eleven; (c) nine; (d) twelve. ☐

"GUESS AGAIN" ANSWERS

Tally Score Here
1. (a) for 15 points.....
2. 10 more for (c).....
3. 15 more for another (a).....
4. 15 good points for (c).....
5. Again (c) for another 10.....
6. A big 20 for (d).....
7. (b) takes 15 more.....
YOUR RATING: 90-100, you make history; 80-90, stay up nights studying; 70-80, take a new history course; 60-70, better luck next time.

THE AMOK OF JAPAN

The present comparative calm in this part of the world, as conversations between Washington and Tokyo are proceeding, can not be taken for fair weather, and indeed, preparations rush on apace throughout the area for a possible storm-burst.

In so far as the Japanese militarists are concerned, these conversations represent time gained, in the fast-vanishing hope for some, to them, favorable turn in the fighting in Europe—some important Hitler victory.

In so far as the United States is concerned, the conversations are perhaps continued in an effort to gain time, but also in the hope that Japan may still come to reason. They can not mean, and we have the words of President Roosevelt and Secretary of State Hull for that, an effort at appeasement at the expense of China.

There is apparently control enough in Japan, or the militarists are still able to exert enough self-control, to make the present calm possible. But Japan's militarists must foresee their doom, whether the peace with the Western nations is preserved or not, for if Japan does see reason, calls a halt to its aggression and withdraws its armies from China and from Indo-China, confessing the failure of its criminal policies, the power of the militarists will be broken forever.

In preference to this, the militarists of Japan, like cornered beasts, may launch the unfortunate people whom they have cursed so long upon a last campaign in the ronin tradition.

What we face on this side of the Pacific is the danger of the amok . . . Japan running amok in a final, murderous act of self-destruction.

The question today is not whether the United States and the other Western nations, and China, will or will not offer appeasement; that they will not. The question is, will the saner elements in Japan be able to control the situation when the last Japanese militarist must realize the democratic world's inflexible determination not to recognize the results of any aggression.

Silently the democracies are making ready to deal with the amok when and if he makes his fatal run. He will have to be dealt with in his own corner. A quick, all-overpowering death-stroke would be the most merciful. A bombing of the concentrated, tinder-box industrial centers and ports of Japan, not as the Japanese have bombed Chungking for two years, but as the Germans bombed London; an all-out attack, with bombers closing in from every direction—from points in China, from Vladivostok, from the Aleutian Islands, from naval aircraft-carriers brought close to Japan. There could be no defense, there could be no escape. Nothing could prevent a degree of

destruction and disorganization that would render Japan wholly incapable of the war it had hardly time to start.

This is the position to which its worship of the false gods of force has brought Japan; this is the position to which its alliance with Hitler has latterly condemned it. Two decades ago, Japan was a great and prosperous nation, exercising a practical hegemony in East Asia, with treaties in existence under which the Western powers were prevented from adding to their fortifications here and a system of naval limitations which gave it a navy of sufficient comparative strength for all legitimate needs, entitled to look forward to years of peaceful advancement with none to menace or stand in the way. China wanted peace, Russia wanted peace, Great Britain wanted peace, the United States wanted peace. Only the Japanese militarists wanted war and the loot of war.

The situation is entirely different today. Japan choosing to abuse its power and turning to wanton aggression, drove the other nations to prepare to deal with this menace, and thus it has brought itself to a position truly hopeless, militarily as well as morally. The Japanese militarists failed to take into consideration that Japan's geographical position is favorable to pursuits of peace; wholly untenable in a general war.

Some say Japan has gone too far on the path it has chosen to turn back. That is too mystical a way of speaking. The sole question is whether Japan can control its militarists. If it can, the nation is regimented enough to permit of a re-orientation. Plenty of sound reasons can be found to withdraw from the alliance with Hitler and his page, Mussolini. There are abundant precedents for the withdrawal of armed forces from occupied foreign territory. Japan would probably need financial help to turn from a war to a peace economy. That could no doubt be arranged; China, naturally, to be given similar aid. New and wiser treaties could be substituted for the treaties abrogated; new and more advantageous friendships contracted which would be met with joy by the common people of Japan. The simple announcement of peace with China, the knowledge that they would not need to send their sons to war and death any more, would fill them with happiness.

There would be no need for Japan to strain for reasons satisfactory to the people of Japan for a change of a policy of war to a policy of peace, for a policy of wrong to a policy of right.

The only question is, can Japan control its militarists and prevent them from running amok, thus, in final hate and impenitence, destroying the nation together with themselves.—Editorial, Philippine Magazine (October).

METHODIST CONTRIBUTION TO NEGRO EDUCATION

Negro children can go from nursery school to graduate school and fill all the requirements of their education without leaving Atlanta now that the Atlanta University system for Negroes has been worked out.

Negro leaders in Atlanta are looking toward the time when the system can give the Ph. D. degree, for the development is already the world's leading cooperative educational system for Negroes. Five institutions—Atlanta University, Clark, Morehouse, Spelman and Morris Brown Colleges—have brought their campuses together. All these institutions were formerly sponsored by re-

ligious denominations. They share a joint library, heating plant, and exchange teachers. They have also unified their curriculum to provide greater specialization and more varied training for nearly 2,000 Negro students.

Spelman maintains a nursery school. Kindergarten, grammar, and high schools are nearby. Atlanta University gives the Master's Degree.

The Methodist Church has a part in this development, for Clark College is Methodist sponsored.

WISCONSIN INDIAN METHODISTS GIVE TO BOLIVIAN INDIANS

By W. W. Reid

The Oneida Indians of Wisconsin are giving out of their little for their less fortunate brethren, the Aymara Indians of Bolivia.

Last spring each member of the Oneida Methodist church, in DePere, Wis., set aside a row or a few hills of vegetables as "The Lord's Ground," the proceeds of the sale of the products to be used for evangelization and educational work among the Indians of Bolivia. The "Lord's Ground" realized \$22; and \$400 additional was contributed to this cause. It has been sent to missionary John Herrick, who serves the Aymaras at La Paz, Bolivia.

Years ago the Rev. J. H. Wenberg was a missionary of the Methodist church in Bolivia and ministered to the needy Aymara people. For sixteen years he has been in the United States serving Indian congregations—three years among the Poncas of Oklahoma, and thirteen years among the Oneidas. And in all these years he has been building a bridge of service and friendship between the Indians of the northern continent and the Indians of the southern continent. He has never forgotten the extreme needs of the Aymaras for the Gospel and the three R's and medical attention.

"My daily prayer is that the Indian, here and elsewhere, may come in for more of heaven's blessings than in the past," says Mr. Wenberg.

MISSISSIPPI W. S. C. S.

(Continued from page 10)

leader; Mrs. H. C. Montgomery, of Madison, as secretary.

The reporter writes: "It is impossible to put in writing the feelings, stirred emotions, and the witness of the Spirit which were felt during the day. During the election of a leader there was much prayer."

100,000 YEARLY, USE IT....

PELOUBET'S SELECT NOTES

FOR 1942

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SELECTIVE SERVICE MEN

Information has today been distributed to the local boards in Louisiana that, "Notwithstanding provisions of Memorandum to All State Directors (I-211), local boards may provide written release to registrants who desire to enlist in the Army, Navy, Marine Corps, or Coast Guard, after Order to Report for Physical Examination by the Armed Forces has been mailed, or following such physical examination, but prior to the mailing of Order to Report for Induction, provided, however, that such release shall not be granted for such action if it will interfere with the complete filling of calls by the local board," said Brigadier General Raymond H. Fleming, State Director of Selective Service.

Before these instructions were given, it had been the policy of the Selective Service System to permit registrants to enlist in the various branches of the armed forces until they had received the Order to Report for Physical Examination before an Army Examining Board. However, in accordance with the above instructions, this time for the various branches to solicit the registrants to enlist in the Army, Navy, Marine Corps, or Coast Guard, has been extended until the Order to Report for Induction has been mailed.

Local boards will get credit for all enlistments.

MISSISSIPPI CONFERENCE

Vicksburg District—First Round

Vicksburg, Gibson Memorial, Nov. 30, 11 a.m.; Feb. 11, 7:30 p.m.
 Port Gibson, Dec. 7, 11 a.m.; Jan. 25, 4 p.m.
 Rolling Fork and Cary, at Cary, Dec. 14, 11 a.m. and 2 p.m.
 Yazoo City, Dec. 21, 11 a.m. and 1:30 p.m.
 Eden, at Eden, Dec. 21, 3 and 7 p.m.
 Vicksburg, Crawford Street, Dec. 28, 11 a.m.; Feb. 10, 7:30 p.m.
 Fayette, Jan. 4, 11 a.m. and 2 p.m.
 Lorman, at Lorman, Jan. 4, 3:30 and 7 p.m.
 Woodville, Jan. 11, 11 a.m.
 Centerville, at Centerville, Jan. 11, 2 p.m.
 Gloster and Crosby, at Gloster, Jan. 11, 3:30 and 7 p.m.
 Mayersville, at Mayersville, Jan. 18, 11 a.m. and 1:30 p.m.
 Anguilla, at Anguilla, Jan. 18, 3:30 and 7 p.m.
 Hermanville, at Hermanville, Jan. 25, 11 a.m. and 2 p.m.
 Satartia, at Satartia, Feb. 1, 11 a.m. and 2 p.m.
 Silver City, at Silver City, Feb. 8, 11 a.m. and 2 p.m.
 Louise and Holly Bluff, at Louise, Feb. 8, 3:30 and 7 p.m.
 Edwards, at Edwards, Feb. 13, 3 p.m.
 Roxie, at Roxie, Feb. 15, 11 a.m. and 2 p.m.
 Natchez, Feb. 22, 11 a.m. and 4 p.m.
 Washington, at Maple Street, Feb. 22, 2 and 7 p.m.
 VAN R. LANDRUM, D. S.

A PRELUDE TO THE DAY

By Sarah Helen Reeves

A new day is dawning! Tranquillity reigns except for the patter of the misty fog on the roof and the occasional crowing of a rooster, a characteristic of the breaking of dawn. In addition to this disturbance of the calmness of the morning is the whistle of a boat on the Mississippi.

As the dark clouds draw back their curtains and give place to the light, even though it protrudes through a thick veil of fog, I can get a tiny glimpse from my window of the mighty Mississippi as it sweeps on its course southward. Poets have sung about it. Writers have been inspired by it. Weary way-worn travelers have been animated as they continued their journey onward. Pioneers of the long ago were imbued with its wondrous beauty. Geniuses have lavished their creative thought upon its name and magnificence.

It is dawn on the Mississippi! And in the physical surroundings this is to be a dreary gray day. The sun will not shine. Even

though it will be dark and dreary, may there be enough of sunlight in our hearts and lives today to supply the demand as far as happiness is concerned.

Many hearts are gloomy on days like this and as I think of our complainings, this little poem comes to mind:

"Be still, sad heart! and cease repining;
 Behind the clouds is the sun still shining;
 Thy fate is the common fate of all;
 Into each life some rain must fall
 Some days must be dark and dreary."

Life is like this. It is always "the darkest before dawn" and "sunshine follows rain."

As the dawn of this new day slowly creeps into existence, I find myself thinking of life and all its perplexities. My knowledge of this business of living is very much limited, and I find each day more wonderful and more meaningful than the day before. There have been many times when God seemed far away, but there has never been a moment when I have not felt the need of Him. And now that I find myself seemingly adjusted to environment in the world of sickness, peace and contentment flood my inmost thought and, as I look the morning in

the face, I can say, "It is wonderful to be alive."

I am unaware as to what this day might bring forth. I must be prepared to face all its realities whether they be jovial or Someone has said—"Yesterday is but a dream and tomorrow is but a vision. The well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope." And now as the day has begun want to start it right.

Forbid it Lord, that I should be
 A stumbling block to friend or foe,
 Help me my own mistakes to see
 That I might stronger, better grow.

Natchez, Miss.

We are not martyrs nor heroes nor saints, but we do know something of the imperative and absolute character of right; we are conscious of obligations from which nothing can release us. We reverence these above all. We value men in the measure that they are true to those tremendous loyalties. We despise those that fall below these divine standards. In a word, we value men only when they act as immortal beings.
 —J. M. Gibbon

Who Wouldn't Like a Gift Made in Your Own Kitchen?



There's almost no limit to the variety of Christmas gifts which can be cooked up right in your own kitchen and made into attractive Yuletide packages. Whether it's a handsome fruit cake or a box of homemade candy perched on top of some other remembrance, relatives, friends or neighbors will appreciate your thought and effort.

And for that last minute rush, you know you can depend on your gas range—automatic oven controls minimize baking failures, quick surface burners speed top-of-stove cooking. There's lots of time—Let's go, Mrs. Santa Claus!



FOR THE BOYS IN SERVICE

If he can't come home, think how delighted he'll be to receive a fancy package crammed with homemade goodies. He'll be lots less lonesome with this "taste of home."

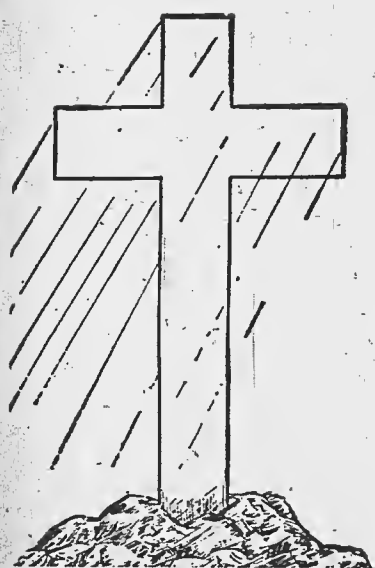
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New Orleans

CHRISTIAN ADVOCATE



THE LIVING CHURCH

All Saints—the unknown good that rest
In God's still memory folded deep;
The bravely dumb that did their deed
And scorned to blot it with a name,
Men of the plain heroic breed,
That loved Heaven's silence more than
fame.

—James Russell Lowell.

THE PRAYER-ROOM TODAY

A Christmas Prayer: Almighty God, who
by the birth of thy Son has given us a
great Light to dawn upon our darkness;
grant, we pray thee, that in His light we
may see light. Let the light of Christ
search our souls and scatter our dark-
ness, separating between good and evil,
hastening the decay of what is evil and
quickenning all that is good. Let it shine
more and more throughout the world into
the perfect day and give us grace while
we have the light to walk in the light.
In Jesus' Name. Amen.

—John Hunter, Devotional Services.

Good Will Toward Men

TODAY Christian goodwill is put to its severest test. Patriotic instincts aroused by war are easily turned into emotions of hate by hearts crushed and the haunting shadows of sons slain. It is easy enough to join in the song which the Judean shepherds heard on that first Christmas night. It is fairly easy to share the worship of the saintly Simeon and the devout Anna—to follow under the impulse of a momentary enthusiasm and a great hope. But—

The testing time comes when the angels have gone away and we are left to follow through on our own power. It comes at the place where the poised star brings us into the presence of the Babe and when we remember the treacherous words of troubled Herod, "Bring me word again, that I may come and worship him also." It is then that we have our real chance to manifest goodwill to men by guarding the interests of the kingdom and the King. Like the Magi, let us depart "into our own country by another way," keeping unwasted the joy of the Saviour found.



WALLET OF THE WEEK



VICTIMS OF WAR NEUROSES who do not respond to insulin treatments are reported to be successfully treated by being put to sleep for twenty hours a day for a period of five days. This report was made by Dr. Robert Dick Gillespie, a noted British psychiatrist, now in America. Sleep is induced by the use of various drugs and the schedule is so arranged that the patient is always awake at meal times. The war which creates the disturbance also increases the understanding of the troubles.

* * *

HOUSTON, TEXAS, a city of five hundred and ten thousand people, is reported by Lloyd Corder, Superintendent of City Missions, to have two hundred and ninety thousand people who are members of no church and make no profession of religion of any kind. The article, which appeared in the *Baptist Standard*, says that there are one hundred and sixty-one thousand Protestants, forty-five thousand Roman Catholics, and thirteen thousand five hundred Jews. The figures are based upon a recent survey of the metropolitan area of Houston.

* * *

TUBERCULOSIS MORTALITY in nineteen cities of the United States increased for the period Jan. 1, to Nov. 15, according to a survey of forty-six largest American cities. The national death rate for tuberculosis is 45.9 per 100,000, but the survey shows that the rate for large cities is 26 per cent of the rate for the nation at large. In New York City, the number of cases reported for the ten and one-half months was 8,355, or 291 more than in the previous year. Reports from Glasgow, Scotland, showed an increase of 382 cases, and Hong Kong, China, had 1,308 more cases.

* * *

CHINESE CHRISTIANS constitute less than one per cent of the total population of the country, but the impact of their demonstration of the Christian way of life is one of the most effective forces in shaping the life of the people. Fifty million people fleeing from a ruthless invader have had every angle of tragedy conceivable—lack of doctors, nurses, hospital facilities and a dearth of pastors, but notwithstanding all this they have remained firm. The one cry of the people without Christ is: "Won't you share with us whatever it is that makes you what you are?"

* * *

REV. JOHN MURRAY, who was the organizing spirit of the Universalists of America, was posed recently as the man who "transformed casual crowds" into working churches. There were other ministers of the Universalist faith before Murray came in 1770, but they were as ships that pass in the night. John Murray, a man of inferior ability as compared with many of his distinguished successors, appears to have been "strategically placed," and through his intellectual integrity and his indomitable energy and faith, he overcame every limitation and achieved worthy success as a Christian leader and church organizer.

MISS THEODORA WILSON, whose death occurred in England recently, was a member of a very distinguished family. Her brother, Philip, was a member of Parliament and was a writer on *The Daily News*, over the initials "P. W. W." Another brother, Dr. George B. Wilson, was the eminent authority on "Alcohol and the Nation." Miss Theodora, not less gifted, was the writer of many charming stories for children, as well as serious works on modern questions.

* * *

CALCIFIED LUNG SPOTS are reported to have been found in localities where limestone formations are common. These spots which are disclosed by the X-ray were thought to have been tuberculous lesions that had healed. It seems now that they may be due to some unrecognized disease which has no relation to tuberculosis. A certain section in Ohio has been under study for this trouble, and of more than two hundred families investigated, approximately half of those examined showed such spots but no positive tuberculosis reaction.

* * *

A NEW OBSERVATORY, located at Tonanzintla, eighty miles east of Mexico City, is approaching completion, and will be dedicated in February of next year. It is a Government project and is to be closely connected with Harvard University. Professor Bart J. Bok, of that institution, recently spent two months there as consultant. This new observatory establishes another station in the coverage for astronomical observations, especially the course of eclipses, and should help to widen our knowledge of the heavenly bodies.

* * *

THE ROUND-UP OF ALIENS following the outbreak of war, has brought to light the facts concerning the ever increasing complexity of our population. Alien registration files indicate that there are nearly seven hundred thousand unnaturalized Italians and three hundred and fifty thousand Germans who are non-citizens. Beside these are large numbers of Jewish refugees and a considerable Japanese population on the Pacific coast and in our island possessions. The Federal Bureau of Investigation will deny some their freedom and will keep others under strict surveillance.

* * *

NEARER MY GOD TO THEE, the famous hymn by Sarah Flower Adams, written one hundred years ago, has an interesting history. Mrs. Adams was the daughter of Benjamin Flower, a radical journalist who was imprisoned in Newgate, England. Her mother died when she was but a child and, after the death of her father, she and her sister, Lizzie, became the wards of a Unitarian minister. Lizzie was a music teacher and her first pupil was Robert Browning. After Browning's return from Italy in 1835, he was very skeptical in religious matters. Sally, tried to share her faith with him and became infected with doubts against which she wrote this hymn as a kind of antidote.

New Orleans CHRISTIAN ADVOCATE

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EDITORIAL

ACROSS THE CENTURIES

When the world's Star of Hope moved in silent majesty over the Judean hills and stood poised over Bethlehem, militaristic Rome was triumphant. It was her haughty and jealous viceroys, Herod, who did to death the innocent babes of Bethlehem in order that Rome's far-flung authority might be unchallenged. The stillness of that night when the angels joined in the anthem of peace and goodwill was the stillness of pagan repression; not of great and holy expectation. Until the startled shepherds saw the pageantry and heard the angel song, no one in Bethlehem dreamed that the day of immortality for the City of David was dawning. No one in Jerusalem was awake to the greatest drama of all history until the Wise Men from afar came with inquiries which sent the custodians of the Temple to their musty tomes for the facts concerning the coming of Israel's Messianic hope. The holy event was so unexpected that the heavenly visitant had to find hospitality in a lowly cattle stall.

Today the whole Christian world is facing a repression not less deadly, and the undimmed Star of Hope is facing challenge by a coalition of the Empire of Nero, Teutonic destroyers of European civilization, and pagan Orientals. Truly may it be said again, despite twenty centuries of Christian history, that the Day Star of the human race is poised in darkness and it lights the way for a new conquest of the empire of evil. It is a desperate hour for the Christian Church and for human freedom. No one dare say what sufferings and what heartaches may be in store for us, but, following the Star, we shall find our way to victorious triumph over the forces of hate and pagan repression, and we will defeat and utterly beat into the dust the bloodthirsty and ambitious demigods whose dreams of world dominion have crushed countless thousands and brought a baptism of blood and tears to the whole earth. Those who at this holy season pray in ghettos and caves will surely be heard of Him whose coming to little Bethlehem inspired the immortal anthem of Peace and Good Will.

The day is dark and no one knows what the tomorrow of Christianity may be. Perhaps it is a merciful providence that we do not. A disclosure of distresses like those suffered under the persecutions of a mighty and heartless paganism would be something which no one would want to anticipate. But, alongside that possibility, let us think of the record made by those political outcasts and spiritual exiles who emerged triumphant over the empire of the Caesars. Then we see a rift in the clouds and catch a glimpse of that radiant Star which lighted the way to victory at the dawn of the Christian era. With that as-

surance, we can join in that great hymn of the Church:

"Thy saints in all this glorious war
Shall conquer, though they die;
They see the triumph from afar,
By faith they bring it nigh."

NO TIME FOR SOFT WORDS

Certain preachments are being sent out which seem to us to be a little off-key in the present crisis. We are not unsympathetic toward the large national and racial groups which form an integral part of our population, nor do we forget the many thousands of refugees who have fled to our shores to escape the merciless persecutions to which they were subjected in other lands. But our country has been attacked and we believe that it is no time for apologetic pleas, nor for a general interposing in behalf of alien groups whose backgrounds create problems for them, albeit without actual justification. We are sorry for any who may have to suffer for national and racial ties which they cannot escape.

War is war and the modern use of fifth columnists, espionage and sabotage will inevitably enmesh any whose loyalty and allegiance is not absolutely certain. It is inevitable that many good and loyal people will fall under suspicion, but it is sheer folly to counsel patience and tolerance for those whose sons are at the front under deadly enemy fire. The true remedy for this tension is in the hands of those who bear the alien mark, national or racial. They must so live as to counteract all suspicion which may attach to them. Those who are loyal to the American flag and to the ideal of freedom which it symbolizes, will need no testimonials and they need have no fears as to their safety. Those, whether native or alien, who give comfort to our enemies, have no right to be surprised at any embarrassments which may come to them.

THE MOTIVATION OF MANKIND

In the December issue of the Journal of the National Education Association, Joy Elmer Morgan, editor, makes appeal to his readers for the "motivation of mankind" as being the imperative need of the world at the present time. He defines that motivation by quoting the thirteenth chapter of First Corinthians from the translation in "The New Testament in Basic English." His is but one voice among many joined in this appeal. The increasing clamor for the motivation of mankind is proof that the dominant policies of our civilization have achieved little

success in an integration of society which gives either stability for the present or hope for the future. It is not sufficient, however, to offer St. Paul's immortal classic as a rule of procedure. It cannot be followed out without the experience of redemption by which it is justified as the law of human relations. The law of love is unworkable without positive spiritual understanding.

FINIS

With this issue of the Advocate, we close volume eighty-eight in the ministry of the organ which has served the Methodism of this section since 1850.

As is always true, we have gathered the material for the issue amid confusion incident to delayed mails and the preoccupations of the season. Perhaps this might be considered typical of life itself, and of the making ready for the final audit of our stewardship when its tenure draws to a close. However that may be, we close the ledger and turn our thought to the unspoiled pages of the volume which the New Year shall make available for us. Thanking all our friends for their loyalty in the past and with confident expectation of a mutually helpful relation in the months ahead, we write finis to volume eighty-eight. We wish for all a happy Christmas and ever brightening skies for ourselves and for the world in 1942.

SOCIAL CUSTOMS

Beverage alcohol has its greatest entrenchment, perhaps, in modern social life. People are apt to be found discussing recipes for cocktails and highballs as recipes for pies and cakes. Some young men think a girl, a car, and liquor, are necessary ingredients of a date. These attitudes are found among the higher income groups; among the laboring classes, the Saturday night "spree" and beer parties. By innumerable subtle gestures, groups which approve the use of alcohol, communicate such approval to others touched by their circle. This is social pressure; it constitutes, perhaps, the first introduction of alcohol to young people.—Martha Smyth Cooper, General Secretary, Youth's Temperance Council, Union Signal.

WE HAVE REASON TO BE PROUD

There has just appeared in the December 18th issue of the Christian Advocate a statement of the Day of Compassion Offering. It appears that eleven Episcopal Areas out of the thirty-two in the United States exceeded the quotas set by the Methodist Emergency Commission, which was charged with the responsibility of raising the money.

Eight of these thirty-two Areas comprise the Southeastern Jurisdiction. Only the Jackson Area, consisting of the Mississippi and North Mississippi Conferences, attained the goal set. We do not rejoice over the failure of our neighbors to raise the amount asked, but we are thankful that Mississippi Methodism met the challenge.

It so happened that the writer of this editorial was the representative of the Jackson Area on the Methodist Emergency Commission when it met in Chicago and fixed the quotas. The quota for the Jackson Area was fixed at \$11,000. All quotas were based on the past giving of the

Areas for World Service. However, the Executive Committee of the Commission was authorized to make final adjustments on quotas.

The Committee subsequently set the quota for the Jackson Area at \$15,000. Because of the wholehearted cooperation of Bishop Hoyt M. Dobbs, the district superintendents of both conferences, pastors and laymen, the quota was surpassed. We are informed that every charge in the North Mississippi Conference responded. What a record!

It all goes to show that, where there is a will, there is a way. With Divine Leadership, with hearts full of love for our fellowman, with careful planning and boundless energy, Mississippi Methodists went forth expecting victory and it was theirs. We have done it again and we have reason to be proud.

H. N. C.

Editorial Miscellany

By Dr. H. T. Carley

CHRISTMAS—AND CHRIST

It is impossible to forget that December 25 is Christmas Day. Even if we wanted to forget it—which, of course, we do not—we should have a hard job doing so, for we have plenty of reminders throughout the year. In fact, even before the Day came this year, we have had it very forcibly brought to our attention that in 1942 the same event will be celebrated on the same date.

This reminder has come in the form of advertisements to the effect that "Christmas Savings Clubs" have already been started by various financial institutions for next year. So far as promoting frugality and economy is concerned, we are heartily in favor of any legitimate plan that will do it; but to start to saving dimes and quarters and dollars now in order to have a little money twelve months from now to spend for Christmas presents—many of which are utterly useless—has the tendency at least to make it a business proposition instead of an occasion of holy joy.

The papers are full, too, of another reminder of the glad season—glaring advertisements of wines, whiskeys and beers as a means of making Christmas a wonderful event. One of the most widely circulated national weeklies in the land carried more than ten pages of such advertising in its issue the week before Christmas this year. With these pages scattered through the pages of reading matter, we couldn't keep from knowing that the Day of the Nativity is at hand.

We are told, too, that this is the season for buying all sorts of things to give our loved ones and friends as an appropriate expression of Christmas spirit. We have an idea that the propaganda is not so much for the promotion of affectionate esteem as it is for economic prosperity—usual credit terms are available.

So it goes. A lot of people are planning trips for pleasure; some of them are going hunting or fishing; all sorts of holiday social festivities—including considerable dissipation—are arranged for.

We can't forget that Christmas is here.

We hope we don't forget that it is Christ's birthday.

THE ARMY OF OCCUPATION

By Dr. Forney Hutchinson
(Broadcast in November, 1941)

(Luke 19-13: "Occupy till I come").

When the armistice was signed in 1918, a large company of soldiers was left in Germany by the Allies, to be known as "The Army of Occupation." They were not to own Germany, nor even to permanently control it. They were to occupy it until peace and order were established. In other words, the army was to occupy Germany until they were ordered out by the Allied nations.

The message of the morning, based on this text, is really a sermon on stewardship. The command contained in the text was direct and unmistakable. The servants of the Master were to occupy or use the pounds he gave them until his return. This morning I wish to present to you the realms which the command comprehends. What is it these stewards of the Lord were to occupy till he comes?

First of all, let me say it comprehends the field of finance. The income, great or small, of each of us is comprehended in this command. Whatever we have comes from God, and is not ours to abuse wastefully, but ours to use wisely. We speak often of the power of money. Sometimes we call it the "almighty dollar." The word almighty is not altogether out of place in that connection. The power of money is truly great, but while it is powerful, it is also dangerous. There are two sides to every coin. On one side is written "power," and on the other side "responsibility." The two are never divorced and are always proportionate. The relation we sustain to money, or what money represents, is serious and that word serious is capable of double interpretation. It is serious if we do not sustain any relation to money. In other words, to be without it is not only very uncomfortable, but almost paralyzing. We can hardly make a move, or do a thing, without recognizing the need of money or what money represents. We cannot ignore it and maintain our self-respect. We dare not ridicule it. The church's efforts to discount it have been surpassed only by her efforts to secure it. Money is dynamic and should be handled with care.

It is serious, in the second place, if we do have it because of the responsibility its possession carries with it. The Bible is full of that responsibility. It speaks more of money and its use than it does about almost any other thing. No one can read the Bible intelligently without becoming aware of the seriousness of his relation to money. Mr. Wesley, after many years, worked out a wise plan at this point. He exhorted his people to "make all you can, save all you can, and give all you can." Money may curse or bless you and yours. It depends altogether on one's attitude toward money and the use he makes of it. Consider well how you get and how you use your money. Getting it dishonestly is no more dangerous to the individual and his family than using it selfishly.

The second field this command comprehends is that of social relationships. It involves all of our human contacts. Think first of one's business connections. Somebody told the story of a Greek peanut vender. After buying a nickel's worth of peanuts, the customer asked him to cash a check. He said, "No, I can't do it, on account of an understanding I have with the banker." The would-be customer asked him what that was. He said, "The banker and I have an understanding. He's not to sell

any peanuts, and I'm not to cash any checks." They were both involved in business, even though on different levels.

We see it also in social circles, and this, it seems to me, applies especially to women. Every woman desires to be attractive. She covets a winsome personality. Beauty and feminine attractiveness are God-given talents. They are a trust and the temporary possession is a stewardship. All of our social life should be consecrated to God. If we have a party in our home, we should dedicate it to the cultivation of Christian character. If it should depreciate, rather than elevate the lives and characters of those involved, no Christian woman could afford to have it in her home. She will have to give an account of the use of her social gifts and graces.

The command comprehends, as well, the domestic domain. Our homes are not ours to use selfishly, but to occupy in His name until He comes. This is true of the husband and wife. Surely, a good wife is a gift of God, and certainly a good husband is none the less so. If your husband is not a better man because he has lived with you through the years, you stand condemned of failure to use God's gift as you should have used it. And certainly if your wife is not a better woman because of her years of association with you as her husband, you have failed to obey the command contained in the spirit of my text.

It applies also to parents and children. Our children are not ours to boast proudly of as being beautiful and gifted. They are ours to rear in the nurture and admonition of the Lord and to prepare for Christian citizenship. Our parents are not ours to exploit, but to be held lovingly until He comes. Concerning Abraham, the Bible says a striking thing, "God knew Abraham, that he would order his children and his household after him." I speak today as a parent to parents. Can He trust you with children? As a parent, have you already failed Him? What a sobering question!

Furthermore, and finally, the command comprehends the personal life, and all of our experiences. If prosperity comes to us, it is not ours for the sake of over-indulgence, pride or boastfulness. It may be the severest kind of a test for nations and individuals. The psalmist speaks of the "destruction that wasteth at noon-day." The high tide of prosperity is a dangerous hour in the life of any man or woman. When he strikes oil he is in danger of losing his simplicity, his sympathy for others less fortunate, and often even his religion. Perhaps, if he doesn't, his children will. Let us not forget that when prosperity comes it is to be used to the glory of God, and not abused to the destruction of our souls and the souls of our children.

Surely the command comprehends adversity. Job was God's example. If you are a child of God and afflictions have come upon you, the eyes of the evil one, as well as those of your neighbors, are upon you. They are waiting to see whether you can "take it" without whining and complaining. It is a tragedy for a man to suffer and labor in vain. Not a tragedy to suffer and labor, but to do it in vain. What a waste! After all, afflictions are an opportunity to testify to the sufficiency of God's grace.

Life, then, is a stewardship. What it contains is for temporary use, not for permanent occupation. This life is preparatory to another, and the other depends on how we use this one. Here and now we stand in the vestibule of time. When He comes, we will enter into the vast auditorium of eternity. That will be a promotion, and if we

have been faithful, He will commend to our care "ten cities." It all depends upon our fidelity. We are then to "occupy till He comes," aggressively, but only temporarily. Doing the former the best we can, let us never forget the latter.

THE TEN COMMANDMENTS OF GOOD ORGANIZATION

1. Definite and clean-cut responsibilities should be assigned to each executive.
 2. Responsibility should always be coupled with corresponding authority.
 3. No change should be made in the scope of responsibilities of a position without a definite understanding to that effect on the part of all persons concerned.
 4. No officer or employee, occupying a single position in the organization should be subject to definite orders from more than one source.
 5. Orders should never be given to subordinates over the head of a responsible officer. Rather than do this, the officer in question should be supplanted.
 6. Criticisms of subordinates should, whenever possible, be made privately, and in no case should a subordinate be criticized in the presence of officers or employees of equal or lower rank.
 7. No dispute or difference between officers or employees as to authority or responsibilities should be considered too trivial for prompt and careful adjudication.
 8. Promotions, wage changes, and disciplinary action should always be approved by the officer immediately superior to the one directly responsible.
 9. No officer or employee should ever be required, or expected, to be at the same time an assistant to, and critic of, another.
 10. Any officer whose work is subject to regular inspection should, whenever practicable, be given the assistance and facilities necessary to enable him to maintain an independent check of the quality of his work.
- Contributed.

RELIGION IN THE PEWS

Indicative of the increasing tendency for the denominations in American church life to turn responsibilities once controlled by ministers to the talents of the laity is the fact that in the Board of Missions and Church Extension of the Methodist Church, meeting the first week in December, in New York, the lay members out-numbered the clerical 71 to 51. This is substantially more than what in Wall Street terminology would be required for a "controlling interest." Another example of this trend is a recent vote by the Federal Council of Churches to alter its constitution to permit a greatly increased proportion of lay men and women in the Council.

BIBLE PROMOTION LED BY METHODISTS

The Rev. Dr. Frank Kingdon, honorary chairman of the Laymen's National Committee, promoting the observance of Bible Week, December 8-14, is a former Methodist pastor and a member of the Newark Conference. This emphasis upon the Bible as a symbol of democracy, says Dr. Kingdon, is to create "a national realization of the part religion plays in government—a realization that our spiritual defense must keep step with military preparedness." Dr. Eric M. North, general secretary of the American Bible Society, is also a Methodist. He is a member of the New York East Conference and the son of the late Frank Mason North, noted mission secretary and hymn writer.

CONFERENCE NEWS AND PERSONALS

Rev. Waddell Roberts, formerly of the Mississippi Conference, is now located at Tracy City, Tenn., according to request for change of his paper.

Mrs. T. W. Beville, Rt. 3, Bernice, La., has our thanks for a generous word concerning the Advocate. She says she has been reading it all her life and expects to continue doing it.

Dr. and Mrs. R. H. Harper, of Alexandria, La., were Christmas shoppers in New Orleans one day last week. We appreciate the fact that Dr. Harper took time out for a visit to the Advocate office.

Rev. G. A. Baker, pastor at Verona, Miss., says that we increased his salary more than his board did. The actual increase was \$300 instead of \$500. At any rate our figure shows a generous intention.

Rev. W. C. Mason reports a good reception at Marksville for the beginning of his third year's work. Bro. Mason speaks in highest praise of his people and we feel sure that a good year is ahead for him.

Rev. J. L. Neill, recently appointed superintendent of the Meridian District, reports a cordial welcome to his new field—a welcome shared by pastors and people. Bro. Neill says that he is trying to readjust himself with the hope of achieving worthy success at his new task.

It is with sincere regret that we have learned of the illness of Dr. R. H. Ruff, President of Central College, Fayette, Mo. Dr. Ruff, a native Mississippian, has resigned the presidency of the College upon the advice of his physician and will take a complete rest. He is on the upgrade following a long period of illness, but this step is felt to be necessary.

Rev. Luther Booth, Kentwood, La., will be married to Miss Blanche Cartwright, of Hertford, N. C., on December 26. The groom is a son of Rev. and Mrs. J. W. Booth, of Chalmette church, New Orleans, and was admitted to the Louisiana Conference at its recent session. This is the third matrimonial casualty which young Louisianians have inflicted upon Carolina in recent weeks.

The New Orleans City Board of Missions was organized for the work of the new year at its meeting last week. Dr. W. W. Holmes was elected president, and vice-presidents were elected as follows: A. G. Riddick, Missions; Dr. M. F. Wilson, Evangelism; and Dr. R. S. Crichlow, Church Extension. Mrs. Hugh H. Hoff was elected secretary, and Edgar Cayard, treasurer. A budget of \$16,000 for the year was approved.

GLENDALE METHODIST CHURCH

Dear Dr. Duren: We are praying for and planning for a post-Christmas Revival at Glendale, December 28-January 2, led by Rev. G. M. Hamby, of Florence, Alabama, conference evangelist, a nephew of two of the best friends I ever had. He plans for an evangelistic campaign in Central America right after this revival. He has had other such campaigns and I feel he will be a great help to our church from a missionary standpoint as well as the instrument of a revival. During these fateful days, I want

to keep the fires burning at the home base. We expect a gracious Watch-Night service during the revival.

I am sending this to the Advocate that preachers and any others who are interested and can come, may know we will be glad to have them, but if you can't come, be sure to pray for a real revival. Services at 10 a. m. and 7:30 p. m.

J. A. WELLS.

TO THE PASTORS IN THE LOUISIANA CONFERENCE

This is a gentle reminder that as your distributor for the American Bible Society, I have on hand and carry a full supply of American Bible Society Bibles and am prepared to ship to you on short notice any Bible we carry in stock.

Many of our churches make use of Promotion day or Bible Sunday to present each child coming into the Main School from the Primary and Intermediate departments with a Bible of their own, thus cultivating in the life of that child "the pride of possession." No doubt many a child will thus be led to read the Bible, who otherwise might neglect it.

For this purpose I am recommending that you purchase one of the three here listed: P 43-18 mo., 30 cents, or P 53-12 mo., 60 cents, or MP 53, cloth bound and printed in clear face type on strong opaque paper, and will serve your purpose in every respect.

Kindly patronize your representative and send me your orders. I will gladly and efficiently serve you.

WM. B. VAN-VALKENBURGH.

P. O. Box 46,
Pearl River, La.

MINISTERS' WEEK AT SOUTHERN METHODIST UNIVERSITY

Ministers' Week at Southern Methodist University, scheduled annually for the first week of February, will begin on Monday evening, February 2, with a program by the Seminary singers under the direction of Doctor Fred D. Gealy. This will be followed by the first of a series of lectures to be given by Doctor W. A. Smart, of Atlanta, Ga. Doctor Smart, as Fondren Lecturer, is using as a general subject, "The Contemporary Christ."

Bishop Francis J. McConnell, recognized by the Protestant world as a great church statesman and inter-faith leader, will be heard in four addresses. Forums will be directed by Professor Russell L. Dicks, mem-

ber of the faculty of the School of Theology. Doctor Dicks is known throughout America for his books on pastoral theology. His lectures will be on the following subjects: "The Spiritual Adviser," "Major Spiritual Needs," and "Stress and Confession."

The city church with its difficult problems will be treated in three addresses by Doctor C. A. Richardson, of New York, Superintendent of the Department of City Works Section of Home Missions.

All the sessions of the week will be held in McFarlin Memorial Auditorium, on the campus of Southern Methodist University. Letters have been sent to the district superintendents of the South Central Jurisdictional Conference, extending an invitation to the pastors of the various churches. The School of Theology hopes to be of service to the entire Jurisdiction through these special lectures. All of our ministers are cordially invited to be with us.

The week begins on Monday evening, February 2, at 7:30, and will close Thursday night or Friday morning. Requests for room reservations must be made not later than January 25. Those who would arrange for conference or board meetings are asked to schedule them after 3:30 in the afternoon.

EUGENE B. HAWK,

Dean, the School of Theology,
Southern Methodist University.

Dallas, Texas.

SURPRISE PARTY AT MORTON METHODIST PARSONAGE

When Rev. and Mrs. M. K. Miller returned from prayer meeting on Wednesday evening, December 3, they found the parsonage grounds covered with cars and so many people inside the house that there was hardly enough standing room to accommodate the crowd. The people had learned that December 3 was the pastor's birthday and also the wedding anniversary of the pastor and his wife. The crowd sang "Happy Birthday to You," as the pastor and his wife entered the front door. The rooms were decorated with white chrysanthemums, the arch between living room and dining room marked by tall princess baskets filled with white chrysanthemums, the entire decorative scheme of green and white reflecting the artistic talent of Mrs. Liles Williams. All of these preparations were made while Rev. and Mrs. Miller were being detained at the church by certain members of the congregation; and plans were so well carried out that the pastor and his wife knew absolutely nothing of what was being done.

When Bro. and Mrs. Miller had recovered



from the first shock of their complete surprise, they were escorted into their bedroom, where they saw five tables covered with groceries; ham, flour, lard, sugar—a general assortment of groceries—a large fruit cake, a complete set of dishes, beautiful crystal set and other odd pieces of tableware, and lots of canned goods and fruits. The bed was covered with a nice assortment of linens, consisting of bed spreads, sheets, pillow cases, towels, tablecloths, beautifully embroidered monogrammed sets, and other personal gifts of lasting value.

Then they were led back to the living room, where Mr. Lamar Rigby, teacher of the Men's Bible Class, spoke in eloquent terms of the love and appreciation felt by the men of Morton Methodist church for their pastor, and presented to Bro. Miller a nice pair of shoes as a gift of the Men's Bible Class. Mrs. V. P. Winstead spoke in behalf of the women of the church, addressing her remarks to Mrs. Miller, and presenting a beautiful black dress as a gift from the Ladies' Bible Class.

Then it was time to cut the cake. The dining table was overlaid with a handsome lace cloth. Silver candelabra held slender white tapers. The cake was made in the shape of a large double wedding bell, beautifully iced in white, scalloped and beaded with silver beads. A cluster of five Calla lilies, tied with a large bow of white tulle, held the bells together. A small cluster of lilies and tulle adorned the opening between the two bells. Across the top of the cake was inscribed: "To our beloved pastor and his wife, on their twenty-second anniversary." Under the inscription the cake was embossed with a spray of delicate pink and green wild roses. The cake was manufactured especially for the occasion, and was one of the gifts of Mr. and Mrs. W. W. Gaddis. Mesdames W. H. Lack and W. O. Felker poured coffee from beautiful silver urns. Sandwiches, roasted nuts, coffee, cake and mints were served to the guests by a very efficient committee appointed by Mrs. A. S. Byrd, Jr., President of the Ladies' Bible Class. Mrs. Byrd's committee was: Miss Tena Johnson, Mesdames W. W. Gaddis, L. N. Williams, McNary Moore, Fred Conaway and Lamar Kimbrough. Mr. George Taylor, Jr., Chairman of the Board of Stewards, had as his committee to make coffee and work in the kitchen: Wallace Lovett, A. S. Byrd, Jr., and Liles Williams. A very enjoyable social hour followed, one of the highlights of which was the presence of Mrs. F. J. Bennett, mother of Mrs. Miller; Mrs. S. J. Miller, mother of Rev. Mr. Miller; and all of the children of the parsonage, Marvin, Jr., having been secretly notified to come home from East Central Junior College at Decatur.

CHRISTMAS IN CELEBES

(A Picture by a Netherlands Missionary)

By W. W. Reid

Christmas in the Netherlands East Indies is a festival at which the inhabitants of a whole district join together as members of one family, a very large family of 1,500 or even 2,000 people. This is what happens at Bada and at Leboni, on the Island of Celebes.

For such a big party, preparations must be made in advance, so we start off by having a wide space of ground cleared and a huge roof erected on poles. Under this roof religious services are held, community meals are served, and all the choir and flute "choruses" join in a competitive festival.

All around this wall-less shed, small huts are built to accommodate the guests as long as the festival lasts.

On Christmas morning 2,000 church-goers attired in their Sunday best in the typical costumes of their district unite here to read and to listen to that Christmas message of good tidings and great joy which shall be unto all people.

A missionary's work is often difficult and disappointing, but Christmas Day is a highlight and it is a privilege for him to speak about God's great goodness and mercy to such a multitude while they listen attentively to his words and meditate on these words afterwards. It is balm for the missionary's own heart. After the sermon, several native Gurus address the meeting and then come the preparations for Christmas dinner. It is practically impossible to cook three meals a day for such a crowd so they eat twice a day.

Outside the huts rice and meat are boiled in large earthenware pots. The cooks stir the contents of these pots with large sticks picked up from the ground, after rubbing off the earth with the hands! Such is the Bada way of cooking!

When the contents are sufficiently "done" rice and meat are removed from the pots in portions for one person. These portions are parcelled into large leaves folded together. It takes hours before food enough for 2,000 persons is cooked and every guest has received his portion.

Before the repast commences and all are seated with their food in their hands, one of the Gurus says Grace. After that, it is a matter of "fingers before forks." Knives and forks are not used in Central Celebes! Just think of it: no washing up to be done afterwards! The mealtime is always very jolly, and everyone is in high spirits while talking goes on between friends who have not met since the last Christmas. These community meals are a very important part of the festival.

After the meal is finished, the musical part of the feast commences. Children, grouped school by school and village by village, parade over the grounds joined by groups of young flutists, while each school is preceded by a flag and a large drum used to mark time. In most schools here the children are taught to sing and to play the flute. As they parade round and round, singing and playing, there is plenty of "music in the air." At last the moment arrives when each group has to sing and play their song before a jury consisting of a few strangers and one Guru.

Not only the competitors but the audience are very excited and in anxious suspense as to which groups will get the prizes. It takes a long time for all competitors to be heard and the prizes distributed. Prizes consist of flags in all sizes and no school returns to its village without a flag of some sort.

Toward dusk all the growp-ups and children congregate around a large Christmas tree where the story of Christ's birth is told specially for the children. Lantern slides of Biblical interest and pictures of the Holy Land are shown while the tropical night falls and we end our Christmas festival with heartfelt thanks to God for all His goodness and mercy and for His great love which has been manifested to us all during these days spent together. Next day, the whole party sets out for home, each returning to his own village full of gratitude for what he has received.

Some folks measure their success by what they have to live on—others by what they have to live for.—Exchange.

UNTO THEE, O BABE OF BETHLEHEM

(A Christmas Prayer)

By Browne Sampsell

What do I want for Christmas, you ask. Nothing that the world can give. Once its glittering wares heaped high in spacious windows were all that seemed worthwhile. Now, I know that its presents wrapped in gay papers, tied with bright ribbons are only tinsel, just for the holidays, the light hours of human existence. It has no gifts for the weak, the unfortunate or the failure. No light for the perplexed mind, no comfort for the mourning heart, no hope for the despairing soul.

In thy infant hands alone, O Babe of Bethlehem, are the gifts I seek, bread for the soul, wine for the spirit, strength to bear the burden of the day, courage to face the unknown future.

At thy manger I kneel, humbly beseeching a portion of thy everlasting joy which neither adverse circumstances nor human hostility can take away. That serene contentment which cries amid persecution, misunderstanding ingratitude, loneliness and sorrow: "Be of good cheer. My joy I give unto you."

Bestow upon me a measure of that self-restraint which being reviled, reviles not in turn, endures with uncomplaining patience hate's crown of thorns, greed gambling for your clothes, contempt spitting in your face, cruelty lashing the blood from your back—That goodwill and magnanimity which sees beyond man's race and color, poverty and riches, selfishness and sin, the image of God—long suffering love whose wings hover over wicked cities, yearning to clasp them to a hungry heart. "O Jerusalem, Jerusalem, how often would I have gathered thy children together even as a hen gathered her chickens."

That utter unselfishness which forgets not even in the agony of violent death, the unprotected, "Woman, behold thy son."

That passion for service, "unto the least of these," that zeal to do the Father's will—"For this cause came I into the world."

That faith which in a garden of Gethsemane can say, "Not my will but thine," on a cross with perfect trust, "Into thy hands, I commit my spirit."

I ask these gifts, O infant Jesus, that in this earthly house of sin and suffering, I may grow a soul worthy of thy agony and bloody sweat, thy cross and passion.

Not for myself alone, do I pray, but that in loving service for thee my words may keep men on their feet, the light of my countenance uphold many, my hands unlock the doors of human hearts to thee, O Babe of Bethlehem. For this is life eternal—to know the Son whom God gave to the world on Christmas day.

In the spirit of the Christ Child who promised, "Ask and ye shall receive." I pray. Amen.—The Presbyterian Tribune.

RARE WESLEY PRINT PRESENTED

A rare Currier and Ives lithograph showing the "Rev. John Wesley," in the act of giving a Scriptural exposition, has just been given the New York Methodist Historical Society by the son and daughter of the late Bishop William X. Ninde. Under the picture is a line reading: "Eighty-seven years have I sojourned on this earth endeavoring to do good."

MERIDIAN, MISS.

The new pastors in Meridian, Dr. T. M. Brownlee, of Central church; Rev. H. A. Gatlin, of East End; and Rev. A. S. Oliver, of Hawkins Memorial, and their wives, were given most cordial and beautiful receptions almost immediately after they arrived in Meridian. Rev. J. L. Neill, our new district superintendent, and his wife, were in the receiving line and partakers of the warm receptions at Central and East End churches.

Wednesday evening, December 17, the pastor and members of Fifth Street church rendered a "White Christmas" Service, which consisted of the usual Wednesday night prayer meeting, with the Scripture, address and music all appropriate for the Christmas season. Placed on tables, which were spread with white cloths, were useful and beautiful gifts, all wrapped in white. The value of these gifts is approximately \$50, with more to follow. These gifts will be assembled in baskets and presented to needy families in Meridian and vicinity.

December 28 will be observed as Student Recognition Day in Fifth Street church. Our college students, who will be at home at that time, will have charge of the evening service.

All the Methodist churches in Meridian plan to participate in a Union Watch-Night Service at Central church, December 31.

Rev. J. L. Neill, district superintendent, is quite busy visiting throughout the district, acquainting himself with the territory which constitutes his parish, and helping the pastors to get the work organized for the current year. He is well pleased with the beginnings made.

T. J. O'NEIL, Reporter.

THE SCHOOL OF TOMORROW

By R. S. Lawson

The great event of today is not the airplane, the radio, or the Edisonian inventions, though marvelous as these seem—but the changed attitude which the masses of people have toward thinking as a factor in daily life. Thinking no longer means to the man in the street the verbalistic, busy work of the cloister. He sees the fruits of thinking all about him. The School of Tomorrow will be supported by a public which knows that the real wealth of a nation lies in the health, intelligence and skillful purpose of the masses. The School of Tomorrow will add 100 per cent to the wealth of the country beyond the most eager dreams of today. We are now in the midst of an educational revolution. It is slowly, but is surely coming like a mighty tide. Could America make all its schools as good as its best, the training of youth would advance during the next decade more than in all the past history of public education. A new spirit is spreading among teachers and parents. Thinking people no longer expect tomorrow to be the same as today. They do not expect the school merely to preserve the past; they wish to help create the future. The world is growing more content to be open-minded, but the forces of new ideals and the new trends are unmistakable. Here are some of them:

I. Guided Growth.—The school of tomorrow will define education simply as guided growth. Teachers and parents will understand that growth comes from within and that it concerns the whole of life. There will be less restraint in the school, less unnaturalness and unreasonableness; less out-

side pressure and more self-guidance and individual responsibility. The fullest development of the gifts of each child will be the goal.

II. The Earliest Start.—The school of tomorrow will start much earlier in the life of the child than the school of today. The scientific study of infancy is still in its beginnings. The first six years of a child's life may be more important for educational purposes than all the other years. The great attitudes toward life have their roots in infancy. Universal education for parents will bring their children into the school of tomorrow in a better condition for learning.

III. Longer Attendance.—The school of tomorrow will continue its guidance longer and release more gradually than the school of today. No one will be dropped from any school because they do not fit. Schools will face frankly the task of adapting themselves to all children and youth. There will be a closer mutual understanding between industry and the school so that students will not be trained for jobs that do not exist and for practices that have become obsolete.

IV. Adult Education.—The school of tomorrow will be associated with vastly larger provisions for a life-long education of the adult. High schools and colleges are multiplying rapidly, and with four million students in high school and a million in college, a foundation is being laid for the rapid development of public libraries and other enterprises in adult education. The practice of including a full-time librarian on high school facilities is spreading as fast as workers can be trained.

V. Better Teachers.—The school of tomorrow will demand teachers of greater skill and training than the school of today. Candidates for teaching will be selected more carefully. Training will be longer and more thorough. Salaries will be higher and will be based on skill rather than on the age of the children taught.

VI. Help for Teachers.—The school of tomorrow will distinguish the noble art of teaching from the routine aspects of school management. It will provide clerks and machines to do the routine work. Industry and business have learned to conserve talent for real activities. Schools will not waste so much of the energy of the teachers on tasks that a well-trained clerk could do as well.

VII. The Activity Program.—The school of tomorrow will give the children a chance to get actual experience—not mere descriptions of other people's experiences. They will not be content to read that a magnet attracts iron; they will themselves feel its attractive forces.

VIII. Behavior Problem.—The school of tomorrow will accept its responsibility for dealing with all children's behavior problems up to the maximum school age, whether they are in school or not. The school will make Juvenile Courts unnecessary because of its superior ability to handle character problems, instead of waiting for breakdowns and spending huge sums of money for judges, juries, lawyers and court workers. Society, through schools, will discover the training of character for high citizenship. The saving will more than offset the cost of a full-time staff of case workers.

IX. Responsibility for All Children.—The school of tomorrow will not consider its task complete until all children of school age are fitted successfully into activities of citizenship and a vocation.

There is in man a higher motive than love of happiness; he can do without happiness, and instead thereof find blessedness.

—Carlyle.

BOOKS

Contemporary Religious Thought. An Anthology compiled by Thomas S. Kepler. Abingdon-Cokesbury Press, pp. 423, price \$3.50.

The title indicates the purpose and scope of this book. It is an attempt to gather together the significant pages of contemporary religious thinkers—a sort of reader's digest in that field.

These passages are compiled under six topics: The Nature of Religion; The Finding of Religious Truth; The Idea of God; The Problem of Evil; The Meaning of Worship; and Immortality.

Fifty-two various authors are quoted, there is an interesting biographical index for each one of them, and a very fine bibliography on each of the topics discussed.

Dr. Kepler has done a thorough and discriminating piece of work, and has given us a very valuable reference book on the great trends which characterize our contemporary meditation on religion.

Not to every one is granted the leisure and the facilities to make an exhaustive study of the great ideas which inspire our contemporary religious thinking. Yet it is important that we should be well informed on the subject. Dr. Kepler's book has made the task very much easier and thus has rendered us a great service.

A. M. S.

The Christian Criticism of Life, by Lynn Harold Hough. The Abingdon-Cokesbury Press, pp. 312, price \$2.50.

In the midst of the savage brutality of the hour, when it looks as if the future has nothing to offer us except the struggle with the dark, blind and furious forces of a reborn barbarism, this book comes to us as a wonderful breath of fresh air. It reminds us that while man's mind can be at times twisted, distorted and diseased, it is also capable of glorious achievements.

The thesis which the dean of Drew Theological Seminary develops in his book is that if our age is to recover the sense of the meaning of civilized life, it must recapture its past, it must make its own that body of human experiences which is the travail of the centuries. The tale of that great intellectual inheritance is unfolded before us with enthusiastic eloquence and scholarly discrimination.

Dr. Hough is quite at home in the subject he discusses. A brilliant essayist himself, he belongs to the noble tradition of Humanism which he describes. His life work has been an effort to interpret the humanist mind to the Christian thinker, and to call the attention of humanism to the significance of the Christian Gospel. "The Christian Criticism of Life" is the distillate of this life-long work.

Undoubtedly there will be a great deal of discussion as to what extent this rapprochement between humanism and the Christian faith is successful. Some will argue that we are not yet within reach of a satisfactory agreement between the two disciplines, and that some of the fundamental principles of the Biblical ideology are not sufficiently stressed by Dr. Hough's criticism of humanism. But it still remains that this is one of the outstanding books of the year, and that no one can fail to be enriched by the reading of its eloquent pages.

A. M. S.

ABUNDANT LIFE

By Mrs. Irvin Rowland

The mountains with their snow-capped peaks I may never have the chance to climb and look out over the fertile valleys, marveling at the distant view. Yet, I can ascend the mountain tops of faith and view the valleys with hope in my eyes and gain strength for the next climb.

The biggest cities with their brilliant lights, their manifold attractions, numerous industries, and huge man-made structures, I may never visit. Yet, I can enjoy the marvelous miracles of nature wherever I am.

I may never sail the seas and experience the adventures of foreign lands. Yet, with Christ as the Captain, my ship of life can sail peacefully through the greatest experiences of man.

I may travel over the world through the eyes of others, but wherever I am or regardless of the extent of my environment, there is no limit to the building up of my character and personality. God is everywhere and life can be as beautiful or as dreary as I choose, for I make it what it is. Jesus offers the abundant life to anyone who will partake—"And whosoever will, let him take the water of life freely."

NORTH MISSISSIPPI W. S. C. S.

The Unpainted Madonna

Madonna does not always get to wear
A wreath of lovely roses in her hair.
She does not always stand upon a cloud,
Clothed in white garments, beautiful and proud.

She does not always wear a halo bright,
Touching upon her brow with Heaven's mystic light.

She does not always touch her infant's bands
With soft, and delicate, and queenly hands.

Sometimes she walks the hard, unfeeling street,
Her halo all dissolved in dust and heat.

Sometimes her brow is lined, her features worn,
With the uncompensated burdens borne.

Sometimes she scrubs and washes for the keep
Of little ones at play or fast asleep.

Sometimes the world forgets her diadem
As happened long ago in Bethlehem.

—Clarence Edwin Flynn.

Zone Meeting at Indianola

The third quarterly meeting of Zone Six, Woman's Society of Christian Service, were met at Indianola, December 2, 1941.

Mrs. Jac Tiser, zone chairman, presided. After the singing of a hymn, Rev. S. E. Ashmore, pastor of the Indianola Methodist church, led in prayer.

The roll call revealed attendance as follows: Arcola, 4; Murphy, 3; Leland, 5; Greenville, 7; Greenville Wesleyan Guild, 1; Hollandale, 5; Indianola, 20.

After a short business meeting, the program was turned over to Mrs. W. B. Hinchcliff, program leader.

The duties of the executive group of the Woman's Society of Christian Service were discussed by Mrs. H. G. Wallace, Arcola. The Cultivation Group was discussed by Miss Louise Law, Greenville. Mrs. R. H. Barnes, of Murphy, discussed the Program Committee. Mrs. Brock, of Hollandale, sang

"Others." She was accompanied by Mrs. Will Elam, of Leland.

Mrs. Hinchcliff gave an inspirational talk on Stewardship in the Life of Women, and read the poem, "The Job," by Badger Clark. The meeting closed with prayer. Delicious refreshments were served by the Indianola society.

MRS. THAD JONES, Secretary.

Lake Cormorant Zone Meeting

Zone Two, Sardis-Grenada District, met in the Minor Memorial church on Wednesday afternoon, December 3, with 47 members and guests present.

Mrs. E. M. Sharp, Zone Chairman, presided. The meeting was opened with the singing of "Love Divine." Mrs. W. M. Campbell led in prayer. A special selection was given by Mrs. Lawrence Elder and Mrs. Pet Saxon, with Mrs. T. J. Cooper accompanying.

Following the business session, the program on officers' training was given. Mrs. Sharp led the informal discussion, assisted by Miss Mamie Jones and Mrs. Whitwell.

The new officers elected are: Chairman, Mrs. J. F. Barber, Lake Cormorant; Vice-Chairman, Mrs. Henry Crymes, Minor Memorial; and Secretary, Mrs. E. H. Wiygul, Hernando.

ROY S. BARBER, Secretary.

Last week in the list of delegates to the Jurisdictional Conference at Nashville, January 27-30, the name of Mrs. Dan Comfort, Conference Vice-President, was omitted.

Methodist Youth Fellowship

The printed report of the first National Conference of the Methodist Youth Fellowship is now available. It is called METHODIST YOUTH UNITED. It is illustrated and contains the report of the Youth Commission, all reports adopted, and other valuable material. The price is 20 cents for a single copy or 15 cents each in quantities of ten or more. Order from 810 Broadway, Nashville, Tenn., and not from Literature Headquarters.

Our New Emblem

The December issue of the Methodist Woman carries an illustration of the official emblem of the Woman's Division of Christian Service, including its youth groups. Every member of this great organization, alluded to by THE CHRISTIAN ADVOCATE as "the largest Woman's Club in the world, surely will desire to have this emblem, not only because of its beauty and fitness, but because of its eventual historical significance. It stands for three uniting churches of Methodism—Methodist Episcopal Church, North; The Methodist Protestant Church, and the Methodist Episcopal Church, South; the united organizations of Methodist women, the Woman's Foreign Missionary Society, and the Ladies' Aid Society, all becoming resolved into the Woman's Division of Christian Service through the Department of Work in Foreign Fields, the Department of Work in Home Fields, and the Department of Local Church Activities; and also for three of the Divisions of the Board of Missions and Church Extension—the Division of Foreign Missions, the Division of Home Missions, and the Woman's Division of Christian Service.

The emblem has been worked out exquisitely, entirely in gold, and also with enamel detail, in color, to give a choice to members.

Quality and prices of emblems, with pen and safety clasp, and the office from which

they can be purchased, will be stated in the January issue of The Methodist Woman.

World Day of Prayer—February 20, 1942

In preparation for the observance of the World Day of Prayer, on the first Friday in Lent, February 20, 1942, groups and individuals are uniting in prayer—some at eventide on Sunday, some in fellowship groups on Sunday, some in fellowship groups on Monday the year round. The World Day of Prayer is sponsored by the National Committee of Church Women, representing the National Council of Church Women, Foreign Missions Conference, and Home Missions Council of North America.

Alcoholic Beverages Advertised

Christian women should note with growing alarm the propaganda methods that are being used by manufacturers of alcoholic beverages. A good example may be found on page 77, of THE WOMAN'S HOME COMPANION, October issue. Every Methodist woman should write a protest to this magazine and others permitting such advertising.

One major emphasis recommended by the Resource Committee on Alcohol and Other Narcotics of the Department of Christian Social Relations and Local Church Activities should be recalled: "The local Woman's Society should seek to combat pernicious advertising of narcotics in all forms by radio, press, popular magazines, and billboards." What are church women doing to carry out this recommendation?

THELMA STEVENS,
Executive Secretary.

Student Activities

1. Student Recognition Day, December 29, 1941.
2. Watch-Night Service launching the new Methodist Youth Fellowship.
3. Second National Methodist Student Conference meeting, at Urbana, Illinois, December 29, 1941, to January 2, 1942.

PROGRAM MATERIAL FOR LOCAL SOCIETIES—75 cents. This material includes the program book, worship services, and set of six pictures.

MISSISSIPPI CONFERENCE Seashore District—First Round

Purvis, Jan. 4, 11 a.m.
Lumberton, Jan. 4, 3 p.m.
Brooklyn-Bond, at Bond, Jan. 4, 7:30 p.m.
Poplarville, Jan. 11, 11 a.m.
Carriere, Jan. 11, 3 p.m.
Pleacyune, Jan. 11, 7:30 p.m.
Long Beach, Jan. 14, 7:30 p.m.
Americus, at Pleasant Hill, Jan. 18, 11 a.m.
Leaksville, at Leaksville, Jan. 18, 7:30 p.m.
Coalville, at Coalville, Jan. 20, 7:30 p.m.
Wiggins, Jan. 21, 7:30 p.m.
Mentorium, at Alexander, Jan. 25, 11 a.m.
Lucedale, Jan. 25, 3 p.m.
Kreole, Jan. 25, 7:30 p.m.
Biloxi, Main Street, Jan. 27, 7:30 p.m.
Gulfport, Jan. 28, 7:30 p.m.
Pascagoula, Feb. 1, 11 a.m.
Escatawpa, at Escatawpa, Feb. 1, 3 p.m.
Moss Point, Feb. 1, 7:30 p.m.
Columbia, Feb. 8, 11:30 p.m.
Hickory Grove-Hub, at Hub, Feb. 8, 3 p.m.
Saucier, at Saucier, Feb. 8, 7:30 p.m.
Bay St. Louis, Feb. 11, 7:30 p.m.
Vancleave, at Mt. Pleasant, Feb. 15, 11 a.m.
Ocean Springs, Feb. 15, 3 p.m.
Hattiesburg, Feb. 15, 7:30 p.m.
Logtown, Feb. 18, 7:30 p.m.

J. F. CAMPBELL, D. S.

WHEN IN NEW ORLEANS
SHOP AT HOLMES
New Orleans Oldest and Best
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CANAL STREET . . . N. O., LA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MISSISSIPPI CONFERENCE

MRS. STANLEY WILSON, EDITOR, 2212 FIFTEENTH STREET, MERIDIAN, MISSISSIPPI

"War and ruin and lust of blood,
And the world gone mad, gone mad;
And the cry of hate and the call to kill,
And only the death fiends glad!

"War and ruin and lust of blood
And heaven so far, so far.
Then—out of the ruck of the rolling smoke
Rises the Christmas Star.

"And we know that out of this horror, of
hate
There must one day come release,
And a whisper of hope is on the wind
And the Star is the herald of Peace.

"War and ruin and lust of blood
And heaven so far, so far—
But a steadfast faith that God is God
Shines in the risen Star!"

—Sarah Beaumont Kennedy.

Christmas, 1941

Because of the startling events during the past eighteen days, we feel that our usual Christmas greeting, "Merry Christmas, Happy New Year," would be most inappropriate.

Today, above the din of war, it will be difficult to hear the angel chorus of "Peace on earth, goodwill toward men," but, if we are quiet for a moment, we will be able to hear, beneath the roar of battle, a still, small voice saying, "Peace! My peace I give unto you."

So, our wish for each of you this Christmas of 1941, is that His peace may come into your heart—that peace which no earthly happening can take away.

* * *

Missionary Education and Service

Dear Secretary:

The year is fast drawing to a close and the time to check up on our work is at hand:

1. Your fourth quarterly report is due now.
2. Check to see that all applications for 1941 are in.
3. That all studies have been reported to me.
4. Have you achieved Item 5, of the Efficiency Aims? "Three study courses selected from list of approved courses." Have you had these? If you have been reporting to me quarterly, I have your record—if you have not been reporting, send me a card giving the name of the study book, not monthly program material, used in 1941. The name of the text is necessary.

Special mention will be made of societies achieving Item 5. Extra special mention will be made of societies having and reporting four or more studies in 1941.

Let us go into 1942 with:

1. A determination to make our studies more spiritual, and bring about more worthwhile results than ever before.
2. A well planned study program. Arrange with your year book or planning committee to have one study each quarter, if possible.
3. An allowance in your society budget sufficient to send at least one person to Pastors' School, in Biloxi, in June.
4. A renewed effort to pass study books on to smaller societies.

Your work and splendid cooperation has been most encouraging, may it continue in 1942.

With best wishes for the holiday season, and praying God's guidance in the New Year, I am

Sincerely,
FRANCES PERRY,
(Mrs. E. V. Perry)

Conference Secretary, Missionary Education and Service.
Rolling Fork, Miss.

* * *

Suggested Outline of Work for Year Book

The following suggested outline for a year book for the W. S. C. S., includes all of the program of the year without an extra meeting:

January

- First Monday: January Program from "For the Facing of This Hour."
- Second Monday: February Program from "For the Facing of This Hour."
- Third Monday: March Program from "For the Facing of This Hour."
- Fourth Monday: Business Meeting.

February

- First Monday: Bible Study, "Our Times: What Has the Bible to Say?"
- Second Monday: Bible Study, "Our Times: What Has the Bible to Say?"
- Third Monday: Bible Study, "Our Times: What Has the Bible to Say?"
- Fourth Monday: Business Meeting.

March

- First Monday: Bible Study, "Our Times: What Has the Bible to Say?"
- Second Monday: Bible Study, "Our Times: What Has the Bible to Say?"
- Third Monday: Bible Study, "Our Times: What Has the Bible to Say?"
- Fourth Monday: Business Meeting.
- Fifth Monday: Social Meeting.

April

- First Monday: Mission Study, "Christianity and Democracy in America."
- Second Monday: Mission Study, "Christianity and Democracy in America."
- Third Monday: Mission Study, "Christianity and Democracy in America."
- Fourth Monday: Business Meeting.

May

- First Monday: Mission Study, "Christianity and Democracy in America."
- Second Monday: Mission Study, "Christianity and Democracy in America."
- Third Monday: Mission Study, "Christianity and Democracy in America."
- Fourth Monday: Business Meeting.

June

- First Monday: April Program from "For the Facing of This Hour."
- Second Monday: May Program from "For the Facing of This Hour."
- Third Monday: June Program from "For the Facing of This Hour."
- Fourth Monday: Business Meeting.
- Fifth Monday: Social Meeting.

July

- (Using only two meetings)
- Second Monday: July Program from "For the Facing of This Hour."

Fourth Monday: Business Meeting.
August

(Using only two meetings)

- Second Monday: August Program from "For the Facing of This Hour."
- Fourth Monday: Business Meeting.
- Fifth Monday: Homecoming Social Meeting.

September

- First Monday: (Labor Day).
- Second Monday: C. S. R. Study (text to be announced).
- Third Monday: C. S. R. Study (text to be announced).
- Fourth Monday: Business Meeting.

October

- First Monday: C. S. R. Study (text to be announced).
- Second Monday: C. S. R. Study (text to be announced).
- Third Monday: Week of Prayer.
- Fourth Monday: Business Meeting.

November

- First Monday: Mission Study (text to be announced).
- Second Monday: Mission Study (text to be announced).
- Third Monday: Mission Study (text to be announced).
- Fourth Monday: Business Meeting.
- Fifth Monday: Mission Study (text to be announced).

December

- First Monday: September Program from "For the Facing of This Hour."
- Second Monday: October Program from "For the Facing of This Hour."
- Third Monday: Choice between November and December Programs from "For the Facing of This Hour."
- Fourth Monday: Business Meeting.

* * *

Organization and Promotion

Dear President:

The following general information will be of interest:

1. The new literature for 1942 is in the hands of your district secretary and will be sent to you in a few days. The theme: "For the Facing of This Hour."
2. For the month of January our motto is, "Every Society Having a Pledge Service and Every Member Making a Pledge."
3. Miss Ruth Esther Wheaton, one of the field workers of the Woman's Division of Christian Service, will be in the Mississippi Conference the first two weeks of March, emphasizing and explaining the work of the W. S. C. S., especially the new Youth Work. She will be present at the Officers' Training Day, to be held in each district, taking the place of the first quarter's zone meeting.
4. When your district secretary sends you the yearly report blank, please return promptly to her with your fourth quarter's report.
5. I know you are going to be too proud to let the work down in any detail for 1941. Let's try for every pledge in full and every report on time.

FLORINE K. ST. JOHN,
(Mrs. D. L. St. John)
Conference Secretary, Organization and Promotion

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

NORTH MISSISSIPPI CONFERENCE

MRS. ERNEST MOORE, EDITOR, MALVINA, MISSISSIPPI

(Note: Copy for this page failed to reach us.—Editor.)

THE DAYSPRING

By Clyde Edwin Tuck

Though far away in Bethlehem,
With leagues of sea between,
And long ago the Holy Star,
By watchful shepherds seen,
Flamed in the darkness to proclaim
The Dayspring from on high,
It glows tonight for you and me—
The North Star in life's sky!

It rose to comfort and illumine
The darkened souls of men;
Its gentle beams are streaming still
To guide us home again,
For ever since that holy night
Its rays have brighter grown;
As it once lit the wise men's way
It shines to light our own.

Star of the East! shine on and be
A friend in our distress,
In our confusion and alarms,
In sorrow, loneliness;
Come as the dawn in our dark world,
So full of strife and pain,
So void of love and gentleness,
And cleanse us of all stain.

Springfield, Mo.

THE CHRISTMAS NOELS

By Charles O. Ransford

Christmas, 1941, will mark the third year and the third holy day of the Advent Season through which this horrible war has been waging.

When the first World War began in August, 1914, men and nations stood aghast. They could not believe war possible. At the very time war was declared, representatives of all the nations were assembled at the Hague Peace Palace, in Holland, in the first Church Peace Conference.

They had assembled with large expectations, that their deliberations would lead to disarmaments. When the terrible war began this distinguished company of Christian leaders was dissembled immediately and the delegates fled in fear to England to continue their session.

The tragedy of war is that evil men in their machinations "fear not God, nor regard man." They defy all teachings of God and His churches and set at naught all sacred things. War is God-defying. That is its most serious indictment. Men and nations cannot war as Christians.

The Church cannot bless war. War ignores all of Christ's words of peace and goodwill. His spirit of love and forbearance is despised. Yet Christian nations make wars and Christian young men are forced into battle and trained to kill each other.

All international agreements and laws are set aside. All fraternal and friendly relations, no matter how mutually advantageous, are considered binding.

Worst of all, kinship of human-kind and their sonship in God and brotherly obligations are set in defiance. Religious duties become a mockery. Sabbath days and the holy seasons of the church are not observed by men at war.

The disaster of war is the loss of the finest instincts cherished in home and church. The high days of Easter and Christmas see no cessation in war and further war preparations.

One cannot reconcile himself to such a spirit. The thoughts of the young men in battle, if they are conscious of these holy days as they come, must be sad and tearful. Home with fathers and mothers and their dear brothers and sisters must deeply stir in their souls many precious thoughts.

Easter and Christmas for centuries in all European homes and churches have been precious days. Each nation has had its own peculiar customs. Christmas particularly has been the most cherished day in sweet home ties and festivities. The family hearthstone has been the place of their loved meeting.

We cannot get away from these treasured days and graces of home and church. Children never forget and "E'n down to old age" parents have sweet memories of their own childhood days and with warm hearts make plans for the little ones in their homes.

The extent of our hymnology in hymns, noels, chants, masses and oratorios reveals how esteemed are all these high church days. A hymn book of one of the great churches contains more than 30 Advent or Christmas selections. Such music will be sung in all our churches, over the radio, and in house-to-house carols. Would God they may deeply stir all hearts and bring to every soul new devotions.

This present war has its roots in the Franco-Prussian War of 1870. On the evening of December 25, 1870, when the Franco-Prussian War was going on, a French captain was asked by one of his men for permission to leave the trenches. The captain refused, thinking the man wanted to go to Paris, but the man pointed toward the German lines, and said he wanted to go in that direction. The captain's curiosity was aroused, and he granted his permission, but warned him that he would probably be killed. "No fear," he said, and leaping over the ramparts, he walked into the middle of the plain. His comrades followed him with their eyes, listening for the sharp crack of the enemy's rifles and expecting at every step to see him fall. Not a sound save the crunching of the frozen snow beneath his feet! As soon as he had come within hearing of the German sentinels, he paused, saluted and began to sing a well known Christmas hymn with the refrain:

"Noel! Noel! Christ is King of Israel."

It was so unexpected and so simply done, the strain took from the night, the scene, the circumstances, such a beauty and sublimity, that the least religious of them hung upon his words and the hardest-hearted were moved.

The Germans neither spoke nor stirred. The strain had doubtless made them pause, and the happy groups around the Christmas trees beyond the lines, when the singing was done, he gave

another military salute, turned on his heel, and walked back to the French line.

"Well, captain," he said, "Are you sorry that you gave me leave?" Before a reply could be made, a soldier had begun to move across the snow from the opposite camp. He also saluted, and, between the companies of armed men, he sang the lovely German version of the "Noel, Noel," that the French recruit had sung. He sang the hymn through, verse by verse, and when he came to the refrain, the soldiers in both camps joined in the chorus:

"Noel! Noel! Christ hath ransomed Israel!"

The same emotion filled all hearts. All differences and enmities had been forgotten in the presence of the Peace of Peace.

"The hopes and fears of all the years" are at stake in the outcome of the present hostilities. In fearfulness we await the outcome.

"O holy Child of Bethlehem!
Descend to us, we pray;
Cast out our sin, and enter in.
Be born in us today.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Immanuel!"

THE BIBLE

A noted orator asked Dickens for the most pathetic story in literature, and he said it was that of the Prodigal Son. Mr. Coleridge was asked for the richest passage in literature, and he said it was the first sixteen verses in the fifth chapter of Matthew. Another asked Daniel Webster for the greatest legal digest, and he replied that it was the Sermon on the Mount. No one has equaled Moses for law, nor David for poetry, nor Isaiah for visions, nor Jesus for ethics, nor Peter for holy zeal, nor Apollos for fiery oratory, nor Paul for logic, nor John's statements of sanctified love. What a ridiculous statement that to study the Bible "marks a step backward in education!" God's Word is the very greatest of all teachers. We do well to stay close to its pages. It is The Book.—Christian Witness.

Conflicting Story

The first rays of dawn lighted up the barren Moab mountains overlooking the Dead Sea, where Moses caught his first glimpses of the Promised Land when the British forces, led by a squadron of Royal Airforce planes, surprised the sleeping population.

—Youth.

J. E. COCHRAN, EVANGELIST

I Have Some Open Dates for Revivals.

References Upon Request.

J. E. COCHRAN, Evangelist,
621 W. Ross,
Shawnee, Oklahoma.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

LOUISIANA CONFERENCE

MRS. J. J. DAVIDSON, JR., EDITOR, LAFAYETTE, LOUISIANA

I Heard the Bells

I heard the bells on Christmas Day,
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, goodwill to men.

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along the unbroken song
Of peace on earth, goodwill to men.

And in despair I bowed my head:
"There is no peace on earth," I said,
"For hate is strong, and mocks the song
Of peace on earth, goodwill to men."

Then pealed the bells more loud and deep
"God is not dead, nor doth he sleep;
The wrong shall fail, the right prevail,
With peace on earth, goodwill to men."

Till, ringing, singing on its way,
The world revolved from night to day,
A voice, a chime, a chant sublime,
Of peace on earth, goodwill to men.

—Henry Wadsworth Longfellow.
(In the year 1863)

A Message from Our President

Last Monday morning, as we sat in First Church, New Orleans, at the District Missionary Institute, we paused to hear the voice of the President of the United States as he made the declaration of war upon Japan. It was a tense moment! At its close the district superintendent led in a prayer of reconsecration to the task of building a Christian world, and the glorious hymn, "Faith of Our Fathers," was sung. Never have the words of that hymn been more meaningful!

"Faith of our fathers! living still
In spite of dungeon, fire and sword."

"Faith of our fathers! we will strive
To win all nations unto Thee,
And through the truth that comes from God
Mankind shall then be truly free."

"Faith of our fathers! we will love
Both friend and FOE in all our strife."

"Faith of our fathers, holy faith!
We will be true to thee till death."

Just at this moment, we must be very sure of that faith. The testing time has come. Let us be fortified to meet any situation that might come and double our efforts to bring the Kingdom of God upon earth.

As we look toward the closing of the work of the Woman's Society of Christian Service in Louisiana for 1941, we feel sure that the pledge of \$33,000 will be paid in full. If you have not done the very best you can there is still time. Life Memberships make lovely Christmas gifts and it is not too late. Let us do some sacrificial giving as we round out the year's work. Subscriptions to the World Outlook and The Methodist Woman also make ideal gifts for Christmas. We must have an informed womanhood if we

expect to get very far in this program of Christian Missions around the world.

I am happy to report that the three young women doing student work that are supported by our conference are really doing a fine job. Miss Betty Glasson, at Lafayette; Miss Thelma Hubbard, at Ruston; and Miss Mamie Chandler, at Natchitoches, are as busy as bees as they work with Methodist students at the state schools. One reports that the attendance at the mid-week service has been good, at which time they reviewed Weatherhead's "This is the Victory." Christmas plays and pageants are being directed by these young women and they are making the Babe of Bethlehem most real to the boys and girls at school.

Deaconess Sheila Nuttall, rural worker, is rounding out her second year's work at Transylvania, on a Farm Security Administration project. She has been helping the rural folks there as they build permanent homes, also to build a permanent church home with a real Christian educational program. Now under the direction of the district deaconess advisory committee, she will work in other fields of service in the Monroe District.

You will be interested to know that the Louisiana Conference now has two young women at Scarritt College. They are: Miss Marguerite Manning, of First Church, New Orleans, and Miss Arline Tyler, of Zwolle, who are training for Christian service in the needy places of the earth. These young women are enjoying study grants from the Louisiana Conference Society of Christian Service. Other Louisiana girls are knocking at the Conference door for Scarritt grants for next year, and we must not fail them. As you make your budgets for next year, let's remember that any increase in your pledge over this year will enable some young woman called of God for special service to train at Scarritt College.

In closing, let me urge that there be no relaxation in our efforts, for as Christian women, "we do believe in a Christlike world. We know nothing better and we can be satisfied with nothing less."

MRS. JOHN B. POLLARD.

Coupon Campaign Goal Set at 50,000

Mail Coupons Now!!

The Louisiana Conference has set a goal of 50,000 for the Coupon Campaign for Memorial Mercy Home. What a wonderful Christmas gift the reaching of this goal would be!

The Octagon Company is giving an extra allowance for coupons and also a bonus during the month of December, so rush them in before Christmas if possible. Send coupons to Dr. Snelling, at Memorial Mercy Home, New Orleans. The need is great!

Supply Department

Peck Hall and Jubilee Inn to be Included This Year

Mrs. C. I. Jones, Conference Secretary of Supplies, urges you to keep in mind these fine institutions for Christian aid and training, for which we are responsible. At the Conference Executive meeting, she reported

that Ministerial Supply blanks are now available so that money may be credited to Supplies. If the blanks are not used, reports are to be made through local church activities. She stated that a change has been made so that money spent by local city boards may be credited on supplies instead of local work. Peck Hall, New Orleans, and the former Jubilee Inn, now called "Business Girls' Inn," will be included in institutions to be sent supplies. Most of us have been contributing to the MacDonnell School at Houma, and St. Mark's in New Orleans. You will be notified from time to time of their needs by Mrs. Jones, and each Society of Christian Service is offered the opportunity to provide supplies "in kind and in cash." This privilege of giving is recognized as "over and above." They do not apply on our pledge. Supplies are the "second mile gift" after first mile of pledge is travelled. Like all gifts they bring their own reward to the giver, they are "thrice blessed."

TWO OLD FOLK

"You must come in and see the old folk," said John.

So I went into the farm kitchen, and there, by the window, he in a straight-backed chair, she in a rocking-chair, they sat—David, who is eighty, and his wife, Alice, a year younger.

"And so you have come to live here?" I asked.

They nodded. "Bombed out," said the old man, smiling.

"And we never did care much for the house," remarked Alice.

"You lost everything?"

"Well," said David slowly, "we had a bomb in the backyard. The house was destroyed—with Alice under the stairs. The furniture was smashed, and we lost all our ornaments and pictures, and our bits of things."

"That sounds like everything to me," I said. David nodded.

"Not quite, though," he said. "The trouble was, I was fire-watching at the end of the street when the bomb fell." (I had to hide my smile—a man of eighty fire-watching at three in the morning!) "And when the bomb fell," he repeated, "I prayed."

It sounded odd put like that, so simply and so matter-of-fact.

"I prayed," went on David, "not that God would spare the old house, or save the furniture and our bits of things, but that he would keep Alice from harm. And the funny thing was," he went on, "that there under the stairs, with the house on top of her, Alice prayed that God would spare me."

His old face lit up.

"So you see," he concluded, "we didn't lose everything, because we didn't lose each other!"

Somehow I felt how little they had lost—how good God had been.

—Methodist Recorder

Christianity has not failed, it is simply that nations have failed to try it. There would be no war in a God-directed world.

—Admiral



Old Centenary College

CHRISTIAN EDUCATION

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

CHURCH SCHOOL LESSON DECEMBER 28, 1941

By Rev. W. C. Newman

THE CHRISTIAN'S HOPE

Lesson Text: John 14:1-6; Rev. 22:1-5

Golden Text: In my Father's house are many mansions.—John 14:2.

The desire to live is the first and one of the strongest of all human desires. It is the one universal desire. It may be sacrificed to some great cause or for some conscientious conviction. It may be controlled when inevitable death faces us. But it never really diminishes.

And this desire to live reaches its finest expression in the Christian hope of eternal life.

Others besides Christians have held this hope. But none others have grasped its highest ethical implications as have Christians.

The Hope for a Good Life

At its worst, the desire to live eternally is born out of bacchanalian impulses. "Eat, drink, and be merry, for tomorrow you may die," is in reality the wish-thought that one might eat, drink and be merry forever. At its ordinary level, this desire for eternal life is selfish. It is the longing for a place of refuge, escape from life's responsibilities, everlasting idleness.

But Christians have lifted the hope of everlastingness to a much higher plane. To them, it is the hope of achieving that perfect goodness that seems so unattainable in our earthly existence.

"Now are we the sons of God; and it doth not yet appear what we shall be; for when He shall appear, we shall be like him . . ." That is the great aspiration of the Christian.

The Hope of Universal Justice

Moreover, to the Christian, this desire for eternal life is inseparably associated with the coming of the Kingdom of God. It is to be not only a good life, but a good life in a good place. Impossible as seems the achievement of justice to all men in our present world, Jesus, nor any thinking Christian, could ever give up the idea.

In the Kingdom as Jesus described it, the man who had done the best he could with one talent was as equally rewarded and comparably as happy as the one who had many more. One does not find such justice meted out consistently in our world order. But the Christian can and does hope for it, pray for it, work for it as a part of that higher order which we shall know in that place to which Jesus has gone to make preparation for our coming.

The Hope of Enlightenment

Likewise the Christian . . . ever is an expression . . . he feels as he tries . . .

Birth, life, . . .

we may be free from our earth-bound ignorance.

Most of all does the Christian want full knowledge of God; to know him as one knows a friend; to be conversant with him; to understand something more of his mind and will than we ever could hope to do until we have much more intimate fellowship than is possible across the time and space which only death can eliminate.

The Hope of Sharing in God's Creative Power

As Kipling has put it, fancifully:

"We shall splash at a ten league canvass
With brushes of comet's hair."

Allowing for a poet's imagination and imagery, he has given words to the grandest, boldest, most divine longing that has ever come to man. It is the longing to be able to do things. We are unutterably discontented with our own weakness, our helplessness in the face of the mighty needs everywhere confronting us. And sometimes in our despair, indignant at our inability, we cry for shame at our inadequacy. The world is dying, and we can do nothing.

So do we hope, transformed by what we call death, to discover new and vast resources such as God himself is using in his creating.

Our Hope is in God

These are some of the elements of the Christian's Hope. But there are more—many more. As we grow in Christian knowledge and in the grace of Christ himself, our desire is purified and more intelligent. We no longer crave idle bliss. We want to achieve things, both in ourselves and in the human order with which we are so familiar.

But the basis of every hope is the character of God, and therefore of the universe which he is creating. Believing him to be intelligent, good, merciful, affectionate, we cannot believe other than that we shall live eternally.

With Lord Tennyson we say:

Thou wilt not leave us in the dust:

Thou madest man, he knows not why,

He thinks he was not made to die;

And Thou hast made him: thou art just.

WISE OR OTHERWISE

By Rev. James H. Felts

Alcohol is the most courteous NEW acquaintance on record. He is also the worst old acquaintance on record.

When a superannuate attends two conferences in succession and returns home with more money than he started with, and books for the winter's reading, something not on the slate happened.

Kill a man's aspirations and you turn him into a springless automaton.

A bishop with a poor cabinet is like an auto with poor casings—blowouts may be expected.

Zacchaeus was a little fellow but he made the right kind of noise after he met Jesus face to face.

It is a great pity that PROMOTION and DEMOTION ever became a part of our itinerant system.

Talking and doing are often so far apart that a field glass is necessary to span the space between.

Recently a man's "personal liberty" allowed him to get drunk. The eight people killed by his auto didn't count. Hurrah for personal liberty!

Yes, he is a good man, but he is never happy save when he is doing the right thing the hardest way.

Yes, bishop, he is too small for that place, but he can raise a bigger row than any man among us.

When I am in the saddle leading the Lord's host it is definitely Christian. When YOU are in the saddle doing the same thing it is definitely political.

True or false? Salary makes the preacher?

How's That Again?

He was discussing his son and heir, whom he had recently taken into the business:

"Well, yes, he's shaping pretty well, but he has a long way to go yet before he'll have a head big enough to fill my shoes."

—Youth.

A Merry Christmas

FROM

Your Friend

Louisiana Power & Light Co.

THE CHRISTIAN FIRESIDE

THE FIRST CHRISTMAS APPLE

(A Children's Talk)

By Stanley Armstrong Hunter

"Hear, Barak, take this apple, and as you eat it, think of how much your mother loves you."

This was the last greeting as he walked off with his father, and the other shepherds. It was something of an adventure to leave his warm adobe home and sleep out on the frosty ground near Bethlehem. No wonder his mother was a little fearful as she waved farewell to Barak, to whom she had given the name which means "Lightning."

There were wild beasts and wilder men ready to carry off the sheep, and sometimes there were struggles and bloodshed.

Barak treasured the apple, which came from Lebanon to the north, and was a rare treat in his humble home.

Many times he took it out of the fold of his warm cloak, which his mother had made from wool from his father's flock, but he could not bear to eat it. It took such a fine polish and was as beautiful as the russet brown fruit described in the Book of Proverbs as "apples of gold in pictures of silver."

Around the campfire in the clear moonlight the men told stories of leaders in their glorious past and how God had helped them. Some of the stories were of David, who also was a shepherd lad, and knew all about caring for sheep. Nearby Bethlehem was known as David's City, for Ruth, his great grandmother, had settled there. "Someday great David's greater son will become our Messiah," said one as the fire caused long shadows to fall on the ground.

As they looked up at the stars they sang his hymn of trust, "The Lord is my Shepherd," a great favorite of Barak. Alone he repeated the goodnight prayer from a beloved psalm, "Father, into thy hands I commit my spirit."

Then something unheard of happened. It was like awakening from a dream. The sky was bright and there was heavenly music. How strange the song of peace sounded in a cruel world of Roman soldiers! The men were shouting excitedly and before he knew it Barak was running with them to white-walled Bethlehem. He could not grasp the meaning of their strange talk but boy-like, hurried along, unwilling to miss anything.

Before he knew it he was entering an ancient cave which was the stable of a Khan. He would have liked to have petted the cattle and the donkeys astir with the excitement, but his father was kneeling before a manger. From it came the cry of a new-born babe!

He would never forget the lovely face of the mother.

"What a lovely gift you have brought my child," she was saying as Barak shyly offered the treasured apple, as a gift to the poor family for whom "there was no place in the inn."

The kindly man beside the manger cut the apple across with his knife, and gave one-half to Mary and one-half back to Barak. He had cut it so deftly that the seeds, when cut through, made the outline of a star.

Mary exclaimed, "See, the five points of the Christmas star! The first is for simplicity and lowliness, for Christmas means

much to the humble. The second is for sharing, as you have done with your gift. Love, Joy and Peace make up the other points of the star."

Barak remembered that for more than thirty years, even to the very day when he became a follower of the Messiah.

—The Presbyterian Tribune.

Berkeley, California.

BIG BEN

During the period of German raids on London, the voice of Big Ben, the famous clock at Westminster, London, was hushed. But in recent months its bells have rung out again. And at 9 p. m., the British people listen for its chimes and spend one minute in reflection and prayer. This is not limited to the people in the British Isles.

Thus, for example, the House of Representatives in Wellington, New Zealand, hears the chimes relayed into the debating chamber nightly at nine o'clock. It is understood that members stand in recollection while the chimes are sounding. A group in England, which has taken a keen interest in the Big Ben observance and includes in its membership a number of British M. P's., has telegraphed to the Speaker of the New Zealand House of Representatives in the following terms: "We wish to express our heartfelt gratitude for inspiring lead given by your House on historic inauguration of Big Ben Silent Minute. Much appreciated by fellow members in House of Commons."

Sweden takes a great interest in Big Ben. "In March last the Gothenburg Handelstidning called upon its readers to 'listen in the evenings to the boom of Big Ben. Its mighty, sonorous voice sounds like a hymn of freedom and justice.'" Reuters' Stockholm representative reported (Daily Mail, August 7), "A writer in Handelstidning claims to have observed a different tone in Big Ben lately. In the dark days the tone was 'consoling, strong, indomitable.' Now, the tone is less dark, and seems to have captured the 'lighter tone of daybreak.' It is possible to realize that the moment is approaching when it can ring in a new age."

A British soldier escaped in a dramatic way, having been a prisoner of war in Belgium. When he eventually arrived in Britain he told how, during three months' hiding in Brussels, he and others stood up every night and kept the Big Ben Silent Minute. They found it a source of strength and encouragement, and said that it seemed to be a voice from England telling them that London was still there.

It is said that many prisoners of war in Germany observe the Silent Minute, although of course they are unable to hear the chimes of Big Ben.

Messages from the occupied Channel Islands coming to Methodist sources in England make frequent reference to the encouragement which Big Ben brings them. There are frequent messages such as: "Remember you all at nine." "Listen Big Ben." "Don't forget Big Ben. Continually thinking of you all." A writer in the Methodist Recorder adds that this news "may serve to repay the B. B. C. for their inspired, and inspiring suggestion of making 9 p. m. a spiritual rendezvous."—Editorial in the New Church Messenger.

Christianity has not failed, it is simply that nations have failed to try it. There would be no war in a God-directed world.

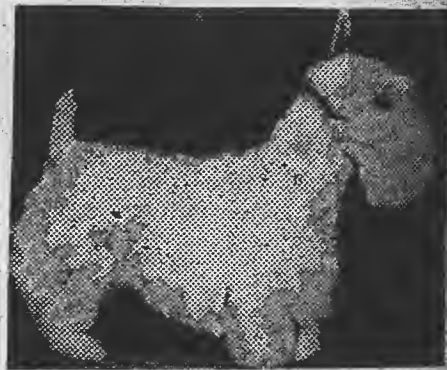
—Admiral Byrd



● With a little general knowledge you can rise high in the army. Try your hand at today's Guess Again and find your rank. Just place a mark in the space provided, then check below for the correct answer and your rating.

(1) An anemometer, used at airports, is: (a) an instrument to test the oil content of the motor; (b) an instrument to measure the force of the wind; (c) an instrument to determine the direction of a plane; (d) the beacon farthest from the control tower. ☐

(2) The Wright Brothers, who first successfully flew an airplane, performed their famous feat at: (a) Raleigh, Va.; (b) Hagerstown, Md.; (c) Kitty Hawk, N. C.; (d) Miami, Fla. ☐



(3) This dog is: (a) cocker spaniel; (b) sealyham terrier; (c) collie; (d) spitz. ☐

(4) Gresham's Law is commonly associated with: (a) an act of Congress; (b) economics; (c) physics; (d) the founding of the Irish Free State. ☐

(5) The coldest part of a refrigerator is: (a) in the back; (b) on the bottom; (c) under the ice cubes; (d) on the side of the ice cubes. ☐

(6) Andrew Johnson is in history books because he: (a) fought off the British at New Orleans; (b) wrote plays with Shakespeare; (c) was President of the United States; (d) invented wax. ☐

(7) If you received a balk you would: (a) bounce it; (b) submerge it in water; (c) take a base; (d) donate it to the zoo. ☐

"GUESS AGAIN" ANSWERS

- | | |
|-----------------------------------|-------|
| 1. 15 good points for (b)..... | Tally |
| 2. (c) is scarcely worth 10..... | Score |
| 3. 15 for a tricky (b)..... | Here |
| 4. (b) again for 15 more..... | |
| 5. 10 more for (c)..... | |
| 6. Again (c) for 15 more..... | |
| 7. Another (c) for 20 points..... | |

YOUR RATING: 90-100,
a General; 80-90, Cap-
tain; 70-80, Corporal;
60-70, Private.

TOTAL

STAR OF BETHLEHEM

By Alice Gorton Wynn

Their reverent faces toward the star
Which long had guided them,
Three kingly Magi from afar
Rode into Bethlehem.
The grasping soul and the Pharisee
Were blind that holy night;
But shepherds, simple-hearted, free,
Discerned the Heavenly light.

And so, today, the hurrying crowd
Sees not the radiant glow
Of the divine, for bright and loud
Is lure of the passing show.
Though the Christmas Star has not grown
dim,
The earthly turn away their eyes—
And those who truly worship Him
Are still the child-like and the wise.

Crowley, Louisiana.

CHRISTMAS

A Festival in the Christian Church, celebrating the birth of Jesus Christ. The name means literally "Mass of Christ." Its earliest observance seems to have been closely identified with the Epiphany. The festival of the Nativity was, however, adopted by the Church much later than that of the Epiphany. Christmas was deemed a season of peace and goodwill. Shakespeare alludes to this in "Hamlet" (i. 1):

Some say, that ever 'gainst that season
comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long;
And then, they say, no spirit can walk
abroad;
The nights are wholesome; then no planets
strike,
No fairy takes, nor witch hath power to
charm,
So hallow'd and so gracious is the time.

The date of our Lord's birth is a matter upon which opinion has been widely divided. In some sections, one day was observed; in another, a different date. Some of these dates were January 6, February 2, February 14, and March 25. The Eastern Church at first observed January 6, as the anniversary of the Nativity. This date was later exchanged for December 25—a fact which has been used in support of the present observance of Christmas on December 25.

It was not until about the middle of the fourth century that December 25 was mentioned in connection with the celebration, about the same date (350 A. D.) that a feast was introduced as a part of the Christmas celebration. The secular observance of the day grew rapidly until by the last decade of the fourteenth century, Christmas had become a day of religious observance, feasting and revelry. Indulgence in alcoholic liquors was now, in England, a leading feature of the day's observance. So luxurious had become the habits and customs of his day (1312-77) that Edward III issued very stringent regulations against them. These regulations, however, were relaxed at Christmas. Grose, the English antiquary, gives an interesting description of the Christmas customs of an English squire of the Queen Anne period.

drink, the year round, was generally ale, except at this season, the fifth of November, or some other gala days, when he would make a bowl of strong brandy-punch, garnished with a toast and nutmeg. . . . In the corner of his hall, by the fireside, stood a large wooden two-armed chair with a cushion, and within the chimney corner were a couple of seats. Here at Christmas time he entertained his tenants, assembled around a glowing fire. . . . In the meantime a jorum of ale was in continual circulation.

(French, "Nineteen Centuries of Drink in England," p. 253.)

In 1664 the Puritan Parliament forbade any merriment or religious service at Christmas, on the ground that it was a heathen festival and should be kept as a fast. After the Restoration, Charles II restored the feast feature of the Christmas celebration in England. Scotland refused to do so. Christmas celebration had received a severe shock under the Commonwealth. Private hospitality and festivities recovered to a degree; but the pageants and masks in the royal household and at the Inns of Court had received a death blow. So changed had the manner of observing Christmas become by the end of the seventeenth century that John Evelyn (1620-1706), the English diarist, records a riotous Christmas at the Inner Temple—a circumstance which at one time would not have called for mention.

The following stanzas reflect the sentiment of the period as to the former observance of Christmas in England:

Gone are those golden days of yore,
When Christmas was a high day;
Whose sports we now shall see no more,
'Tis turned into Good Friday.

—Nedham, "Short History of the English Rebellion," 1691, cited by French, l. c., pp. 253.

Of the same tenor is the following:

Black jacks to every man
Were filled with wine and beer;
No pewter pot nor can
In those days did appear.

Good cheer in a nobleman's house
Was counted a seemly show;
We wanted no brawn nor souse,
When this old cap was new.

—"Time's Alteration," cited in Sandy's "Christmastide," See French, l. c., pp. 254.

Present customs of Christmas observance have assumed largely the pre-Edwardian form of "religious observance, feasting and revelry." In some circles Christmas has largely lost its religious aspect and has become an occasion for feasting, drinking, and other forms of revelry.—The Standard Encyclopedia of the Alcohol Problem. (The Voice.)

AFTER ONE YEAR

By Wm. F. Quillian

The united Board of Missions and Church Extension has been in operation a little more than one year. During this period important work at home and abroad has gone forward with remarkable success. Many difficulties have been encountered, but all of them have been overcome.

The necessary adjustments in uniting

these Boards in the City of New York have been made; the Publishing House, at 150 Fifth Avenue, has been completely remodeled, and is now one of the most beautiful and adequate denominational buildings in America; the worthwhile values in each of the three uniting churches have been conserved, and definite progress has been made by the four Divisions, viz.: Foreign Missions, Home Missions and Church Extension, Woman's Division of Christian Service, and the Joint Division of Education and Cultivation.

The new Joint Division of Education and Cultivation, under the leadership of Dr. W. G. Cram, has been effective now for a little more than a year. During this period new literature has been distributed, World Outlook has been enlarged, Visual Education has been emphasized, and work in conferences, districts, local churches, colleges and seminaries has been promoted. A Speakers' Bureau has been organized, summer conferences have been held, and mission schools have been conducted in strategic centers. We have cooperated with other boards, and with interdenominational agencies, in the promotion of missions at home and abroad. District Missionary Institutes have been held in every district of the Southeastern and South Central Jurisdictions, and in all but two conferences of the Western Jurisdiction. Similar meetings and conferences are being held in the other Jurisdictions.

At the recent session of the Board held in New York City, the treasurer of World Service reported that collections made during the year have been encouraging, and that there is a strong probability that the present deficit of less than \$100,000 will be covered by income yet to be received. This is a demonstration of what our people can do, and shows that when a Methodist knows the needs of his own country and the world, he will respond. However, it is true that the average contribution of our Methodist people is exceedingly low. Last year on an apportionment of \$8,000,000 for World Service, the Methodist people paid a little more than \$4,000,000, or an average of 55 cents per member per annum. This is about one-sixth of a penny per day for the eleven interests of World Service covering missions, at home and abroad, education, retired ministers, temperance, lay activities, evangelism, and other important interests.

Without doubt we are now entering one of the most critical periods in human history. This is no time for retreat or defeatism. War tests our material resources, but in a more definite way it tests our faith in God and in the ultimate and complete triumph of justice and righteousness. Dr. Moffatt gives a new translation to the familiar phrase, "The light shineth in darkness" when he says, "Amid the darkness the light shone, but the darkness did not master it." We follow Him who is the Light of the World. Under His leadership, darkness shall disappear and the light that lighteth every man shall shine to the ends of the earth.

In China a medical missionary found a little boy who was almost blind, and after having restored sight to the boy, the latter was so grateful that he went about searching for other blind folk who might be helped by the missionary. One morning the missionary looked out of his window and saw the boy whom he had healed and with him were a large number of blind people holding on to a rope and following the boy to the home of the missionary.—A true story told by Bishop Arthur Moore at Lake Junaluska.

HOW TO USE THE ADULT STUDENT

It fits THE POCKET AND THE POCKETBOOK AND THE AGE

by J. Daniel Barron
Pastor, Eastland, Texas



other than on Sunday morning; that in a brief way it brought the best books of the month to the attention of its readers; and that in it were poems and pictures of an inspiring quality. Even then not everyone read the

Adult Student but, needless to say, most of them did.

One of the most popular pastors in The Methodist Church recently told a group of pastors that our church school literature was one of the preacher's most valuable sources of sermon materials. The solid spiritual food in the *Adult Student*, provided by the best thinkers and writers at the command of the church, feeds not only the mind of the minister but it gives life to the mind of the mature layman. The man who masters each month these interpretations of the Bible and living issues, in course of time, will be the best informed person in his community in the field of religion and the church. I am glad The Methodist Church streamlined its *Adult Student* along with its other publications. I would not be ashamed to see it on public display with the leading magazines of the nation. Dressed in the garments of the age, it brings the message of the ages.

This new publication for young and older adults fits both the pocket and the pocketbook. It also fits any adult group in town or country. The size of *Readers' Digest*, it slips into the coat pocket, saving the janitor the trouble of picking it up with the hymnbooks on the last Sunday of the month. When father puts on his "Sunday clothes" on the first day of the week, there in his pocket is the colorful *Adult Student*! Its price is twenty cents a quarter—six and two-thirds cents an issue. That betrays its value. Where else could one get so much for so little?

The people who attend the adult classes of the Methodist church school deserve the best literature. Any old thing will not do. Give them the *Adult Student*, the official publication of their church.

"I WISH we had something fresh and interesting to do at our Christmas party," said a leader in my Adult Division. I flipped open the December number of the *Adult Student* to the regular recreation section conducted by E. O. Harbin, the master at the matter, and said: "Take a look." "A Toyland Party!" she exclaimed. "Why, here the whole thing is. Our crowd'll eat it up." And they did.

"But they will not read the *Adult Student*," has come the frequent chilling reply to the request that this superb magazine be ordered and distributed. That is a half-truth. The people will not read it or anything else if they are exhorted in a weasel way. "Show I unto you a more excellent way."

One resourceful teacher, who used the Uniform Lessons, skillfully referred from time to time during the month to the many rich correlative articles and illustrations elsewhere in the current issue of the *Adult Student*. By the end of the month his listeners had heard about not only the contents of the regular lessons and the special contributions but that their magazine had in it timely materials on the needs and interests of young adults; that one of its features was a special elective course of study which many classes used instead of the Uniform Lessons; that it carried helps for meetings of adults

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